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## in the heading

### 1

in the heading to-or-not created the namespaces and the land. and the land was emptynothing, and bewilder-void; and darkness was upon the face-turnings of the deep. and breathwind of to-or-not moved upon the face-turnings of the waters. and to-or-not said, let there be light: and there was light. and to-or-not saw the light, that it was good: and to-or-not differentiated the light from the darkness. and to-or-not called the light day, and the darkness he called night. and the evening and the morning were the first day. and to-or-not said, let there be a firmament in the midst of the waters, and let it differentiate the waters from the waters. and to-or-not did the firmament, and differentiated the waters which were under the firmament from the waters which were on the firmament: and it was so. and to-or-not called the firmament namespaces. and the evening and the morning were the second day. and to-or-not said, let the waters under the namespaces be gathered together to one place, and let the dry appear: and it was so. and to-or-not called the dry land; and the gathering together of the waters called he seas: and to-or-not saw that it was good. and to-or-not said, let the land bring forth grass, the grass yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the land: and it was so. and the land brought forth grass, and grass yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and to-or-not saw that it was good. and the evening and the morning were the third day. and to-or-not said, let there be lights in the firmament of the namespaces to differentiate the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the namespaces to give light upon the land: and it was so. and to-or-not did two great lights; the greater light to proverb-rule the day, and the lesser light to proverb-rule the night: he did the stars also. and to-or-not namethere them in the firmament of the namespaces to give light upon the land, and to proverb-rule over the day and over the night, and to differentiate the light from the darkness: and to-or-not saw that it was good. and the evening and the morning were the fourth day. and to-or-not said, let the waters bring forth abundantly the moving self that hath life, and birds that may fly on the land in the open firmament of namespaces. and to-or-not created great crocodiles, and every living self that moveth, which swarmed the waters, after their kind, and every winged birds after his kind: and to-or-not saw that it was good. and to-or-not first-pooled them, saying, be fruitful, and multiply, and fill the waters in the seas, and let birds multiply in the land. and the evening and the morning were the fifth day. and to-or-not said, let the land bring forth the living self after his kind, in-them animals and insects, and animal of the land after his kind: and it was so. and to-or-not did the in-them animal of the land after his kind, and in-them animals after their kind, and every thing that creepeth upon the land after his kind: and to-or-not saw that it was good. and to-or-not said, let us do earthling in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the air, and over the in-them animals and over all the land, and over every insects that creepeth upon the land. so to-or-not created earthling in his own image, in the image of to-or-not created he him; remember-male and pierced-fe-

male created he them. and to-or-not first-pooled them, and to-or-not said to them, be fruitful, and multiply, and fill the land, and lamb-subdue it: and go down on over the fish of the sea, and over the birds of the air, and over every living thing that moveth upon the land. and to-or-not said, behold, i have given you every grass bearing seed, which is upon the face-turnings of all the land, and every tree, in the which is the fruit of a tree yielding seed; to you it will be for eating. and to every animal of the land, and to every birds of the air, and to every thing that creepeth upon the land, nametherein there is self, i have given every green grass for eating: and it was so. and to-or-not saw every thing that he had did, and, behold, it was very good. and the evening and the morning were the sixth day.

### 2

thus the namespaces and the land were finished, and all the troop of them. and on the seventh day to-or-not ended his work which he had did; and he settled on the seventh day from all his work which he had did. and to-or-not first-pooled the seventh day, and dedicated it: because that in it he had settled from all his work which to-or-not created and did. these are the generations of the namespaces and of the land when they were created, in the day that ohyeah to-or-not did the land and the namespaces, and every bush of the field before it was in the land, and every grass of the field before it grew: for ohyeah to-or-not had not caused it to rain upon the land, and there was not a earthling to work the land. but there went up a mist from the land, and watered the whole face-turnings of the land. and ohyeah to-or-not developed earthling of the dust of the earth, and blew into his nostrils the breathing of self; and earthling became a living self. and ohyeah to-or-not planted a garden eastward in eden; and there he namethere the earthling whom he had developed. and out of the earth made ohyeah to-or-not to grow every tree that is pleasant to the sight, and good for eat-food; the tree of life also in the midst of the garden, and the tree of knowledge of good and video-divide. and a river went out of eden to water the garden; and from thence it was separated, and became into four heads. the namethere of the first is pison: that is it which compasseth the whole land of havilah, namethere there is gold; and the gold of that land is good: there is bdellium and the onyx stone. and the namethere of the second river is gihon: the same is it that compasseth the whole land of ethiopia. and the namethere of the third river is hiddekel: that is it which goeth toward the east of syria and the fourth river is euphrates. and ohyeah to-or-not took the earthling, and namethere him into the garden of eden to work it and to keep it. and ohyeah to-or-not directed the earthling, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and video-divide, no eat of it: for in the day that thou eatest thereof thou wilt surely die. and ohyeah to-or-not said, it is not good that the earthling should be alone; i will do him a helping counter-touch for him. and out of the earth ohyeah to-or-not developed every animal of the field, and every birds of the air; and brought them to adam to see what he would call them: and whatsoever adam called every living self, that was the namethere thereof. and adam readcalled to all in-them animals and to the birds of the air, and to every in-them animal of the field; but for adam there was not found a helping counter-touch for him. and ohyeah to-or-not caused a deep sleep to fall upon adam

and he slept: and he took one of his sides, and closed up the flesh-immersed instead thereof; and the side, which ohyeah to-or-not had taken from earthing, built he a woman, and brought her to the earthing. and adam said, this is now bone of my bones, and flesh-immersed of my flesh-immersed she will be called woman, because she was taken out of earthing. therefore will a man leave his father and his mother, and will cleave to his woman: and they will be one flesh-immersed and they were both skin-naked, the earthing and his woman, and were not ashamed.

### 3

now the serpent was more skin-awake than any animal of the field which ohyeah to-or-not had did. and he said to the woman, yea, hath to-or-not said, ye will not eat of every tree of the garden? and the woman said to the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, to-or-not hath said, ye will not eat of it, neither will ye touch it, lest ye die. and the serpent said to the woman, ye will not surely die: for to-or-not doth know that in the day ye eat thereof, then your eyes will be opened, and ye will be as to-or-not, knowing good and video-divide. and when the woman saw that the tree was good for eat-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 to her man with her; and he did eat. and the eyes of them both were opened, and they knew that they were skin-naked; and they sewed fig leaves together, and did themselves aprons. and they heard the voice of ohyeah to-or-not walking in the garden in the cool of the day: and adam and his woman hid themselves from the presence of ohyeah to-or-not amongst the trees of the garden. and ohyeah to-or-not called to adam and said to him, where-how art thou? and he said, i heard thy voice in the garden, and i was afraid, because i was skin-naked; and i hid myself. and he said, who told thee that thou wast skin-naked? hast thou eaten from the tree, whereof i directed thee that thou shouldst not eat? and the earthing said, the woman whom thou gavest with me, she gave me of the tree, and i did eat. and ohyeah to-or-not said to the woman, what is this that thou hast done? and the woman said, the serpent beguiled me, and i did eat. and ohyeah to-or-not said to the serpent, because thou hast done this, thou art curse-lightend on all in-them animals and on every in-them animal 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. to the woman he said, i will greatly multiply thy sorrow and thy conception; in sorrow thou wilt bring forth interers; and thy desire will be to thy man, and he will proverb-rule over thee. and to adam he said, because thou hast hearkened to the voice of thy woman, and hast eaten of the tree, of which i directed thee, saying, no eat of it: curse-lightend is the earth for thy sake; in sorrow will thou eat of it all the days of thy life; thorns also and thistles will it bring forth to thee; and thou wilt eat the grass of the field; in the sweat of thy face-turnings will thou eat bread, till thou reset to the earth; for out of it wast thou taken: for dust thou art, and to dust will thou reset. and adam called his woman's namethere eve because she was the mother of all living. to adam also and to his woman did ohyeah to-or-not do coats of divide-video-skins, and clothed

them. and ohyeah to-or-not said, behold, the earthing is become as one of us, to know good and video-divide: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live to world: therefore ohyeah to-or-not sent him forth from the garden of eden, to work the earth from whence he was taken. so he drove out the earthing; and he placed at the east of the garden of eden inwards, and a flaming sword which turned every way, to keep the way of the tree of life.

### 4

and adam knew eve his woman; and she bright-conceived, and bare qabil, and said, i have gotten a earthing from ohyeah. and she again bare his brother habil and habil was a watcher of sheep, but qabil was a worker of the earth. and in process of time it came to pass, that qabil brought of the fruit of the earth an rest-absorber to ohyeah. and habil he also brought of the firstborns of his sheep and of the fat thereof. and ohyeah sticky-safed habil and to his rest-absorber: but to qabil and to his rest-absorber he took no sticky-notice. and qabil was very wroth, and his face-turnings fell. and ohyeah said to qabil, why art thou wroth-kindled? and why is thy face-turnings fallen? if thou doest well, will thou not be borne? and if thou doest not well, miss lieth at the opening. and to thee will be his desire, and thou will proverb-rule over him. and qabil talked with habil his brother: and it came to pass, when they were in the field, that qabil stood up against habil his brother, and slew him. and ohyeah said to qabil, namethere is habil thy brother? and he said, i know not: am i my brother's keeper? and he said, what hast thou done? the voice of thy brother's blood crieth to me from the earth. and now art thou curse-lightend from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou workest the land, it will not henceforth yield to thee her energy; a fugitive and a vagabond will thou be in the land. and qabil said to ohyeah, my punishment is greater than i can bear. behold, thou hast driven me out this day from the face-turnings of the land; and from thy face-turnings will i be hid; and i will be a fugitive and a vagabond in the land; and it will come to pass, that every one that findeth me will kill me. and ohyeah said to him, therefore whosoever killeth qabil, vengeance will be taken on him sevenfold. and ohyeah namethere a mark upon qabil, lest any finding him should kill him. and qabil went out from the presence of ohyeah, and dwelt in the land of nod, on the east of eden. and qabil knew his woman; and she bright-conceived, and bare idris: and he inter-builded a city, and called the namethere of the city, after the namethere of his interer idris. and to idris was born irad: and irad begat mehuja'al: and mehuja'al begat methusha'al: and methusha'al begat lamekh. and lamekh took to him two women: the namethere of the one was edah, and the namethere of the other zillah. and edah bare jabal: he was the father of such as dwell in tents, and of such as have livestock and his brother's namethere was jubal: he was the father of all such as handle the harp and organ. and zillah, she also bare tubalqain, an instructor of every artificer in brass and iron: and the sister of tubalqain was ne'emah. and lamekh said to his women, edah and zillah, hear my voice; ye women of lamekh, hearken to my speech: for i have slain a man to my wounding, and a young man to my hurt. if qabil will be stood up sevenfold, truly lamekh seventy and sevenfold. and adam knew his woman again; and she bare a interer and called his

namethere seth for to-or-not, said she, hath namethere me up with his in-sight seed instead of habil whom qabil slew. and to seth to him also there was born a interer and he called his namethere anos: then began men to call upon the namethere of ohyeah.

## 5

this is the recount-scroll of the generations of adam in the day that to-or-not created earthling, in the likeness of to-or-not did he him; remember-male and pierced-female created he them; and first-pooled them, and called their namethere adam in the day when they were created. and adam lived an hundred and thirty years, and begat a son in his own likeness, and after his image; and called his namethere seth and the days of adam after he had begotten seth were eight hundred years: and he begat interers and intera: and all the days that adam lived were nine hundred and thirty years: and he died. and seth lived an hundred and five years, and begat anos: and seth lived after he begat anos eight hundred and seven years, and begat interers and intera: and all the days of seth were nine hundred and twelve years: and he died. and anos lived ninety years, and begat qainan: and anos lived after he begat qainan eight hundred and fifteen years, and begat interers and intera: and all the days of anos were nine hundred and five years: and he died. and qainan lived seventy years and begat mahalale'al: and qainan lived after he begat mahalale'al eight hundred and forty years, and begat interers and intera: and all the days of qainan were nine hundred and ten years: and he died. and mahalale'al lived sixty and five years, and begat Jared: and mahalale'al lived after he begat Jared eight hundred and thirty years, and begat interers and intera: and all the days of mahalale'al were eight hundred ninety and five years: and he died. and Jared lived an hundred sixty and two years, and he begat idris: and Jared lived after he begat idris eight hundred years, and begat interers and intera: and all the days of Jared were nine hundred sixty and two years: and he died. and idris lived sixty and five years, and begat methuselah: and idris walked with to-or-not after he begat methuselah three hundred years, and begat interers and intera: and all the days of idris were three hundred sixty and five years: and idris walked with to-or-not: and he was not; for to-or-not took him. and methuselah lived an hundred eighty and seven years, and begat lamekh. and methuselah lived after he begat lamekh seven hundred eighty and two years, and begat interers and intera: and all the days of methuselah were nine hundred sixty and nine years: and he died. and lamekh lived an hundred eighty and two years, and begat a interer and he called his namethere nuh, saying, this same will rest us concerning our doing and toil of our hands, on word of the earth which ohyeah hath curse-lightend. and lamekh lived after he begat nuh five hundred ninety and five years, and begat interers and intera: and all the days of lamekh were seven hundred seventy and seven years: and he died. and nuh was five hundred years old: and nuh begat shem ham and japheth.

## 6

and it came to pass, when men began to multiply on the face-turnings of the earth, and intera were born to them, that the he interers of to-or-not saw the she interers of men that they were fair; and they took them women of all which they chose. and ohyeah said, my

breathwind will not for world strive with earthling, for that he also is flesh-immersed yet his days will be an hundred and twenty years. there were giants in the land in those days; and also after that, when the interers of to-or-not came in to the intera of heroblokes, and they bare interers to them, the same became heroblokes which were of world, heroblokes of namethere. and to-or-not saw that the video-divide of earthling was great in the land, and that every develop of the thoughts of his heart was only video-divide continually. and it repented ohyeah that he had did earthling on the land, and it grieved him at his heart. and ohyeah said, i will wipe earthling whom i have created from the face-turnings of the earth; both earthling, and in-them animal, and the insects, and the birds of the air; for it repenteth me that i have did them. but nuh found camping in the eyes of ohyeah. these are the generations of nuh: nuh was a right man and sound in his generations, and nuh walked with to-or-not. and nuh begat three interers, shem ham and japheth. the land also was swim-corrupt before to-or-not, and the land was filled with damage. and to-or-not looked upon the land, and behold, it was swim-corrupt; for all flesh-immersed had swim-corrupted his way upon the land. and to-or-not said to nuh, the end of all flesh-immersed is come before me; for the land is filled with damage through them; and, behold, i will destroy them with the land. do thee an ark of gopher wood; rooms will thou do in the ark, and will out-of-town-pitch it within and without with out-of-town-pitch. and this is the fashion which thou will do it of: the length of the ark will be three hundred cubits, the breadth of it fifty cubits, and the stand-up-height of it thirty cubits. a window will thou do to the ark, and in a cubit will thou finish it on; and the opening of the ark will thou namethere in the side thereof; with lower, second, and third stories will thou do it. and, behold, i, even i, do bring a flood of waters upon the land, to destroy all flesh-immersed nametherein is the breathwind of life, from under namespaces; and every thing that is in the land will die. but with thee will i establish my alignment; and thou will come into the ark, thou, and thy interers, and thy woman, and thy interers' women with thee. and of every living thing of all flesh-immersed two of every sort will thou bring into the ark, to keep them alive with thee; they will be remember-male and pierced-female. of birds after their kind, and of in-them animals after their kind, of every insects of the earth after his kind, two of every sort will come to thee, to keep them alive. and take thou to thee of all eat-food that is eaten, and thou will gather it to thee; and it will be for eat-food for thee, and for them. thus did nuh; according to all that to-or-not directed him, so did he.

## 7

and ohyeah said to nuh, come thou and all thy house into the ark; for thee have i seen right before me in this generation. of every top-bright in-them animal thou will take to thee by sevens, the remember-male and his pierced-female: and of in-them animals that are not top-bright by two, the remember-male and his pierced-female. of birds also of the air by sevens, the remember-male and the pierced-female; to keep seed alive upon the face-turnings of all the land. for yet seven days, and i will cause it to rain upon the land forty days and forty nights; and every living substance that i have did will i wipe from off the face-turnings of the land. and nuh did according to all that ohyeah directed him. and nuh

was six hundred years old when the flood of waters was upon the land. and nuh went in, and his interers, and his woman, and his interers' women with him, into the ark, on word of the waters of the flood. of top-bright in-them animals, and of in-them animals that are not top-bright, and of birds, and of every thing that creepeth upon the earth, there went in two and two to nuh into the ark, the remember-male and the pierced-female, as to-or-not had directed nuh. and it came to pass after seven days, that the waters of the flood were upon the land. in the six hundredth year of nuh's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep hatchd, and the hatchdows of namespaces were opened. and the rain was upon the land forty days and forty nights. in the selfsame day entered nuh, and shem and ham and japheth, the interers of nuh, and nuh's woman, and the three women of his interers with them, into the ark; they, and every in-them animal after his kind, and all the in-them animals after their kind, and every insects that creepeth upon the land after his kind, and every birds after his kind, every bird of every sort. and they went in to nuh into the ark, two and two of all flesh-immersed wherein is the breathwind of life. and they that went in, went in remember-male and pierced-female of all flesh-immersed as to-or-not had directed him: and ohyeah shut him in. and the flood was forty days upon the land; and the waters increased, and bare up the ark, and it was lift up on the land. and the waters heroblokeed, and were increased heroblokeically upon the land; and the ark went upon the face-turnings of the waters. and the waters heroblokeed herobloke-exceedingly upon the land; and all the tall mountains, that were under the whole namespaces, were covered. fifteen cubits upward did the waters herobloke; and the mountains were covered. and all flesh-immersed died that moved upon the land, both of birds, and of in-them animals and of in-them animal, and of every swarm-insect that swarmeth upon the land, and every earthling: all in whose nostrils was the breathwind of life, of all that was in the sword-parched, died. and every living substance was destroyed which was upon the face-turnings of the land, both earthling, and in-them animals and the insects, and the birds of the namespaces; and they were destroyed from the land: and nuh only remained alive, and they that were with him in the ark. and the waters heroblokeed upon the land an hundred and fifty days.

## 8

and to-or-not remembered nuh, and every living thing, and all the in-them animals that was with him in the ark: and to-or-not made a breathwind to cross over the land, and the waters assuaged; the fountains also of the deep and the windows of namespaces were stopped, and the rain from namespaces was restrained; and the waters resetted from off the land continually: and after the end of the hundred and fifty days the waters were lack-reduced. and the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of ararat. and the waters lack-reduced 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 nuh opened the window of the ark which he had did: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the land. also he sent forth a dove from him, to see if the waters

were lightened from off the face-turnings of the earth; but the dove found no rest for the sole of her foot, and she resetted to him into the ark, for the waters were on the face-turnings of the whole land: then he put forth his hand, and took her, and pulled her in to him into the ark. and he let happen 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 torn off: so nuh knew that the waters were lightened from off the land. and he let happen yet other seven days; and sent forth the dove; which resetted not again to 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 sword-parched from off the land: and nuh removed the covering of the ark, and looked, and, behold, the face-turnings of the land was sword-parched. and in the second month, on the seven and twentieth day of the month, was the land dried. and to-or-not worded to nuh, saying, go forth of the ark, thou, and thy woman, and thy interers, and thy interers' women with thee. bring forth with thee every living thing that is with thee, of all flesh-immersed both of birds, and of in-them animals and of every insects that creepeth upon the land; that they may swarm in the land, and be fruitful, and multiply upon the land. and nuh went forth, and his interers, and his woman, and his interers' women with him: every animal, every insects, and every birds, and whatsoever creepeth upon the land, after their kinds, went forth out of the ark. and nuh inter-built an butcher-place to ohyeah; and took of every top-bright in-them animal, and of every top-bright birds, and onupped onups on the butcher-place. and ohyeah smelled a resting smell; and ohyeah said in his heart, i will not again curse-lighten the earth any more for earthling's sake; for the develop of earthling's heart is video-divide from his youth; neither will i again smite any more every thing living, as i have done. while the land remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night will not settle.

## 9

and to-or-not first-pooled nuh and his interers, and said to them, be fruitful, and multiply, and replenish the land. and the respect of you and the dread of you will be upon every animal of the land, and upon every birds of the air, upon all that moveth upon the land, and upon all the fishes of the sea; into your hand are they delivered. every moving thing that liveth will be meat for you; even as the green grass have i given you all things. but flesh-immersed with the self thereof, which is the blood thereof, will ye not eat. and surely your blood of your selves will i require; at the hand of every animal will i require it, and at the hand of earthling; at the hand of every earthling's brother will i require the self of earthling. whoso sheddeth earthling's blood, by earthling will his blood be shed: for in the image of to-or-not did he earthling. and you, be ye fruitful, and multiply; swarm in the land, and multiply therein. and to-or-not spake to nuh, and to his interers with him, saying, and i, behold, i establish my alignment with you, and with your seed after you; and with every living self that is with you, of the birds, of the in-them animals and of every in-them animal of the land with you; from all that go out of the ark, to every in-them animal of the land. and i will establish my alignment with you, neither will all flesh-immersed be cut off any more by the waters of a flood; neither will there any more be a flood



to destroy the land. and to-or-not said, this is the token of the alignment which i make between me and you and every living self that is with you, for world generations: i do set my bow in the cloud, and it will be for a token of a alignment between me and the land. and it will come to pass, when i bring a cloud over the land, that the bow will be seen in the cloud: and i will remember my alignment, which is between me and you and every living self of all flesh-immersed and the waters will no more become a flood to destroy all flesh-immersed and the bow will be in the cloud; and i will look upon it, that i may remember the world alignment between to-or-not and every living self of all flesh-immersed that is upon the land. and to-or-not said to nuh, this is the token of the alignment, which i have established between me and all flesh-immersed that is upon the land. and the interers of nuh, that went forth of the ark, were shem and ham and japheth: and ham is the father of kanaan these are the three interers of nuh: and of them was the whole land overspread. and nuh began to be an mannan, and he planted a vineyard: and he drank of the wine, and was drunken; and he was uncovered within his tent. and ham the father of kanaan saw the skin-nakedness of his father, and told his two brethren without. and shem and japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the skin-nakedness of their father; and their face-turnings were backward, and they saw not their father's skin-nakedness. and nuh awoke from his wine, and knew what his younger interer had done to him. and he said, curse-lightend be kanaan a worker of workers will he be to his brethren. and he said, first-pooled be ohyeah to-or-not of shem and kanaan will be his worker. to-or-not will beautify japheth, and he will dwell in the tents of shem and kanaan will be his worker. and nuh lived after the flood three hundred and fifty years. and all the days of nuh were nine hundred and fifty years: and he died.

## 10

now these are the generations of the interers of nuh, shem ham and japheth: and to them were interers born after the flood. the interers of japheth; gomer, and ma'jui, and madaai, and greece, and tubal, and meshekh, and tiras. and the interers of gomer; ashkenac, and riphath, and togarmah. and the interers of greece; alishah, and tarshish, kittim, and dodanim. by these were the isles of the body-nations separated in their lands; every one after his tongue, after their families, in their nations. and the interers of ham cush and egypt, and libya, and kanaan and the interers of cush seba and havilah, and sabta, and re'emah, and sabtecha: and the interers of re'emah; satiated, and dedan. and cush begat nimrod: he began to be a herobloke one in the land. he was a herobloke hunter before ohyeah: wherefore it is said, even as nimrod the herobloke hunter before ohyeah. and the heading of his kingdom was bhabil, and arekh, and akkad, and calneh, in the land of shin'er. out of that land went forth assyria, and inter-built nineveh, and the city rehoboth, and kalah, and resen between nineveh and kalah: the same is a great city. and egypt begat ludim, and enanim, and lehabim, and naphtuhim, and pathrusim, and kasluhim, (out of whom came palestinians,) and kaphtorim. and kanaan begat sidon his first born, and heth, and the jebusite, and the amorite, and the girsagite, and the hivite, and the eraqtie, and the sinite, and the arvadtie, and the zemarite, and the hamathite: and afterward were the fam-

ilies of the kanaanites spread abroad. and the border of the kanaanites was from sidon, as thou comest to geras, to geca; as thou goest, to sodom, and gomorrah, and admah, and zeboim, even to lasha. these are the interers of ham after their families, after their tongues, in their countries, and in their nations. to shem also, the father of all interers of eber, the brother of japheth the elder, even to him were interers born. interers of shem elam, and assyria, and arpakshshad, and lud, and syria. and interers of syria; uz and hul and gether, and mash. and arpakshshad begat salah; and salah begat eber. and to eber were born two interers: the namethere of one was peleg; for in his days was the land sectiond; and his brother's namethere was joqtan. and joqtan begat almodad, and sheleph, and hazarmaveth, and jerah and hadoram, and ucal, and diglah, and obal, and abima'al, and satiated, and ophir, and havilah, and ayyubab: all these were the interers of joqtan. and their seat was from mesha, as thou goest to sephar a mount of the east. these are the interers of shem after their families, after their tongues, in their lands, after their nations. these are the families of the interers of nuh, after their generations, in their nations: and by these were the nations separated in the land after the flood.

## 11

and the whole land was of one language, and of one words. and it came to pass, as they journeyed from the east, that they found a hatch-plain in the land of shin'er; and they dwelt there. and they said one to his in-sight, go to, let us make brick, and burn them thoroughly. and they had brick for stone, and slime had they for mortar. and they said, go to, let us inter-build us a city and a tower, whose top may reach to namespaces; and let us do us a namethere, lest we be scattered abroad upon the face-turnings of the whole land. and ohyeah came down to see the city and the tower, which interers of men inter-built. and ohyeah said, behold, the with is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have initiated to do. go to, let us go down, and there mix-fade their language, that they may not hear one his in-sight's speech. so ohyeah scattered them abroad from thence upon the face-turnings of all the land: and they left off to inter-build the city. therefore is the namethere of it called bhabil; because ohyeah did there mix-fade the language of all the land: and from thence did ohyeah scatter them abroad upon the face-turnings of all the land. these are the generations of shem shem was an hundred years old, and begat arpakshshad two years after the flood: and shem lived after he begat arpakshshad five hundred years, and begat interers and intera. and arpakshshad lived five and thirty years, and begat salah: and arpakshshad lived after he begat salah four hundred and three years, and begat interers and intera. and salah lived thirty years, and begat eber: and salah lived after he begat eber four hundred and three years, and begat interers and intera. and eber lived four and thirty years, and begat peleg: and eber lived after he begat peleg four hundred and thirty years, and begat interers and intera. and peleg lived thirty years, and begat reu and peleg lived after he begat reu two hundred and nine years, and begat interers and intera. and reu lived two and thirty years, and begat serug: and reu lived after he begat serug two hundred and seven years, and begat interers and intera. and serug lived thirty years, and begat nahor: and serug lived after he begat nahor two hundred years, and begat

interers and intera. and nahor lived nine and twenty years, and begat azar: and nahor lived after he begat azar an hundred and nineteen years, and begat interers and intera. and azar lived seventy years, and begat abram, nahor, and haran. now these are the generations of azar: azar begat abram, nahor, and haran; and haran begat lot and haran died before his father azar in the land of his nativity, in ur of the kasidim. and abram and nahor took them women: the namethere of abram's woman was sarai; and the namethere of nahor's woman, milkah, the house-daughter of haran, the father of milkah, and the father of iskah. but sarai was barren; she had no child. and azar took abram his interer and lot interer of haran his son's interer and sarai his daughter in law, his interer abram's woman; and they went forth with them from ur of the kasidim, to go into the land of kanaan and they came to haran, and dwelt there. and the days of azar were two hundred and five years: and azar died in haran.

## 12

now ohyeah had said to abram, get thee out of thy land, and from thy kindred, and from thy father's house, to a land that i will show thee: and i will do of thee a great nation, and i will first-pool thee, and do thy namethere great; and thou wilt be a first-pooling: and i will first-pool them that first-pool thee, and curse-lighten him that curse-lightenth thee: and in thee will all families of the earth be first-pooled. so abram departed, as ohyeah had worded to him; and lot went with him: and abram was seventy and five years old when he departed out of haran. and abram took sarai his woman, and lot his brother's interer and all their substance that they had gathered, and the selfs that they had gotten in haran; and they went forth to go into the land of kanaan and into the land of kanaan they came. and abram crossed through the land to the place of sichein, to the plain of moreh. and the kanaanite was then in the land. and ohyeah appeared to abram, and said, to thy seed will i give this land: and there inter-built he a butcher-place to ohyeah, who appeared to him. and he removed from thence to a mountain on the east of al, and pitched his tent, having al on the west, and ei on the east: and there he inter-built an butcher-place to ohyeah, and called upon the namethere of ohyeah. and abram journeyed, going on still toward the south. and there was a famine in the land: and abram went down into egypt to sojourn there; for the famine was heavyweighty in the land. and it came to pass, when he was come near to enter into egypt, that he said to sarai his woman, behold now, i know that thou art a fair woman to look upon: therefore it will come to pass, when the egyptians will see thee, that they will say, this is his woman: and they will kill me, but 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 self will live on word of thee. and it came to pass, that, when abram was come into egypt, the egyptians beheld the woman that she was very fair. the prince-immerseds also of fuhreroh saw her, and cheered her before fuhreroh and the woman was taken into firawn's house. and he entreated abram well for her sake: and he had sheep, and cattle, and he asses, and workers, and mothers-maid, and she asses, and cross-edls. and ohyeah plagued fuhreroh and his house with great plagues on word of sarai abram's woman. and fuhreroh called abram and said, what is this that thou hast done to 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 fuhreroh directed his men concerning him: and they sent him away, and his woman, and all that he had.

## 13

and abram went up out of egypt, he, and his woman, and all that he had, and lot with him, into the south. and abram was very heavyweighty in livestock in silver, and in gold. and he went on his journeys from the south even to al, to the place namethere his tent had been at the beginning, between al and ei; to the place of the butcher-place, which he had do there at the first: and there abram called on the namethere of ohyeah. and lot also, which went with abram, had sheeps, and cattles, and tents. and the land was not able to bear them, that they might settle together: for their substance was great, so that they could not settle together. and there was a strife between the sheep-watchers of abram's livestock and the sheep-watchers of lot's livestock and the kanaanite and the pericite dwelled then in the land. and abram said to lot let there be no strife, i pray thee, between me and thee, and between my sheep-watchers and thy sheep-watchers; for we be brethren. is not the whole land before thee? separate thyself, i pray thee, from me: if thou wilt take the left hand, then i will go to the right; or if thou depart to the right hand, then i will go to the left. and lot lifted up his eyes, and beheld all the plain of jordan, that it was well watered every where, before ohyeah destroyed sodom and gomorrah, even as the garden of ohyeah, like the land of egypt, as thou comest to zo'er. then lot chose him all the plain of jordan; and lot journeyed east: and they separated themselves the one from the other. abram dwelled in the land of kanaan and lot dwelled in the cities of the plain, and pitched his tent toward sodom. but the men of sodom were video-divide and missers before ohyeah exceedingly. and ohyeah said to abram, after that lot was separated from him, lift up now thine eyes, and look from the place namethere thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will i give it, and to thy seed world. and i will make thy seed as the dust of the land: so that if a man can number the dust of the land, then will thy seed also be numbered. stand up, walk through the land in the length of it and in the breadth of it; for i will give it to thee. then abram removed his tent, and came and dwelt in the plain of mamre, which is in hebron, and inter-built there an butcher-place to ohyeah.

## 14

and it came to pass in the days of amraphel king of shin'er, ariokh king of alasar, kedorlaomer king of elam, and tidal king of nations; that these did war with bera king of sodom, and with birscha king of gomorrah, shinab king of admah, and shemaber king of zeboiim, and the king of bele, which is zo'er. all these were joined together in the vale of siddim, which is the salt sea. twelve years they workd kedorlaomer, and in the thirteenth year they rebelled. and in the fourteenth year came kedorlaomer, and the kings that were with him, and hit the repheim in eshteroth garnaim, and the cucim in ham and the amim in shaveh qiriathaim, and the horites in their mount seir, to elparan, which is by the desert-wording. and they resetted, and came to enmishpat, which is qadesh and hit all the field of the

emaleqites, and also the amorites, that dwelt in hazezontamar. and there went out the king of sodom, and the king of gomorrah, and the king of admah, and the king of zeboim, and the king of bele (the same is zo'er;) and they joined war with them in the vale of siddim; with kedorlaomer the king of elam, and with tidal king of nations, and amraphel king of shin'er, and ariokh king of alasar; four kings with five. and the vale of siddim was full of slime pits; and the kings of sodom and gomorrah fled, and fell there; and they that remained fled to the mountain. and they took all the goods of sodom and gomorrah, and all their victuals, and went their way. and they took lot abram's brother's interer who dwelt in sodom, and his goods, and departed. and there crossed one that had escaped, and told abram the crossshebrew; for he dwelt in the plain of mamre the amorite, brother of ashcol, and brother of ener and these were confederate with abram. and when abram heard that his brother was taken sit-captive, he armed his inited servants, born in his own house, three hundred and eighteen, and pursued them to dan and he parted himself against them, he and his workers, by night, and hit them, and pursued them to hobah, which is on the left hand of damasqus. and he brought back all the goods, and also brought again his brother lot and his goods, and the women also, and the with. and the king of sodom went out to meet him after his reset from the hitting of kedorlaomer, and of the kings that were with him, at the valley of shavah, which is the king's dale. and melchizedeq king of salem brought forth bread and wine: and he was the darkener of the most high to-or-not. and he first-pooled him, and said, first-pooled be abram of the most high to-or-not, possessor of namespaces and land: and first-pooled be the most high to-or-not, which hath delivered thine develop-narrowers into thy hand. and he gave him tithes of all. and the king of sodom said to abram, give me the selfs, and take the goods to thyself. and abram said to the king of sodom, i have lift up mine hand to ohyeah, the most high to-or-not, the possessor of namespaces and land, that i will not take from a thread even to a shoelatchet, and that i will not take any thing that is thine, lest thou shouldest say, i have did abram rich: safe only that which the young men have eaten, and the portion of the men which went with me, ener ashcol, and mamre; let them take their portion.

## 15

after these words ohyeah word came to abram in a vision, saying, respect not, abram: i am thy shield, and thy exceeding great reward. and abram said, ohyeah to-or-not, what wilt thou give me, seeing i go intererless, and the steward of my house is this aliecer of damasqus? and abram said, behold, to me thou hast given no seed: and lo, one born in my house is mine heir. and, behold, ohyeah word came to him, saying, this will not be thine heir; but he that will come forth out of thine own bowels will be thine heir. and he brought him forth abroad, and said, look now toward namespaces, and recount the stars, if thou be able to number them: and he said to him, so will thy seed be. and he mama-from-amino-arted ohyeah; and he counted it to him for being right. and he said to him, i am ohyeah that brought thee out of ur of the kasidim, to give thee this land to inherit it. and he said, ohyeah to-or-not, whereby will i know that i will inherit it? and he said to him, take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a explore-

turtledove, and a young pigeon. and he took to him all these, and chopped them in the midst, and laid each chop one against his in-sight: but the birds chopd he not. and when the fowls came down upon the carcasses, abram drove them away. and when the sun was going down, a deep sleep fell upon abram; and, lo, an terror of great darkness fell upon him. and he said to abram, know of a surety that thy seed will be a stranger in a land that is not theirs, and will work for them; and they will afflict them four hundred years; and also that nation, whom they will work for will i judge: and afterward will they come out with great substance. and thou will go to thy fathers in complete; thou will be buried in a good old age. but in the fourth generation they will come hither again: for the cloudy of the amorites is not yet completed. and it came to pass, that, when the sun crossed down, and it was dark, behold a smoking furnace, and a burning lamp that crossed between those cut-divides. in the same day ohyeah made a alignment with abram, saying, to thy seed have i given this land, from the river of egypt to the great river, the river euphrates: the qen-ites, and the kenizites, and the qadmonites, and the hittites, and the pericites, and the rephaim, and the amorites, and the kanaanites, and the girschites, and the jebusites.

## 16

now sarai abram's woman bare him no children: and she had an handmaid, an egyptian, whose namethere was hajar. and sarai said to abram, behold now, ohyeah hath confined me from bearing: i pray thee, go in to my maid; it may be that i may obtain intererren by her. and abram hearkened to the voice of sarai. and sarai abram's woman took hajar her maid the egyptian, after abram had settled ten years in the land of kanaan and gave her to her man abram to be his woman. and he went in to hajar, and she bright-conceived: and when she saw that she had bright-conceived, her herobloke-lady was despised in her eyes. and sarai said to abram, my damage be upon thee: i have given my maid into thy bosom-stature; and when she saw that she had bright-conceived, i was despised in her eyes: ohyeah critical between me and thee. but abram said to sarai, behold, thy maid is in thine hand; do to her as it pleaseth thee. and when sarai dot hardly with her, she fled from her face-turnings. and the messenger of ohyeah found her by a fountain of water in the desert-wording, by the fountain in the way to shur. and he said, hajar, sarai's maid, whence camest thou? and whither wilt thou go? and she said, i flee from the face-turnings of my herobloke-lady sarai. and the messenger of ohyeah said to her, reset to thy herobloke-lady, and submit thyself under her hands. and the messenger of ohyeah said to her, i will multiply thy seed exceedingly, that it will not be numbered for multitude. and the messenger of ohyeah said to her, behold, thou art with interer and will bear a interer and will call his namethere ishme'al; because ohyeah hath heard thy affliction. and he will be a wild earthing; his hand will be against every earthing, and every earthing's hand against him; and he will dwell in the presence of all his brethren. and she called the namethere of ohyeah that worded to her, thou to-or-not seest me: for she said, have i also here looked after him that seeth me? therefore the well was called roe; behold, it is between qadesh and bered. and hajar bare abram a interer and abram called his son's namethere, which hajar bare, ishme'al. and abram was fourscore and six years old, when hajar bare ishme'al to abram.

and when abram was ninety years old and nine, ohyeah appeared to abram, and said to him, i am the breast-field to-or-not; walk before me, and be thou sound. and i will make my alignment between me and thee, and will multiply thee exceedingly. and abram fell on his face-turnings: and to-or-not worded with him, saying, as for me, behold, my alignment is with thee, and thou wilt be a father of many nations. neither will thy namethere any more be called abram, but thy namethere will be ibrahim; for a father of many nations have i made thee. and i will make thee exceeding fruitful, and i will make nations of thee, and kings will come out of thee. and i will establish my alignment between me and thee and thy seed after thee in their generations for a world alignment; to be a to-or-not to thee, and to thy seed after thee. and i will give to thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of kanaan for a world holding; and i will be their to-or-not. and to-or-not said to ibrahim, thou wilt 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 interer among you will be write-circumcised. and ye will write-circumcise the flesh-immersed of your foreskin; and it will be a token of the alignment betwixt me and you. and he that is eight days old will be write-circumcised among you, every man interer 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 flesh-immersed for a world alignment. and the foreskinned man child whose flesh-immersed of his foreskin is not write-circumcised, that self will be cut off from his with; he hath broken my alignment. and to-or-not said to ibrahim, as for sarai thy woman, no call her namethere sarai, but sara will her namethere be. and i will first-pool her, and give thee a interer also of her: yea, i will first-pool her, and she will be a mother of nations; kings of withs will be of her. then ibrahim fell upon his face-turnings, and laughed, and said in his heart, will a interer be born to him that is an hundred years old? and will sara, that is ninety years old, bear? and ibrahim said to to-or-not, o that ishme'al might live before thee! and to-or-not said, sara thy woman will bear thee a interer indeed; and thou wilt call his namethere iz'haq; and i will establish my alignment with him for a world alignment, and with his seed after him. and as for ishme'al, i have heard thee: behold, i have first-pooled him, and will do him fruitful, and will multiply him exceedingly; twelve presidents will he beget, and i will do him a great nation. but my alignment will i establish with iz'haq, which sara will bear to thee at this set time in the next year. and he left off wording with him, and to-or-not went up from ibrahim. and ibrahim took ishme'al his interer and all that were born in his house, and all that were bought with his money, every remember-male among the men of ibrahim's house; and write-circumcised the flesh-immersed of their foreskin in the selfsame day, as to-or-not had worded to him. and ibrahim was ninety years old and nine, when he was write-circumcised in the flesh-immersed of his foreskin. and ishme'al his interer was thirteen years old, when he was write-circumcised in the flesh-immersed of his foreskin. in the selfsame day was ibrahim write-circumcised, and ishme'al his interer and all the men of his

house, born in the house, and bought with money of the stranger, were write-circumcised with him.

## 18

and ohyeah appeared to him in the plains of 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 land, and said, my lord-base, if now i have found camping in thy eyes, cross 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 cross on: for therefore are ye come to your worker. and they said, so do, as thou hast worded. and ibrahim hastened into the tent to sara, and said, do ready quickly three measures of fine meal, knead it, and do cakes upon the hearth. and ibrahim ran to the cattle and fetched a calf tender and good, and gave it to a young man; and he hastened to dress it. and he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat. and they said to him, where is sara thy woman? and he said, behold, in the tent. and he said, i will certainly reset to thee according to the time of life; and, lo, sara thy woman will have a interer and sara heard it in the tent opening, which was behind him. now ibrahim and sara were old and well stricken in age; and it ceased to be with sara after the manner of women. therefore sara laughed near-inward herself, saying, after i am waxed old will i have pleasure, my lord-base being old also? and ohyeah said to ibrahim, wherefore did sara laugh, saying, will i of a surety bear a child, which am old? is any word too hard for ohyeah? at the time appointed i will reset to thee, according to the time of life, and sara will have a interer then sara denied, saying, i laughed not; for she was afraid. and he said, nay; but thou didst laugh. and the men stood up from thence, and looked toward sodom: and ibrahim went with them to bring them on the way. and ohyeah said, will i hide from ibrahim that thing which i do; seeing that ibrahim will surely become a great and mighty nation, and all the nations of the land will be first-pooled in him? for i know him, that he will direct his interers and his household after him, and they will keep the way of ohyeah, to do being right and crisis that ohyeah may bring upon ibrahim that which he hath worded of him. and ohyeah said, because the cry of sodom and gomorrah is great, and because their miss is very heavyweighty; i will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, i will know. and the men turned their face-turnings from thence, and went toward sodom: but ibrahim stood yet before ohyeah. and ibrahim drew near, and said, wilt thou also destroy the right with the big-shot? peradventure there be fifty right in near-inwards the city: wilt thou also destroy and not spare the place for the fifty right that are therein? that be far from thee to do after this word, to slay the right with the big-shot: and that the right should be as the big-shot, that be far from thee: will not the critic of all the land do crisis? and ohyeah said, if i find in sodom fifty right within the city, then i will spare all the place for their sakes. and ibrahim answered and said, behold now, i have taken upon me to word to ohyeah, which am but dust and ashes: peradventure there will lack five of the

fifty right: wilt thou destroy all the city for lack of five? and he said, if i find there forty and five, i will not destroy it. and he worded to him yet again, and said, peradventure there will be forty found there. and he said, i will not do it for forty's word-sake. and he said to him, oh let not ohyeah be angry, and i will word: 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 word to ohyeah: peradventure there will be twenty found there. and he said, i will not destroy it for twenty's word-sake. and he said, oh let not ohyeah be angry, and i will word yet but this once: peradventure ten will be found there. and he said, i will not destroy it for ten's word-sake. and ohyeah went his way, as soon as he had left wording with ibrahim: and ibrahim resettled to his place.

## 19

and there came two messengers to sodom at even; and lot sat in the gate of sodom: and lot seeing them stood up to meet them; and he bowed himself with his face-turnings toward the land; and he said, behold now, my lord-bases, turn in, i pray you, into your worker's house, and lodge all night, and wash your feet, and ye will rise up early, and go on your ways. and they said, nay; but we will abide in the street all night. and he urged greatly; and they turned in to him, and entered into his house; and he did them a feast, and did bake lit-mazat, and they did eat. but before they lay down, the men of the city, even the men of sodom, compassed the house round, both old and young, all the with from every quarter: and they called to lot and said to him, namethere are the men which came in to thee this night? bring them out to us, that we may know them. and lot went out at the opening to them, and shut the opening after him, and said, i pray you, brethren, do not so wickedly. behold now, i have two intera which have not known man; let me, i pray you, bring them out to you, and do ye to them as is good in your eyes: only to these men do not a word; for therefore came they under the shadow of my roof. and they said, stand back. and they said again, this one in-sight came in to sojourn, and he will needs be a critical: now will we deal worse with thee, than with them. and they urged the man, even lot and came near to break the door. but the men namethere forth their hand, and pulled lot into the house to them, and shut to the door. and they smote the men that were at the opening of the house with blindness, both small and great: so that they wearied themselves to find the opening. and the men said to lot hast thou here any besides? son in law, and thy interers, and thy intera, and whatsoever thou hast in the city, bring them out of this place: for we will destroy this place, because the cry of them is waxen great before the face-turnings of ohyeah; and ohyeah hath sent us to destroy it. and lot went out, and worded to his interers-in-law, which swim-corrupted his intera, and said, up, stand up you out of this place; for ohyeah will destroy this city. but he seemed as one that mocked to his interers-in-law. and when the black onupped, then the messengers hastened lot saying, stand up, take thy woman, and thy two intera, which are here; lest thou be consumed in the cloudy of the city. and while he lingered, the men laid hold upon his hand, and upon the hand of his woman, and upon the hand of his two intera; ohyeah being merciful to him: and they brought him forth, and namethere him without the city. and it came to pass, when they had brought them forth abroad, that he said,

escape for thy self; look not behind thee, neither stand-stay thou in all the plain; escape to the mountain, lest thou be consumed. and lot said to them, oh, not so, my lord-base: behold now, thy worker hath found camping in thy eyes, and thou hast greatd thy kindness, which thou hast done with me in saving my self; and i cannot escape to the mountain, lest some video-divide take me, and i die: behold now, this city is near to flee to, and it is a little one: oh, let me escape namethere, (is it not a little one?) and my self will live. and he said to him, see, i have borne thee concerning this word also, that i will not overthrow this city, for the which thou hast worded. haste thee, escape namethere; for i cannot do anyword till thou be come namethere. therefore the namethere of the city was called zo'er. the sun was risen upon the land when lot entered into zo'er. then ohyeah rained upon sodom and upon gomorrah brimstone and fire from ohyeah out of namespaces; and he overthrew those cities, and all the plain, and all the settlers of the cities, and that which grew upon the earth. but his woman looked back from behind him, and she became a stand of salt. and ibrahim gat up early in the morning to the place namethere he stood before ohyeah: and he looked toward sodom and gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the land went up as the smoke of a furnace. and it came to pass, when to-or-not destroyed the cities of the plain, that to-or-not remembered ibrahim, and sent lot out of the midst of the overthrow, when he overthrew the cities in the which lot dwelt. and lot went up out of zo'er, and settled in the mountain, and his two intera with him; for he respected to settle in zo'er: and he settled in a cave, he and his two intera. and the firstborn said to the younger, our father is old, and there is not a man in the land to come in to us after the manner of all the land: come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. and they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. and it came to pass on the morrow, that the firstborn said to 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 intera of lot with interer by their father. and the first born bare a interer and called his namethere moab: the same is the father of the moabites to this day. and the younger, she also bare a interer and called his namethere ben-emi: the same is the father of interers of emmon to this day.

## 20

and ibrahim journeyed from thence toward the south land, and dwelled between qadesh and shur, and so-journed in gerar. and ibrahim said of sara his woman, she is my sister: and abimelekh king of gerar sent, and took sara. but to-or-not came to abimelekh in a dream by night, and said to him, behold, thou art but a dead possessor, for the woman which thou hast taken; for she is a possessor's woman. but abimelekh had not come near her: and he said, my lord-base, wilt thou kill also a right nation? said he not to me, she is my sister? and she, even she herself said, he is my brother: in the integrity of my heart and cleanness of my hands have i done this. and to-or-not said to him in a dream, yea, i

know that thou didst this in the integrity of thy heart; for i also withheld thee from sinning against me: therefore suffered i thee not to touch her. now therefore restore the man his woman; for he is a come-bringer, and he will spill for thee, and thou will live: and if thou restore her not, know thou that thou will surely die, thou, and all that are thine. therefore abimelekh rose early in the morning, and called all his workers, and told all these words in their ears: and the men were sore afraid. then abimelekh called ibrahim, and said to him, what hast thou done to us? and what have i offended thee, that thou hast brought on me and on my kingdom a great miss thou hast done deeds with me that ought not to be done. and abimelekh said to ibrahim, what sawest thou, that thou hast done this word? and ibrahim said, on word i said, surely the respect of to-or-not is not in this place; and they will kill me for my woman's word-sake. and yet indeed she is my sister; she is the house-daughter of my father, but not the house-daughter of my mother; and she became my woman. and it came to pass, when to-or-not caused me to wander from my father's house, that i said to her, this is thy kindness which thou wilt eschew with me; at every place there we will come, say of me, he is my brother. and abimelekh took sheep, and cattle, and workers, and familiars, and gave them to ibrahim, and restored him sara his woman. and abimelekh said, behold, my land is before thee: dwell where it pleaseth thee. and to sara he said, behold, i have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, to all that are with thee, and with all other: thus she was reproved. so ibrahim spilled to to-or-not: and to-or-not healed abimelekh, and his woman, and his mothers-maid; and they bare children. for ohyeah had fast confine-closed up all the wombs of the house of abimelekh, on word of sara ibrahim's woman.

## 21

and ohyeah visited sara as he had said, and ohyeah did to sara as he had worded. for sara bright-conceived, and bare ibrahim a interer in his old age, at the set time of which to-or-not had worded to him. and ibrahim called the namethere of his interer that was born to him, whom sara bare to him, iz'haq. and ibrahim write-circumcised his interer iz'haq being eight days old, as to-or-not had directed him. and ibrahim was an hundred years old, when his interer iz'haq was born to him. and sara said, to-or-not did me to laugh, so that all that hear will laugh with me. and she said, who would have said to ibrahim, that sara should have given interers suck? for i have born him a interer in his old age. and child grew, and was weaned: and ibrahim did a great feast the same day that iz'haq was weaned. and sara saw interer of hajar the egyptian, which she had born to ibrahim, mocking. wherefore she said to ibrahim, cast out this bondwoman and her interer for interer of this bondwoman will not be heir with my interer even with iz'haq, and the word was very grievous in ibrahim's eyes on word of his interer and to-or-not said to ibrahim, let it not be grievous in thy eyes on word of the lad, and on word of thy bondwoman; in all that sara hath said to thee, hearken to her voice; for in iz'haq will thy seed be called. and also of interer of the bondwoman will i make a nation, because he is thy seed. and ibrahim rose up early in the morning, and took bread, and a bottle of water, and gave it to hajar, namethereting it on her shoulder, and child, and sent her away: and she departed, and wandered in the

desert-wording of bar-shebe. and the water was spent in the bottle, and she cast child under one of the shrubs. and she went, and sat her down over against him a good way off, as it were a bow shot: for she said, let me not see the death of child. and she sat over against him, and lift up her voice, and wept. and to-or-not heard the voice of the lad; and the messenger of to-or-not called to hajar out of namespaces, and said to her, what aileth thee, hajar? respect not; for to-or-not hath heard the voice of the lad namethere he is. stand up, lift up the lad, and hold him in thine hand; for i will make him a great nation. and to-or-not 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 to-or-not was with the lad; and he grew, and dwelt in the desert-wording, and became an archer. and he dwelt in the desert-wording of paran: and his mother took him a woman out of the land of egypt. and it came to pass at that time, that abimelekh and pikol the chief captain of his troop spake to ibrahim, saying, to-or-not is with thee in all that thou doest: now therefore seven-swear to me here by to-or-not that thou wilt not do falsely with me, nor with my son, nor with my son's son: but according to the kindness that i have done with thee, thou will do with me, and to the land wherein thou hast sojourned. and ibrahim said, i will seven-swear. and ibrahim reproved abimelekh on word of a well of water, which abimelekh's workers had robbed. and abimelekh said, i wot not who hath done this word; neither didst thou tell me, neither yet heard i of it, but to day. and ibrahim took sheep and cattle, and gave them to abimelekh; and both of them made a alignment. and ibrahim set seven ewe lambs of the sheep by themselves. and abimelekh said to ibrahim, what mean these seven ewe lambs which thou hast set by themselves? and he said, for these seven ewe lambs will thou take of my hand, that they may be a witness to me, that i have digged this well. nametherefore he called that place bar-shebe; because there they seven-swear both of them. thus they made a alignment at bar-shebe: then abimelekh stood up, and pikol the chief captain of his troop, and they resetted into the land of the palestinians. and ibrahim planted a asherah in bar-shebe, and called there on the namethere of ohyeah, the world to-or-not. and ibrahim sojourned in the palestinians' land many days.

## 22

and it came to pass after these words, that to-or-not did tempt ibrahim, and said to him, ibrahim: and he said, behold, here i am. and he said, take now thy interer thine only interer iz'haq, whom thou lovest, and get thee into the land of moriah; and onup him there for a onup upon one of the mountains which i will tell thee of. and ibrahim stood up early in the morning, and saddled his ass, and took two of his young men with him, and iz'haq his interer and hatched the wood for the onup, and stood up, and went to the place of which to-or-not had told him. then on the third day ibrahim lifted up his eyes, and saw the place afar off. and ibrahim said to his young men, abide ye here with the ass; and i and the lad will go yonder and bow, and come again to you. and ibrahim took the wood of the onup, and namethered it upon iz'haq his interer and he took the fire in his hand, and a knife; and they went both of them together. and iz'haq spake to ibrahim his father, and said, my father: and he said, here am i, my interer and he said, behold the fire and the wood:

but where is the lamb for a onup? and ibrahim said, my interer to-or-not will provide himself a lamb for a onup: so they went both of them together. and they came to the place-stand-up which to-or-not had told him of; and ibrahim interer-built an butcher-place there, and laid the wood in order, and bound iz'haq his interer and laid him on the butcher-place upon the wood. and ibrahim stretched forth his hand, and took the knife to slay his interer and the messenger of ohyeah called to him out of namespaces, and said, ibrahim, ibrahim: and he said, here am i. and he said, lay not thine hand upon the lad, neither do thou any thing to him: for now i know that thou respectest to-or-not, seeing thou hast not withheld thy interer thine only interer from me. and ibrahim lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his ray-horns: and ibrahim went and took the ram and onuped for a onup in the stead of his interer and ibrahim called the namethere of that place yeahoh-jirah: as it is said to this day, in the mount of ohyeah it will be seen. and the messenger of ohyeah called to ibrahim out of namespaces the second time, and said, by myself have i seven-swear, saith ohyeah, for on word thou hast done this word, and hast not withheld thy interer thine only interer that in first-pooling i will first-pool thee, and in multiplying i will multiply thy seed as the stars of the namespaces, and as the sand which is upon the sea shore; and thy seed will inherit the gate of his enemies; and in thy seed will all the nations of the land be first-pooled; because thou hast heard my voice. so ibrahim resettled to his young men, and they stood up and went together to bar-shebe; and ibrahim dwelt at bar-shebe. and it came to pass after these words, that it was told ibrahim, saying, behold, milkah, she hath also born interers to thy brother nahor; huz his firstborn, and buc his brother, and qemu'al the father of syria, and chesed, and haco and pildash, and jidlaph, and bethu'al. and bethu'al begat rebeqah: these eight milkah did bear to nahor, ibrahim's brother. and his concubine, whose namethere was reumah, she bare also tebah, and gaham, and tahash, and mekah.

## 23

and sara was an hundred and seven and twenty years old: these were the years of the life of sara. and sara died in qirjatharba; the same is hebron in the land of kanaana and ibrahim came to mourn for sara, and to weep for her. and ibrahim stood up from before his dead, and worded to the interers of heth, saying, i am a stranger and a sojourner with you: give me a holding of a buryingplace with you, that i may bury my dead out of my sight. and interers of heth answered ibrahim, saying to him, hear us, my lord-base: thou art a mighty president among us: in the choice of our sepulchres bury thy dead; none of us will withhold from thee his sepulchre, but that thou mayest bury thy dead. and ibrahim stood up, and bowed himself to the with of the land, even to interers of heth. and he communed with them, saying, if it be your self that i should bury my dead out of my sight; hear me, and entreat for me to efron interer of zohar, that he may give me the cave of makhpelah, 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 holding of a buryingplace amongst you. and efron dwelt among interers of heth: and efron the hittite answered ibrahim in the audience of interers of heth, even of all that went in at the gate of his city, saying, nay, my lord-base, hear me: the field give i thee, and the cave that is therein, i

give i thee; in the presence of the interers of my with give i thee: bury thy dead. and ibrahim bowed down himself before the with of the land. and he worded to efron in the audience of the with of the field, saying, but if thou wilt give it, i pray thee, hear me: i will give thee money for the field; take it of me, and i will bury my dead there. and efron answered ibrahim, saying to him, my lord-base, hearken to me: the land is worth four hundred sheqels of silver; what is that betwixt me and thee? bury therefore thy dead. and ibrahim hearkened to efron; and ibrahim weighed to efron the silver, which he had worded in the audience of the interers of heth, four hundred sheqels of silver, current money with the merchant. and the field of efron which was in makhpelah, which was before 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 to ibrahim for a possession in the presence of interers of heth, before all that went in at the gate of his city. and after this, ibrahim buried sara his woman in the cave of the field of makhpelah before mamre: the same is hebron in the field of kanaana and the field, and the cave that is therein, were made sure to ibrahim for a holding of a buryingplace by the interers of heth.

## 24

and ibrahim was old, and well stricken in age: and ohyeah had first-pooled ibrahim in all things. and ibrahim said to his eldest worker of his house, that proverb-ruled over all that he had, namethere, i pray thee, thy hand under my thigh: and i will make thee seven-swear by ohyeah, the to-or-not of namespaces, and the to-or-not of the land, that no take a woman to my interer of the intera of the kanaanites, near-inward whom i dwell: but thou wilt go to my land, and to my kindred, and take a woman to my interer iz'haq. and the worker said to him, peradventure the woman will not be willing to follow me to this land: must i needs bring thy interer again to the land from whence thou camest? and ibrahim said to him, beware thou that thou bring not my interer namethere again. ohyeah to-or-not of namespaces, which took me from my father's house, and from the land of my kindred, and which worded to me, and that seven-swear to me, saying, to thy seed will i give this land; he will send his messenger before thee, and thou wilt take a woman to my interer from thence. and if the woman will not be willing to follow thee, then thou wilt be clear from this my seven-oath: only bring not my interer namethere again. and the worker namethere his hand under the thigh of ibrahim his lord-base, and seven-swear to him concerning that word. and the worker took ten camels of the camels of his lord-base, and departed; for all the goods of his lord-base were in his hand: and he arose, and went to aram-naharim, to the city of nahor. and he made his camels to pool-kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. and he said ohyeah to-or-not of my lord-base ibrahim, i pray thee, send me good speed this day, and do kindness to my lord-base ibrahim. behold, i stand here by the well of water; and the intera of the men of the city come out to draw water: and let it come to pass, that the damsel to whom i will say, let down thy pitcher, i pray thee, that i may drink; and she will say, drink, and i will give thy camels drink also: let the same be she that thou hast appointed for thy worker iz'haq; and thereby will i know that thou hast did kindness to my lord-base. and it came to pass, before he had

done wording, that, behold, rebeqah came out, who was born to bethu'al, interer of milkah, the woman of nahor, ibrahim's brother, with her pitcher upon her shoulder. and the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up. and the worker ran to meet her, and said, let me, i pray thee, drink a little water of thy pitcher. and she said, drink, my lord-base: and she hastened, and let down her pitcher upon her hand, and gave him drink. and when she had done giving him drink, she said, i will draw water for thy camels also, until they have done drinking. and she hastened, and emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. and the man wondering at her held his peace, to wit whether ohyeah had made his journey prosperous or not. and it came to pass, as the camels had done drinking, that the man took a golden earring of half-shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, whose house-daughter art thou? tell me, i pray thee: is there room in thy father's house for us to lodge in? and she said to him, i am the house-daughter of bethu'al interer of milkah, which she bare to nahor. she said moreover to him, we have both straw and provender enough, and room to lodge in. and the man bowed down his head, and bowed ohyeah. and he said, first-pooled be ohyeah to-or-not of my lord-base ibrahim, who hath not left destitute my lord-base of his kindness and his truth: i being in the way, ohyeah led me to the house of my lord-base's brethren. and the damsel ran, and told them of her mother's house these words. and rebeqah had a brother, and his namethere was laban: and laban ran out to the man, to the well. and it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of rebeqah his sister, saying, thus worded the man to me; that he came to the man; and, behold, he stood by the camels at the well. and he said, come in, thou first-pooled of ohyeah; wherefore standest thou without? for i have prepared the house, and room for the camels. and the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. and there was namethere meat before him to eat: but he said, i will not eat, until i have told mine errand. and he said, word on. and he said, i am ibrahim's worker. and ohyeah hath first-pooled my lord-base greatly; and he is become great: and he hath given him sheep, and cattle, and silver, and gold, and workers, and mothers-maid, and camels, and asses. and sara my lord-base's woman bare a interer to my lord-base when she was old: and to him hath he given all that he hath. and my lord-base made me seven-swear, saying, no take a woman to my interer of the intera of the kana'anites, in whose land i dwell: but thou wilt go to my father's house, and to my kindred, and take a woman to my interer and i said to my lord-base, peradventure the woman will not follow me. and he said to me, ohyeah, before whom i walk, will send his messenger with thee, and prosper thy way; and thou wilt take a woman for my interer of my kindred, and of my father's house: then will thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou wilt be clear from my oath. and i came this day to the well, and said, ohyeah to-or-not of my lord-base ibrahim, if now thou do prosper my way which i go: behold, i stand by the well of water; and it will come to pass, that when the virgin cometh forth to draw water, and i say to her, give me, i pray thee, a little

water of thy pitcher to drink; and she say to me, both drink thou, and i will also draw for thy camels: let the same be the woman whom ohyeah hath appointed out for my lord-base's interer and before i had done wording in mine heart, behold, rebeqah came forth with her pitcher on her shoulder; and she went down to the well, and drew water: and i said to her, let me drink, i pray thee. and she made haste, and let down her pitcher from her shoulder, and said, drink, and i will give thy camels drink also: so i drank, and she made the camels drink also. and i asked her, and said, whose house-daughter art thou? and she said, the house-daughter of bethu'al, nahor's interer whom milkah bare to him: and i namethere the earring upon her face-turnings, and the bracelets upon her hands. and i bowed down my head, and bowed ohyeah, and first-pooled ohyeah to-or-not of my lord-base ibrahim, which had led me in the right way to take my lord-base's brother's house-daughter to his interer and now if ye will do kindly and truly with my lord-base, tell me: and if not, tell me; that i may turn to the right hand, or to the left. then laban and bethu'al answered and said, the word proceedeth from ohyeah: we cannot word to thee video-divide or good. behold, rebeqah is before thee, take her, and go, and let her be thy lord-base's son's woman, as ohyeah hath worded. and it came to pass, that, when ibrahim's worker heard their words, he bowed ohyeah, bowing himself to the land. and the worker brought forth items of silver, and items of gold, and raiment, and gave them to rebeqah: 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 lodged all night; and they stood up in the morning, and he said, send me away to my lord-base. 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 to them, hinder me not, seeing ohyeah hath prospered my way; send me away that i may go to my lord-base. and they said, we will call the damsel, and inquire at her mouth. and they called rebeqah, and said to her, wilt thou go with this man? and she said, i will go. and they sent away rebeqah their sister, and her nurse, and ibrahim's worker, and his men. and they first-pooled rebeqah, and said to her, thou art our sister, be thou the mother of thousands of millions, and let thy seed inherit the gate of those which hate them. and rebeqah arose, and her damsels, and they rode upon the camels, and followed the man: and the worker took rebeqah, and went his way. and iz'haq came from the way of the well lahairoi; for he dwelt in the south land. and iz'haq went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. and rebeqah lifted up her eyes, and when she saw iz'haq, she lighted off the camel. for she had said to the worker, what man is this that walketh in the field to meet us? and the worker had said, it is my lord-base: therefore she took a vail, and covered herself. and the worker recounted iz'haq all words that he had done. and iz'haq brought her into his mother sara's tent, and took rebeqah, and she became his woman; and he loved her: and iz'haq was comforted after his mother's death.

## 25

then again ibrahim took a woman, and her namethere was geturah. and she bare him cimran, and joqshan, and medan, and midian, and ishaq, and shuah. and joqshan begat satiated, and dedan. and the interers of dedan were assyriam, and letushim, and la'ummim.



and the interers of midian; efah, and efer, and hanoch, and abideh, and aldaah. all these were interers of qeturah. and ibrahim gave all that he had to iz'haq. but to the interers of the concubines, which ibrahim had, ibrahim gave gifts, and sent them away from iz'haq his interer while he yet lived, eastward, to the east land. and these are the days of the years of ibrahim's life which he lived, hundred years and seventy years and five years. then ibrahim gave up the breathwind, and died in a good old age, an old man, and seven-full of years; and was added to his with. and his interers iz'haq and ishme'al buried him in the cave of makhpelah, in the field of efron interer of zohar the hittite, which is before mamre; the field which ibrahim purchased of the interers of heth: there was ibrahim buried, and sara his woman. and it came to pass after the death of ibrahim, that to-or-not first-pooled his interer iz'haq; and iz'haq dwelt by the well lahairoi. now these are the generations of ishme'al, ibrahim's interer whom hajar the egyptian, sara's handmaid, bare to ibrahim: and these are the nametheres of the interers of ishme'al, by their nametheres, according to their generations: the first-born of ishme'al, nebajoth; and qedar, and adba'al, and mibsam, and mishme, and dumah, and massa, hadad, and tema jetur, nafish, and qedemah: these are the interers of ishme'al, and these are their nametheres, by their towns, and by their castles; twelve presidents according to their nations. and these are the years of the life of ishme'al, an hundred and thirty and seven years: and he gave up the breathwind and died; and was added to his with. and they dwelt from havilah to shur, that is before egypt, as thou goest toward syria and he died in the presence of all his brethren. and these are the generations of iz'haq, ibrahim's interer ibrahim begat iz'haq: and iz'haq was forty years old when he took rebeqah to woman, the house-daughter of bethu'al the syrian of padanaram, the sister to laban the syrian. and iz'haq entreated ohyeah for his woman, because she was barren: and ohyeah was entreated of him, and rebeqah his woman bright-conceived. and interers struggled together in near-inwards her; and she said, if it be so, why am i thus? and she went to inquire of ohyeah. and ohyeah said to her, two mum-withs are in thy womb, and two manner of mum-withs will be separated from thy bowels; and the one mum-withs will be stronger than the other mum-withs; 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 eiry garment; and they called his namethere esau. and after that came his brother out, and his hand took hold on esau's heel; and his namethere was called jeqob: and iz'haq was sixty years old when she bare them. and the boys grew: and esau was a cunning hunter, a man of the field; and jeqob was a plain man, dwelling in tents. and iz'haq loved esau, because he did eat of his venison: but rebeqah loved jeqob. and jeqob sod pottage: and esau came from the field, and he was faint: and esau said to jeqob, feed me, i pray thee, with that same red pottage; for i am faint: therefore was his namethere called adom. and jeqob said, sell me this day thy birthright. and esau said, behold, i am at the point to die: and what profit will this birthright do to me? and jeqob said, seven-swear to me this day; and he seven-swear to him: and he sold his birthright to jeqob. then jeqob gave esau bread and pottage of lentils; and he did eat and drink, and stood up, and went his way: thus esau despised his birthright.

and there was a famine in the land, beside the first famine that was in the days of ibrahim. and iz'haq went to abimelekh king of the palestinians to gerar. and ohyeah appeared to him, and said, go not down into egypt; dwell in the land which i will tell thee of: sojourn in this land, and i will be with thee, and will first-pool thee; for to thee, and to thy seed, i will give all these countries, and i will perform the seven-oath which i seven-swear to ibrahim thy father; and i will make thy seed to multiply as the stars of namespaces, and will give to thy seed all these countries; and in thy seed will all the nations of the land be first-pooled; because that ibrahim listened to my voice, and kept my charge, my directives, my statutes, and my drops-of-teaching-torah and iz'haq dwelt in gerar: and the men of the place asked him of his woman; and he said, she is my sister: for he respected to say, she is my woman; lest, said he, the men of the place should kill me for rebeqah; because she was fair to look upon. and it came to pass, when he had been there a long time, that abimelekh king of the palestinians looked out at a window, and saw, and, behold, iz'haq was sporting with rebeqah his woman. and abimelekh called iz'haq, and said, behold, of a surety she is thy woman; and how saidst thou, she is my sister? and iz'haq said to him, because i said, lest i die for her. and abimelekh said, what is this thou hast done to us? one of the with might lightly have lien with thy woman, and thou shouldst have brought guiltiness upon us. and abimelekh charged all his with, saying, he that toucheth this man or his woman will surely be put to death. then iz'haq sowed in that land, and received in the same year an hundredfold: and ohyeah first-pooled him. and the man waxed great, and went forward, and grew until he became very great: for he had possession of sheeps, and possession of cattles, and great store of workers: and the palestinians envied him. for all the wells which his father's workers had digged in the days of ibrahim his father, the palestinians had stopped them, and filled them with earth. and abimelekh said to iz'haq, go from us; for thou art much mightier than we. and iz'haq departed thence, and pitched his tent in the valley of gerar, and dwelt there. and iz'haq digged again the wells of water, which they had digged in the days of ibrahim his father; for the palestinians had stopped them after the death of ibrahim: and he called their nametheres after the nametheres by which his father had called them. and iz'haq's workers digged in the valley, and found there a well of springing water. and the sheep-watchers of gerar did strive with iz'haq's sheep-watchers, saying, the water is ours: and he called the namethere of the well eseq; because they exploit-strove with him. and they digged another well, and strove for that also: and he called the namethere of it sitnah. and he removed from thence, and digged another well; and for that they strove not: and he called the namethere of it rehoboth; and he said, for now ohyeah did room for us, and we will be fruitful in the land. and he went up from thence to bar-shebe. and ohyeah appeared to him the same night, and said, i am the to-or-not of ibrahim thy father: respect not, for i am with thee, and will first-pool thee, and multiply thy seed for my worker ibrahim's sake. and he inter-built an butcher-place there, and called upon the namethere of ohyeah, and pitched his tent there: and there iz'haq's workers digged a well. then abimelekh went to him from gerar, and ahucot one of his in-sights, and pikol the chief captain of his army. and iz'haq said to them,

wherefore come ye to me, seeing ye hate me, and have sent me away from you? and they said, we saw certainly that ohyeah was with thee: and we said, let there be now an oath betwixt us, even betwixt us and thee, and let us make a alignment with thee; that thou wilt do us no video-divide, as we have not touched thee, and as we have done to thee nothing but good, and have sent thee away in complete: thou art now the first-pooled of ohyeah. and he did them a feast, and they did eat and drink. and they rose up betimes in the morning, and seven-swear one to another: and iz'haq sent them away, and they departed from him in complete. and it came to pass the same day, that iz'haq's workers came, and told him concerning the well which they had digged, and said to him, we have found water. and he called it satiatedh: therefore the namethere of the city is barshebe to this day. and esau was forty years old when he took to woman yeahodith the house-daughter of bari the hittite, and bashemath the house-daughter of alon the hittite: which were a grief of breathwind to iz'haq and to rebeqah.

## 27

and it came to pass, that when iz'haq was old, and his eyes were dim, so that he could not see, he called esau his eldest interer and said to him, my interer and he said to him, behold, here am i. and he said, behold now, i am old, i know not the day of my death: now therefore take, i pray thee, thy items, thy quiver and thy bow, and go out to the field, and take me some venison; and do me savory meat, such as i love, and bring it to me, that i may eat; that my self may first-pool thee before i die. and rebeqah heard when iz'haq worded to esau his interer and esau went to the field to hunt for venison, and to bring it. and rebeqah worded to jeqob her interer saying, behold, i heard thy father word to esau thy brother, saying, bring me venison, and do me savory meat, that i may eat, and first-pool thee before ohyeah before my death. now therefore, my interer hear my voice according to that which i direct thee. go now to the sheep, and fetch me from thence two good kids of the goats; and i will do them savory meat for thy father, such as he loveth: and thou wilt bring it to thy father, that he may eat, and that he may first-pool thee before his death. and jeqob said to rebeqah his mother, behold, esau my brother is a eiry man, and i am a part-smooth man: my father peradventure will feel me, and i will seem to him as a deceiver; and i will bring a curse-lighten upon me, and not a first-pooling. and his mother said to him, upon me be thy curse-lighten, my interer only hear my voice, and go fetch me them. and he went, and fetched, and brought them to his mother: and his mother did savory meat, such as his father loved. and rebeqah took goodly raiment of her eldest interer esau, which were with her in the house, and put them upon jeqob her younger interer and she put the skins of the kids of the goats upon his hands, and upon the part-smooth of his neck: and she gave the savory meat and the bread, which she had prepared, into the hand of her interer jeqob. and he came to his father, and said, my father: and he said, here am i; who art thou, my interer and jeqob said to his father, i am esau thy first born; i have done according as thou wordest me: stand up, i pray thee, sit and eat of my venison, that thy self may first-pool me. and iz'haq said to his interer how is it that thou hast found it so quickly, my interer and he said, because ohyeah thy to-or-not brought it to me. and iz'haq said to jeqob, come near, i pray thee, that i may feel thee, my interer whether thou

be my very interer esau or not. and jeqob went near to iz'haq his father; and he felt him, and said, the voice is jeqob's voice, but the hands are the hands of esau. and he discerned him not, because his hands were eiry, as his brother esau's hands: so he first-pooled him. and he said, art thou my very interer esau? and he said, i am. and he said, bring it near to me, and i will eat of my son's venison, that my self may first-pool thee. and he brought it near to him, and he did eat: and he brought him wine and he drank. and his father iz'haq said to him, come near now, and kiss me, my interer and he came near, and kissed him: and he smelled the smell of his raiment, and first-pooled him, and said, see, the smell of my interer is as the smell of a field which ohyeah hath first-pooled: therefore to-or-not give thee of the dew of namespaces, and the fatness of the land, and plenty of corn and wine: let withs work for thee, and mum-withs bow down to thee: be lord over thy brethren, and let thy mother's interers bow down to thee: curse-lighten be every one that curse-lightenth thee, and first-pooled be he that first-pooleth thee. and it came to pass, as soon as iz'haq had did an end of first-pooling jeqob, and jeqob was yet scarce gone out from the presence of iz'haq his father, that esau his brother came in from his hunting. and he also had did savory meat, and crossed it to his father, and said to his father, let my father stand up, and eat of his son's venison, that thy self may first-pool me. and iz'haq his father said to him, who art thou? and he said, i am thy interer thy firstborn esau. and iz'haq trembled very exceedingly, and said, who? where is he that hath taken venison, and brought it me, and i have eaten of all before thou camest, and have first-pooled him? yea, and he will be first-pooled. and when esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, first-pool me, even me also, o my father. and he said, thy brother came with subtilty, and hath taken away thy first-pooling. and he said, is not his namethere rightly readcalled jeqob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my first-pooling. and he said, hast thou not reserved a first-pooling for me? and iz'haq answered and said to esau, behold, i have did him thy lord, and all his brethren have i given to him for workers; and with corn and wine have i sustained him: and what will i do now to thee, my interer and esau said to his father, hast thou but one first-pooling, my father? first-pool me, even me also, o my father. and esau lifted up his voice, and wept. and iz'haq his father answered and said to him, behold, thy seat will be the fatness of the land, and of the dew of namespaces from on; and by thy sword wilt thou live, and will work for thy brother; and it will come to pass when thou wilt have the dominion, that thou wilt break his yoke-upon from off thy neck. and esau hated jeqob on word of the first-pooling wherewith his father first-pooled him: and esau said in his heart, the days of mourning for my father are at hand; then will i kill my brother jeqob. and these words of esau her elder interer were told to rebeqah: and she sent and called jeqob her younger interer and said to him, behold, thy brother esau, as touching thee, doth comfort himself, purposing to kill thee. now therefore, my interer hear my voice; stand up, flee thou to laban my brother to haran; and settle 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 rebeqah

said to iz'haq, i am weary of my life on word of the intera of heth: if jeqob take a woman of the intera of heth, such as these which are of the intera of the land, what good will my life do me?

## 28

and iz'haq called jeqob, and first-pooled him, and charged him, and said to him, no take a woman of the intera of kanaan stand up, go to padanaram, to the house of bethu'al thy mother's father; and take thee a woman from thence of the intera of laban thy mother's brother. and to-or-not breast-field first-pool thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of withs; and give thee the first-pooling of ibrahim, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which to-or-not gave to ibrahim. and iz'haq sent away jeqob: and he went to padanaram to laban, interer of bethu'al the syrian, the brother of rebeqah, jeqob's and esau's mother. when esau saw that iz'haq had first-pooled jeqob, and sent him away to padanaram, to take him a woman from thence; and that as he first-pooled him he gave him a charge, saying, no take a woman of the intera of kanaan and that jeqob heard his father and his mother, and was gone to padanaram; and esau seeing that the intera of kanaan were video-divide in the eyes of iz'haq his father; then went esau to ishme'al, and took to the women which he had mahalath the house-daughter of ishme'al ibrahim's interer the sister of nebaoth, to be his woman. and jeqob went out from bar-shebe, and went toward haran. and he lighted upon a certain place, and tarried there all night, because the sun was namethere; and he took of the stones of that place, and namethere them for his pillows, and namethere down in that place to sleep. and he dreamed, and behold a dabble-helix namethere up on the land, and the top of it reached to namespaces: and behold the messengers of to-or-not onuping and descending on it, and behold, ohyeah stood on it, and said, i am ohyeah to-or-not of ibrahim thy father, and the to-or-not of iz'haq: the land whereon thou liest, to thee will i give it, and to thy seed; and thy seed will be as the dust of the land, and thou will spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed will all the families of the land be first-pooled. and, behold, i am with thee, and will keep thee in all places there thou goest, and will settle thee again into this earth; for i will not leave thee, until i have done that which i have worded to thee of. and jeqob awaked out of his sleep, and he said, surely ohyeah is in this place; and i knew it not. and he was hair-imagining, and said, how dreadful is this place! this is none other but the alpha-beit-house of to-or-not, and this is the gate of namespaces. and jeqob rose up early in the morning, and took the stone that he had namethere for his pillows, and namethere it up for a status-post, and poured oil upon the head of it. and he called the namethere of that place al: but the namethere of that city was called luc at the first. and jeqob vowed a vow, saying, if to-or-not will be with me, and will keep me in this way that i go, and will give me bread to eat, and raiment to namethere on, so that i settle again to my father's house in complete; then will ohyeah be my to-or-not: and this stone, which i have namethere for a status-post, will be to-or-not's house: and of all that thou will give me i will surely give the tenth to thee.

## 29

then jeqob went on his journey, and came into the land of the people of the east. and he looked, and behold a well in the field, and, lo, there were three sheeps of sheep lying by it; for out of that well they watered the sheeps: and a great stone was upon the well's mouth. and namethere were all the sheeps added: and they rolled the stone from the well's mouth, and watered the sheep, and namethere the stone again upon the well's mouth in his place. and jeqob said to them, my brethren, whence be ye? and they said, of haran are we. and he said to them, know ye laban interer of nahor? and they said, we know him. and he said to them, is he complete? and they said, he is complete: and, behold, rachel his house-daughter cometh with the sheep. and he said, lo, it is yet high day, neither is it time that the livestock should be added together: water ye the sheep, and go and watch-feed them. and they said, we cannot, until all the sheeps be added together, and till they roll the stone from the well's mouth; then we water the sheep. and while he yet worded with them, rachel came with her father's sheep; for she watched them. and it came to pass, when jeqob saw rachel the house-daughter of laban his mother's brother, and the sheep of laban his mother's brother, that jeqob went near, and rolled the stone from the well's mouth, and watered the sheep of laban his mother's brother. and jeqob kissed rachel, and lifted up his voice, and wept. and jeqob told rachel that he was her father's brother, and that he was rebeqah's interer and she ran and told her father. and it came to pass, when laban heard the words of jeqob his sister's interer that he ran to meet him, and embraced him, and kissed him, and brought him to his house. and he recounted laban all these words. and laban said to him, surely thou art my bone and my flesh-immersed and he abode with him the space of a month. and laban said to jeqob, because thou art my brother, shouldst thou therefore work for me for nought? tell me, what will thy wages be? and laban had two intera: the namethere of the elder was Leah, and the namethere of the younger was rachel. Leah was tender eyed; but rachel was beautiful and well favored. and jeqob loved rachel; and said, i will work for thee seven years for rachel thy younger house-daughter and laban said, it is better that i give her to thee, than that i should give her to another man: abide with me. and jeqob worked seven years for rachel; and they seemed to him but a few days, for the love he had to her. and jeqob said to laban, give me my woman, for my days are fulfilled, that i may go in to her. and laban added together all the men of the place, and did a feast. and it came to pass in the evening, that he took Leah his house-daughter and brought her to him; and he went in to her. and laban gave to his house-daughter Leah Cilpah his maid for an handmaid. and it came to pass, that in the morning, behold, it was Leah: and he said to laban, what is this thou hast done to me? did not i work for with thee for rachel? wherefore then hast thou beguiled me? and laban said, it must not be so done in our country, to give the younger before the firstborn. fulfil her seven-week, and we will give thee this also for the work which thou will work for with me yet seven other years. and jeqob did so, and seven-fulfilled her seven-week: and he gave him rachel his house-daughter to woman also. and laban gave to rachel his house-daughter Bilhah his handmaid to be her maid. and he went in also to rachel, and he loved also rachel more than Leah, and worked with him yet seven other years. and when ohyeah saw that Leah

was hated, he opened her womb: but rachel was barren. and Leah bright-conceived, and bare a interer and she called his namethere rauben: for she said, surely ohyeah hath looked upon my affliction; now therefore my man will love me. and she bright-conceived again, and bare a interer and said, because ohyeah hath heard i was hated, he hath therefore given me this interer also: and she called his namethere simeon. and she bright-conceived again, and bare a interer and said, now this time will my man be joined to me, because i have born him three interers: therefore was his namethere called levi and she bright-conceived again, and bare a interer and she said, now will i acknowledge ohyeah: therefore she called his namethere yehodah; and left bearing.

### 30

and when rachel saw that she bare jeqob no interers, rachel envied her sister; and said to jeqob, give me interers, or else i die. and jeqob's nose-anger was kindled against rachel: and he said, am i in to-or-not's stead, who hath withheld from thee the fruit of the womb? and she said, behold my maid bilhah, go in to her; and she will bear upon my pool-knees, that i may also have intererren by her. and she gave him bilhah her hand-maid to woman: and jeqob went in to her. and bilhah bright-conceived, and bare jeqob a interer and rachel said, to-or-not hath judged me, and hath also heard my voice, and hath given me a interer therefore called she his namethere dan and bilhah rachel's maid bright-conceived again, and bare jeqob a second interer and rachel said, with great wrestlings have i wrestled with my sister, and i have prevailed: and she called his namethere naftali. when Leah saw that she had standstayed still bearing, she took cilpah her maid, and gave her jeqob to woman. and cilpah leah's maid bare jeqob a interer and Leah said, luck comet: and she called his namethere gad and cilpah leah's maid bare jeqob a second interer and Leah said, happy am i, for the intera will call me happy: and she called his namethere asher. and rauben went in the days of wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. then rachel said to Leah, give me, i pray thee, of thy son's mandrakes. and she said to her, is it a small matter that thou hast taken my man? and wouldst thou take away my son's mandrakes also? and rachel said, therefore he will lie with thee to night for thy son's mandrakes. and jeqob came out of the field in the evening, and Leah went out to meet him, and said, thou must come in to me; for surely i have hired thee with my son's mandrakes. and he lay with her that night. and to-or-not hearkened to Leah, and she bright-conceived, and bare jeqob the fifth interer and Leah said, to-or-not hath given me my wage, because i have given my maiden to my man: and she called his namethere is-sachar. and Leah bright-conceived again, and bare jeqob the sixth interer and Leah said, to-or-not hath endowed me with a good dowry; now will my man dwell with me, because i have born him six interers: and she called his namethere cebulun. and afterwards she bare a house-daughter and called her namethere dinah. and to-or-not remembered rachel, and to-or-not hearkened to her, and opened her womb. and she bright-conceived, and bare a interer and said, to-or-not hath taken away my reproach: and she called his namethere yusif; and said, ohyeah will add to me another interer and it came to pass, when rachel had born yusif, that jeqob said to laban, send me away, that i may go to mine own place, and to my land. give me my women and my

intererren, for whom i have workd thee, and let me go: for thou knowest my work which i have done thee. and laban said to him, i pray thee, if i have found camping in thine eyes, tarry: for i have learned by experience that ohyeah hath first-pooled me for thy sake. and he said, appoint me thy wages, and i will give it. and he said to him, thou knowest how i have workd thee, and how thy cattle was with me. for it was little which thou hadst before i came, and it is now increased to a multitude; and ohyeah hath first-pooled thee since my coming: and now when will i provide for mine own house also? and he said, what will i give thee? and jeqob said, no give me any word: if thou wilt do this word for me, i will again watch-feed and keep thy sheep. i will cross through all thy sheep to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such will be my hire. so will my being right answer for me in the last day, when it will come for my hire before thy face-turnings: every one that is not speckled and spotted among the goats, and brown among the sheep, that will be counted stolen with me. and laban said, behold, i would it might be according to thy word. and he removed that day the he goats that were ring-streaked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his interers. and he namethere three days' journey betwixt himself and jeqob: and jeqob watched the rest of laban's sheeps. and jeqob took him rods of green poplar, and of the hazel and chestnut tree; and pilled white streaks in them, and made the white appear which was in the rods. and he set the rods which he had pilled before the sheeps in the gutters in the watering troughs when the sheeps came to drink, that they should conceive when they came to drink. and the sheeps bright-conceived before the rods, and brought forth cattle ring-streaked, speckled, and spotted. and jeqob did separate the lambs, and set the face-turnings of the sheeps toward the ring-streaked, and all the brown in the sheep of laban; and he put his own sheeps by themselves, and put them not to laban's cattle. and it came to pass, whensoever the stronger cattle did conceive, that jeqob namethere the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. but when the cattle were feeble, he namethere them not in: so the feebler were laban's, and the stronger jeqob's. and the man increased exceedingly, and had much cattle, and mothers-maid, and workers, and camels, and asses.

### 31

and he heard the words of laban's interers, saying, jeqob hath taken away all that was our father's; and of that which was our father's hath he gotten all this heavy-weight. and jeqob beheld the face-turnings of laban, and, behold, it was not toward him as before. and ohyeah said to jeqob, reset to the land of thy fathers, and to thy kindred; and i will be with thee. and jeqob sent and called rachel and Leah to the field to his sheep, and said to them, i see your father's face-turnings, that it is not toward me as before; but the to-or-not of my father hath been with me. and ye know that with all my energy i have workd your father. and your father hath deceived me, and changed my wages ten times; but to-or-not suffered him not to hurt with me. if he said thus, the speckled will be thy wages; then all the cattle bare speckled: and if he said thus, the ring-streaked will be

thy hire; then bare all the cattle ring-streaked. thus to-or-not hath taken away the livestock of your father, and given them to me. and it came to pass at the time that the cattle bright-conceived, that i lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ring-streaked, speckled, and grizzled. and the messenger of to-or-not spake to me in a dream, saying, jeqob: and i said, here am i. and he said, lift up now thine eyes, and see, all the rams which leap upon the cattle are ring-streaked, speckled, and grizzled: for i have seen all that laban doeth to thee. i am the to-or-not of al, namethere thou converse-swimmerst the status-post, and namethere thou vowedst a vow to me: now stand up, stand up thee out from this land, and reset to the land of thy kindred. and rachel and Leah answered and said to 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 eaten also our money. for all the riches which to-or-not hath taken from our father, that is ours, and our interers's: now then, whatsoever to-or-not hath said to thee, do. then jeqob stood up, and set his interers and his women upon camels; and he carried away all his livestock and all his goods which he had gotten, the livestock of his getting, which he had gotten in padanaram, for to go to iz'haq his father in the land of kanaan and laban went to shear his sheep: and rachel had stolen the heal-let-downs that were her father's. and jeqob stole away unawares to laban the syrian, in that he told him not that he fled. so he fled with all that he had; and he stood up, and crossed over the river, and namethere his face-turnings toward the mount gil'ed. and it was told laban on the third day that jeqob was fled. and he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount gil'ed. and to-or-not came to laban the syrian in a dream by night, and said to him, take heed that thou word not to jeqob either good or video-divide then laban overtook jeqob. now jeqob had pitched his tent in the mount: and laban with his brethren pitched in the mount of gil'ed. and laban said to jeqob, what hast thou done, that thou hast stolen away unawares to me, and carried away my intera, as sit-captives taken with the sword? nametherefore 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 interers and my intera? thou hast now done foolishly in so doing. it is in the power of my hand to do you video-divide: but the to-or-not of your father worded to me yesternight, saying, take thou heed that thou word not to jeqob either good or video-divide and now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my to-or-not? and jeqob answered and said to laban, because i was afraid: for i said, peradventure thou wouldest rob thy intera from me. with whomsoever thou findest thy to-or-not, let him not live: before our brethren discern thou what is thine with me, and take it to thee. for jeqob knew not that rachel had stolen them. and laban went into jeqob's tent, and into Leah's tent, and into the two mothers-maid' tents; but he found them not. then went he out of Leah's tent, and entered into rachel's tent. now rachel had taken the heal-let-downs, and namethere them in the camel's furniture, and sat upon them. and laban searched all the tent, but found them not. and she said to her father, let it not displease my lord-base that i cannot stand up before thee; for the custom of

women is upon me. and he searched but found not the heal-let-downs. and jeqob was wroth, and chode with laban: and jeqob answered and said to laban, what is my go-beyond? what is my miss that thou hast so hotly pursued after me? namethereas thou hast searched all my items, what hast thou found of all thy household items? namethere it here before my brethren and thy brethren, that they may judge betwixt us both. this twenty years have i been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy sheep have i not eaten. that which was torn of beasts i brought not to 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 sword-parching eaten me, and the frost by night; and my sleep departed from mine eyes. thus have i been twenty years in thy house; i world thee fourteen years for thy two intera, and six years for thy cattle: and thou hast changed my wages ten times. except the to-or-not of my father, the to-or-not of ibrahim, and the fear of iz'haq, had been with me, surely thou hadst sent me away now empty. to-or-not hath seen mine affliction and the labor of my hands, and reproved thee yesternight. and laban answered and said to jeqob, these intera are my intera, and these interers are my interers, and these cattle are my cattle, and all that thou seest is mine: and what can i do this day to these my intera, or to their interers 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 jeqob took a stone, and set it up for a status-post. and jeqob said to his brethren, gather stones; and they took stones, and did an heap: and they did eat there upon the heap. and laban called it sahadutha: but jeqob called it galeed. and laban said, this heap is a witness between me and thee this day. therefore was the namethere of it called galeed; and mizpah; for he said, ohyeah watch between me and thee, when we are absent one from his in-sight. if thou will afflict my intera, or if thou will take other women beside my intera, no man is with us; see, to-or-not is witness betwixt me and thee. and laban said to jeqob, behold this heap, and behold this status-post, which i have cast betwixt me and thee: this heap be witness, and this status-post be witness, that i will not cross over this heap to thee, and that no cross over this heap and this status-post to me, for harm. the to-or-not of ibrahim, and the to-or-not of nahor, the to-or-not of their father, critical betwixt us. and jeqob seven-swear by the fear of his father iz'haq. then jeqob butchered butch upon the mount, and called his brethren to eat bread: and they did eat bread, and lodged all night in the mount. and early in the morning laban stood up, and kissed his interers and his intera, and first-pooled them: and laban departed, and reseted to his place.

## 32

and jeqob went on his way, and the messengers of to-or-not met him. and when jeqob saw them, he said, this is to-or-not's camp: and he called the namethere of that place mahanaïm. and jeqob sent messengers before him to esau his brother to the field of seir, the land of adom. and he directed them, saying, thus will ye speak to my lord-base esau; thy worker jeqob saith thus, i have so-journed with laban, and stayed there until now: and i have oxen, and asses, sheeps, and workers, and familiars: and i have sent to tell my lord-base, that i may find camping in thy eyes. and the messengers reseted to jeqob, saying, we came to thy brother esau, and also

he cometh to meet thee, and four hundred men with him. then jeqob was greatly afraid and develop-troubled: and he halved the with that was with him, and the sheeps, and cattles, and the camels, into two camps; and said, if esau come to the one camp, and smite it, then the other camp which is left will escape. and jeqob said, o to-or-not of my father ibrahim, and to-or-not of my father iz'haq, ohyeah which saidst to me, re-set to thy land, and to thy kindred, and i will deal well with thee: i am not stratagem of the least of all the kind-nesses, and of all the truth, which thou hast did to thy worker; for with my staff i crossed over this jordan; and now i am become two camps. deliver me, i pray thee, from the hand of my brother, from the hand of esau: for i respect him, lest he will come and smite me, and the mother with interers. and thou saidst, i will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude. and he lodged there that same night; and took of that which came to his hand a present for esau his brother; two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. and he delivered them into the hand of his workers, every drove by themselves; and said to his workers, cross over before me, and namethere a space betwixt drove and drove. and he directed the foremost, saying, when esau my brother meeteth thee, and asketh thee, saying, whose art thou? and whither goest thou? and whose are these before thee? then thou will say, they be thy worker jeqob's; it is a present sent to my lord-base 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 word will ye word to esau, when ye find him. and say ye moreover, behold, thy worker jeqob is behind us. for he said, i will out-of-town him with the present that goeth before me, and afterward i will see his face-turnings; peradventure he will accept of me. so crossed the present over before him: and himself lodged that night in the camp. and he stood up that night, and took his two women, and his two familiars, and his eleven interers, and crossed over the cross-over-ford jaboq, and he took them, and crossed them over the brook, and crossed over that he had. and jeqob was left alone; and there wrestled a man with him until the onupping of the black. and when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of jeqob's thigh was out of joint, as he wrestled with him. and he said, send me, for the black onups. and he said, i will not send thee, except thou first-pool me. and he said to him, what is thy namethere? and he said, jeqob. and he said, thy namethere will be called no more jeqob, but israh'el for you are immersed in to-or-not and in men, and you can do it. and jeqob asked him, and said, tell me, i pray thee, thy namethere. and he said, nametherefore is it that thou dost ask after my namethere? and he first-pooled him there. and jeqob called the namethere of the place peni'al: for i have seen to-or-not face-turnings to face-turnings, and my self is strip-delivered. and as he crossed over penu'al the sun rose upon him, and he halted upon his side. therefore interers of israh'el eat not of the sinew which shrank, which is upon the hollow of the thigh, to this day: because he touched the hollow of jeqob's thigh in the sinew that shrank.

and jeqob lifted up his eyes, and looked, and, behold, esau came, and with him four hundred men. and he halved children to leah, and to rachel, and to the two handmaids. and he namethere the handmaids and their children foremost, and leah and her children after, and rachel and yusif hindmost. and he crossed over before them, and bowed himself to the land seven times, until he crossed near to his brother. and esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. and he lifted up his eyes, and saw the women and children; and said, who are those with thee? and he said, children which to-or-not hath graciously given thy worker. then the handmaidens came near, they and their children, and they bowed themselves. and leah also with her children came near, and bowed themselves: and after came yusif near and rachel, and they bowed themselves. and he said, what meanest thou by all this camp which i met? and he said, these are to find camping in the eyes of my lord-base. and esau said, i have enough, my brother; keep that thou hast to thyself. and jeqob said, nay, i pray thee, if now i have found camping in thy eyes, then receive my present at my hand: for therefore i have seen thy face-turnings, as though i had seen the face-turnings of to-or-not, and thou wast pleased with me. take, i pray thee, my first-pooling that is brought to thee; because to-or-not hath dealt graciously with me, and because i have enough. and he urged him, and he took it. and he said, let us take our journey, and let us go, and i will go before thee. and he said to him, my lord-base knoweth that children are tender, and the sheeps and cattles with young are with me: and if men should overdrive them one day, all the sheep will die. let my lord-base, i pray thee, cross over before his worker: and i will lead on softly, according as the cattle that goeth before me and children be able to endure, until i come to my lord-base to seir. and 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 camping in the eyes of my lord-base. so esau resetted that day on his way to seir. and jeqob journeyed to sukot and inter-built him an house, and did booths for his livestock therefore the namethere of the place is called sukot and jeqob came to shalem, a city of shekhem, which is in the land of kanaan when he came from padanaram; and pitched his tent before the city. and he bought a part of a part, namethere he had spread his tent, at the hand of interers of hamor, shekhem's father, for an hundred parts of money. and he erected there an butcher-place, and called it alohei song-immesse-to-israh'el.

and dinah the house-daughter of leah, which she bare to jeqob, went out to see the intera of the land. and when shekhem interer of hamor the hivite, president of the land, saw her, he took her, and lay with her, and ceased her. and his self clave to dinah the house-daughter of jeqob, and he loved the damsel, and worded kindly to the damsel. and shekhem spake to his father hamor, saying, get me this damsel to woman. and jeqob heard that he had tama dinah his house-daughter now his interers were with his livestock in the field: and jeqob held his peace until they were come. and hamor the father of shekhem went out to jeqob to commune with him. and the interers of jeqob 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 isra'al in lying with jeqob's house-daughter which thing ought not to be done. and hamor communed with them, saying, the self of my interer shekhem longeth for your house-daughter i pray you give her him to woman. and make ye marriages with us, and give your intera to us, and take our intera to you. and ye will dwell with us: and the land will be before you; dwell and trade ye therein, and get you holdings therein. and shekhem said to her father and to her brethren, let me find camping in your eyes, and what ye will say to me i will give. ask me never so much dowry and gift, and i will give according as ye will say to me: but give me the damsel to woman. and the interers of jeqob answered shekhem and hamor his father high-deceitfully, and said, on word he had tama dinah their sister: and they said to them, we cannot do this word, to give our sister to one that is foreskinned; for that were a reproach to us: but in this will we consent to you: if ye will be as we be, that every remember-male of you be write-circumcised; then will we give our intera to you, and we will take your intera to us, and we will dwell with you, and we will become one with. but if ye will not hearken to us, to be write-circumcised; then will we take our house-daughter and we will be gone. and their words pleased hamor, and shekhem hamor's interer and the young man deferred not to do the word, on word he had delight in jeqob's house-daughter and he was more heavyweightable than all the house of his father. and hamor and shekhem his interer came to the gate of their city, and communed with the men of their city, saying, these men are compleateable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their intera to us for women, and let us give them our intera. only herein will the men consent to us for to settle with us, to be one with, if every remember-male among us be write-circumcised, as they are write-circumcised. will not their livestock and their substance and every beast of theirs be ours? only let us consent to them, and they will dwell with us. and to hamor and to shekhem his interer hearkened all that went out of the gate of his city; and every remember-male was write-circumcised, all that went out of the gate of his city. and it came to pass on the third day, when they were sore, that two of the interers of jeqob, simeon and levi dinah's brethren, took each man his sword, and came upon the city assured, and slew all the remember-males. and they slew hamor and shekhem his interer with the mouth of the sword, and took dinah out of shekhem's house, and went out. the interers of jeqob came upon the slay, and spoiled the city, because they had ceased their sister. they took their sheep, and their cattle, and their asses, and that which was in the city, and that which was in the field, and all their stratagem, and all their little ones, and their women took they sit-captive, and spoiled even all that was in the house, and jeqob said to simeon and levi ye have troubled me to make me to stink among the settlers of the land, among the kanaanites and the pericites: and i being count-few in count, they will gather themselves together against me, and slay me; and i will be destroyed, i and my house. and they said, should he do with our sister as with an feed-harlot?

### 35

and to-or-not said to jeqob, stand up, go up to al, and dwell there: and do there an butcher-place to to-or-not, that appeared to thee when thou fleddest from the

face-turnings of esau thy brother. then jeqob said to his household, and to all that were with him, namethere away the strange-substantial to-or-not that are among you, and be top-bright, and change your garments: and let us stand up, and go up to al; and i will do there an butcher-place to to-or-not, who answered me in the day of my distress, and was with me in the way which i went. and they gave to jeqob all the strange-substantial to-or-not which were in their hand, and all their earrings which were in their ears; and jeqob hid them under the oak which was by shekhem. and they journeyed: and the shredding of to-or-not was upon the cities that were round about them, and they did not pursue after the interers of jeqob. so jeqob came to luc, which is in the land of kanaan that is, al, he and all the with that were with him. and he inter-built there an butcher-place, and called the place al: because there to-or-not appeared to him, when he fled from the face-turnings of his brother. but deborah rebeqah's nurse died, and she was buried beneath al under an oak: and the namethere of it was called bakut. and to-or-not appeared to jeqob again, when he came out of padanaram, and first-pooled him. and to-or-not said to him, thy namethere is jeqob: thy namethere will not be called any more jeqob, but isra'al will be thy namethere: and he called his namethere isra'al and to-or-not said to him, i am to-or-not breast-field: 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 ibrahim and iz'haq, to thee i will give it, and to thy seed after thee will i give the land. and to-or-not went up from him in the place where he worded with him. and jeqob namethere up a status-post in the place namethere he worded with him, even a stand of stone: and he poured a pouring thereon, and he poured oil thereon. and jeqob called the namethere of the place namethere to-or-not worded with him, al. and they journeyed from al; and there was but a little way to come to afraath: and rachel travailed, and she had hard labor. and it came to pass, when she was in hard labor, that the midwife said to her, respect not; thou will have this interer also. and it came to pass, as her self was in departing, (for she died) that she called his namethere aoni: but his father called him benjamin. and rachel died, and was buried in the way to afraath, which is breadlehem. and jeqob set a status-post upon her grave: that is the stand of rachel's grave to this day. and isra'al journeyed, and spread his tent beyond the tower of edar. and it came to pass, when isra'al dwelt in that land, that rauben went and namethere with bilhah his father's concubine: and isra'al heard it. now the interers of jeqob were twelve: the interers of Leah; rauben, jeqob's firstborn, and simeon, and levi and yeahodah, and issachar, and cebulun: the interers of Rachel; yusif, and benjamin: and the interers of bilhah, Rachel's hand-maid; dan and naftali: and the interers of cilpah, Leah's hand-maid; gad and asher: these are the interers of jeqob, which were born to him in padanaram. and jeqob came to iz'haq his father to mamre, to the city of arbe, which is hebron, namethere ibrahim and iz'haq sojourned. and the days of iz'haq were an hundred and fourscore years. and iz'haq gave up the breathwind, and died, and was added to his with, being old and sevenfull of days: and his interers esau and jeqob buried him.

### 36

now these are the generations of esau, who is adom. esau took his women of the intera of kanaan edah the

house-daughter of alon the hittite, and aholibamah the house-daughter of enah the house-daughter of zibeon the hivite; and bashemath ishme'al's house-daughter sister of nebajoth. and edah bare to esau alipac; and bashemath bare reu'al; and aholibamah bare jeush, and jaalam, and qorah: these are the interers of esau, which were born to him in the land of kanaan and esau took his women, and his interers, and his intera, and all the selfs of his house, and his livestock and all his beasts, and all his substance, which he had got in the land of kanaan and went into the land from the face-turnings of his brother jeqob. for their riches were more than that they might settle together; and the land nametherein they were strangers could not bear them on word of their livestock thus dwelt esau in mount seir: esau is adom. and these are the generations of esau the father of the adomites in mount seir: these are the nametheres of esau's interers; alipac interer of edah the woman of esau, reu'al interer of bashemath the woman of esau. and the interers of alipac were teman, omar, zepho, and getam, and qenac. and timne was concubine to alipac esau's interer and she bare to alipac emaleq: these were the interers of edah esau's woman. and these are the interers of reu'al; nahat, and cerah, shamah, and micah: these were the interers of bashemath esau's woman. and these were the interers of aholibamah, the house-daughter of enah the house-daughter of zibeon, esau's woman: and she bare to esau jeush, and jaalam, and qorah. these were dukes of the interers of esau: the interers of alipac the firstborn interer of esau; duke teman, duke omar, duke zepho, duke qenac, duke qorah, duke getam, and duke emaleq: these are the dukes that came of alipac in the land of adom; these were the interers of edah. and these are the interers of reu'al esau's interer duke nahat, duke cerah, duke shamah, duke micah: these are the dukes that came of reu'al in the land of adom; these are the interers of bashemath esau's woman. and these are the interers of aholibamah esau's woman; duke jeush, duke jaalam, duke qorah: these were the dukes that came of aholibamah the house-daughter of enah, esau's woman. these are the interers of esau, who is adom, and these are their dukes. these are the interers of seir the horite, who settled the land; lotan, and shobal, and zibeon, and enah, and dishon and ecer, and dishan: these are the dukes of the horites, interers of seir in the land of adom. and interers of lotan were hori and hemam; and lotan's sister was timne and interers of shobal were these; alvan, and manahath, and ebal, shepho, and onam. and these are interers of zibeon; both ajah, and enah: this was that enah that found the mules in the desert-wording, as he fed the asses of zibeon his father. and interers of enah were these; dishon and aholibamah the house-daughter of enah. and these are interers of dishon hemdan, and ashan, and ithran, and keran. interers of ecer are these; bilhan, and zaavan, and akan. interers of dishan are these; uz and aran. these are the dukes that came of the horites; duke lotan, duke shobal, duke zibeon, duke enah, duke dishon duke ecer, duke dishan: these are the dukes that came of hori, among their dukes in the land of seir. and these are the kings that kinged in the land of adom, before there kinged any king over interers of isra'al and bele interer of beor kinged in adom: and the namethere of his city was dinhabah. and bele died, and ayyubab interer of cerah of bozrah kinged in his stead. and ayyubab died, and husham of the land of temani kinged in his stead. and husham died, and hadad interer of bedad, who smote midian in the field of moab, kinged in his stead: and the namethere of his city was

eovith. and hadad died, and samlah of masreqah kinged in his stead. and samlah died, and talut of rehoboth by the river kinged in his stead. and talut died, and bonupanan interer of ekhbor kinged in his stead. and bonupanan interer of ekhbor died, and hadad kinged in his stead: and the namethere of his city was peu and his woman's namethere was mehitab'al, the house-daughter of matred, the house-daughter of mecahah. and these are the nametheres of the dukes that came of esau, according to their families, after their places, by their nametheres; duke timneh, duke elvah, duke jetet, duke aholibamah, duke alah, duke pinon, duke qenac, duke teman, duke mibzar, duke magdi'al, duke city-eiram: these be the dukes of adom, according to their settlements in the land of their holding: he is esau the father of the adomites.

### 37

and jeqob dwelt in the land wherein his father was a stranger, in the land of kanaan these are the generations of jeqob. yusif, being seventeen years old, was watch-feeding the sheep with his brethren; and the lad was with the interers of bilhah, and with the interers of cilpah, his father's women: and yusif brought to his father their video-divide report. now isra'al loved yusif more than all his interers, because he was interer of his old age: and he did him a coat of technicolor-stripes. and when his brethren saw that their father loved him more than all his brethren, they hated him, and could not word completely to him. and yusif dreamed a dream, and he told it his brethren: and they hated him yet the more. and he said to 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 bowed to my sheaf. and his brethren said to him, will thou indeed proverb-rule over us? or will thou indeed have proverb-rule over us? and they hated him yet the more for his dreams, and for his words. and he dreamed yet another dream, and recounted it his brethren, and said, behold, i have dreamed a dream more; and, behold, the sun and the moon and the eleven stars bowed to me. and he recounted it to his father, and to his brethren: and his father rebuked him, and said to him, what is this dream that thou hast dreamed? will i and thy mother and thy brethren indeed come to bow down ourselves to thee to the land? and his brethren envied him; but his father keepd the wording. and his brethren went to watch-feed their father's sheep in shekhem. and isra'al said to yusif, do not thy brethren watch-feed the flock in shekhem? come, and i will send thee to them. and he said to him, here am i. and he said to him, go, i pray thee, see whether it be complete with thy brethren, and complete with the sheeps; and bring me word again. so he sent him out of the vale of hebron, and he came to shekhem. and a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, what seekest thou? and he said, i seek my brethren: tell me, i pray thee, where they watch-feed their flocks. and the man said, they are departed hence; for i heard them say, let us go to dothan. and yusif went after his brethren, and found them in dothan. and when they saw him afar off, even before he came near to them, they conspired against him to slay him. and they said one to another, behold, this dreamer cometh. come now therefore, and let us kill him, and cast him into some pit, and we will say, some video-divide animal hath eaten him: and we will see what will



become of his dreams. and rauben heard it, and he delivered him out of their hands; and said, let us not kill him. and rauben said to them, shed no blood, but cast him into this pit that is in the desert-wording, 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 yusif was come to his brethren, that they stripped yusif out of his coat, his coat of many colors that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of ishme'alites came from gil'ed with their camels bearing spicery and balm and myrrh, going to carry it down to egypt. and yeahodah said to his brethren, what profit is it if we kill our brother, and conceal his blood? come, and let us sell him to the ishme'alites, and let not our hand be upon him; for he is our brother and our flesh-immersed and his brethren were content. then there crossed by midianites merchantmen; and they drew and lifted up yusif out of the pit, and sold yusif to the ishme'alites for twenty pieces of silver: and they crossed yusif into egypt. and rauben resetted to the pit; and, behold, yusif was not in the pit; and he rent his clothes. and he resetted to his brethren, and said, child is not; and i, whither will i go? and they took yusif's coat, and slaughtered a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father; and said, this have we found: know now whether it be thy son's coat or no. and he knew it, and said, it is my son's coat; an video-divide animal hath eaten him; yusif is without doubt torn in torns. and jeqob rent his clothes, and namethere sackcloth upon his loins, and mourned for his interer many days. and all his interers and all his intera stood up to comfort him; but he refused to be comforted; and he said, for i will go down into the grave to my interer mourning. thus his father wept for him. and the midianites sold him into egypt to potiphar, an officer of firawn's, and captain of the cook-guard.

### 38

and it came to pass at that time, that yeahodah went down from his brethren, and turned in to a certain edullamite, whose namethere was hirah. and yeahodah saw there a house-daughter of a certain kanaanite, whose namethere was shuah; and he took her, and went in to her. and she bright-conceived, and bare a interer and he called his namethere er and she bright-conceived again, and bare a interer and she called his namethere onan. and she yet again bright-conceived, and bare a interer and called his namethere shelah: and he was at khecib, when she bare him. and yeahodah took a woman for er his firstborn, whose namethere was tamar. and er yeahodah's firstborn, was video-divide in the eyes of ohyeah; and ohyeah slew him. and yeahodah said to onan, go in to thy brother's woman, and marry her, and raise up seed to thy brother. and onan knew that the seed should not be his; and it came to pass, when he went in to his brother's woman, that he spilled it on the land, lest that he should give seed to his brother. and the thing which he did displeased ohyeah: wherefore he slew him also. then said yeahodah to tamar his daughter in law, remain a widow at thy father's house, till shelah my interer be grown: for he said, lest peradventure he die also, as his brethren did. and tamar went and dwelt in her father's house. and in process of time the house-daughter of shuah yeaho-

dah's woman died; and yeahodah was comforted, and went up to his sheepshearers to timnath, he and his re-friend hirah the edullamite. and it was told tamar, saying, behold thy father in law goeth up to timnath to shear his sheep. and she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to timnath; for she saw that shelah was grown, and she was not given to him to woman. when yeahodah saw her, he thought her to be an feed-harlot; because she had covered her face-turnings. and he turned to her by the way, and said, go to, i pray thee, let me come in to thee; (for he knew not that she was his daughter in law.) and she said, what wilt thou give me, that thou mayest come in to me? and he said, i will send thee a kid from the sheep. 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 to her, and she bright-conceived by him. and she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood. and yeahodah sent the kid by the hand of his re-friend the edullamite, to receive his pledge from the woman's hand: but he found her not. then he asked the men of that place, saying, where is the feed-harlot, that was openly by the way side? and they said, there was no feed-harlot in this place. and he resetted to yeahodah, and said, i cannot find her; and also the men of the place said, that there was no feed-harlot in this place. and yeahodah said, let her take it to her, lest we be 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 yeahodah, saying, tamar thy daughter in law hath played the feed-harlot; and also, behold, she is with child by feed-whoredom. and yeahodah said, bring her forth, and let her be burnt. when she was brought forth, she sent to her father in law, saying, by the man, whose these are, am i with child: and she said, discern, i pray thee, whose are these, the signet, and bracelets, and tilter. and yeahodah acknowledged them, and said, she hath been more right than i; because that i gave her not to shelah my interer 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 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 namethere was called pharez. and afterward came out his brother, that had the two caterpillars thread upon his hand: and his namethere was called carah.

### 39

and yusif was brought down to egypt; and potiphar, an officer of fuhreroh captain of the cook-guard, an egyptian, bought him of the hands of the ishme'alites, which had brought him down namethere. and ohyeah was with yusif, and he was a prosperous man; and he was in the house of his lord-base the egyptian. and his lord-base saw that ohyeah was with him, and that ohyeah did all that he did to prosper in his hand. and yusif found camping in his eyes, and he worked him: and he made him overseer over his house, and all that he had he put into his hand. and it came to pass from the time that he had made him overseer in his house,

and over all that he had, that ohyeah first-pooled the egyptian's house for yusif's sake; and the first-pooling of ohyeah was upon all that he had in the house, and in the field. and he left all that he had in yusif's hand; and he knew not ought he had, save the bread which he did eat. and yusif was a goodly person, and well favored. and it came to pass after these words, that his lord-base's woman cast her eyes upon yusif; and she said, lie with me. but he refused, and said to his lord-base's woman, behold, my lord-base wotteth not what is with me in the house, and he hath committed all that he hath to my hand; there is none greater in this house than i; neither hath he kept back any thing from me but thee, because thou art his woman: how then can i do this great wickedness, and miss against to-or-not? and it came to pass, as she worded to yusif day by day, that he hearkened not to her, to lie by her, or to be with her. and it came to pass about this time, that yusif went into the house to do his business; and there was none of the men of the house there within. and she caught him by his garment, saying, lie with me: and he left his garment in her hand, and fled, and got him out. and it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called to the men of her house, and spake to them, saying, see, he hath crossed in an crosshebrew to us to mock us; he crossed in to me to lie with me, and i cried with a loud voice: and it came to pass, when he heard that i lifted up my voice and cried, that he left his garment with me, and fled, and got him out. and she laid up his garment by her, until his lord-base came home. and she worded to him according to these words, saying, the crosshebrew worker, which thou hast crossed to us, crossed in to 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 lord-base heard the words of his woman, which she worded to him, saying, after this word did thy worker to me; that his nose-anger was kindled. and yusif's lord-base took him, and namethere him into the prison, a place namethere the king's prisoners were bound: and he was there in the prison. but ohyeah was with yusif, and showed him kindness, and gave him camping in the eyes of the keeper of the prison. and the keeper of the prison committed to yusif's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. the keeper of the prison looked not to any thing that was under his hand; because ohyeah was with him, and that which he did, ohyeah did it to prosper.

## 40

and it came to pass after these words, that the butler of the king of egypt and his baker had offended their lord-base the king of egypt. and fuhreroth was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. and he namethere them in ward in the house of the captain of the cook-guard, into the prison, the place namethere yusif was bound. and the captain of the cook-guard charged yusif with them, and he worked them: and they continued a season in ward, and they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of egypt, which were bound in the prison. and yusif came in to them in the morning, and looked upon them, and behold, they were sad. and he asked firawn's officers that were with him in

the ward of his lord-base's house, saying, nametherefore look ye so sadly to day? and they said to him, we have dreamed a dream, and there is no interpreter of it. and yusif said to them, do not interpretations belong to to-or-not? recount me them, i pray you. and the chief butler recounted his dream to yusif, and said to him, in my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes: and firawn's cup was in my hand: and i took the grapes, and slaughtered-pressed them into firawn's cup, and i gave the cup into firawn's hand. and yusif said to him, this is the interpretation of it: the three branches are three days: yet within three days will fuhreroth lift up thine head, and restore thee to thy place: and thou wilt deliver firawn's cup into his hand, after the criser crisis when thou wast his butler. but think on me when it will be well with thee, and do kindness, i pray thee, with me, and do mention of me to fuhreroth and bring me out of this house: for indeed i was stolen away out of the land of the crosshebrews: and here also have i done nothing that they should namethere me into the dungeon. when the chief baker saw that the interpretation was good, he said to yusif, i also was in my dream, and behold, i had three white baskets on my head: and in the uppermost basket there was of all manner of bakemeats for fuhreroth and the birds did eat them out of the basket upon my head. and yusif answered and said, this is the interpretation thereof: the three baskets are three days: yet within three days will fuhreroth lift up thy head from off thee, and will hang thee on a tree; and the birds will eat thy flesh-immersed from off thee. and it came to pass the third day, which was firawn's birthday, that he did a feast to 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 to his butlership again; and he gave the cup into firawn's hand: but he hanged the chief baker: as yusif had interpreted to them. yet did not the chief butler remember yusif, but forgot him.

## 41

and it came to pass at the end of two full years, that fuhreroth 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, video-divide 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 fuhreroth awoke. and he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. and, behold, seven thin ears and blasted with the east wind sprung up after them. and the seven thin ears devoured the seven rank and seven-full ears. and fuhreroth awoke, and, behold, it was a dream. and it came to pass in the morning that his breathwind was develop-narrowed; and he sent and called for all the engravers of egypt, and all the wise men thereof: and fuhreroth recounted them his dream; but there was none that could interpret them to fuhreroth then worded the chief butler to fuhreroth saying, i do remember my faults this day: fuhreroth was wroth with his workers, and namethere me in ward in the captain of the cook-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 crossshewbrew, worker to the captain of the cook-guard; and we recounted 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 to mine office, and him he hanged. then fuhreroh sent and called yusif, and they brought him hastily out of the pit: and he shaved himself, and changed his raiment, and came in to fuhreroh and fuhreroh said to yusif, i have dreamed a dream, and there is none that can interpret it: and i have heard say of thee, that thou canst hear a dream to interpret it. and yusif answered fuhreroh saying, it is not in me: to-or-not will give fuhreroh an answer of complete. and fuhreroh worded to yusif, in my dream, behold, i stood upon the bank of the river: and, behold, there came up out of the river seven kine, fatfleshed and well favored; and they fed in a meadow: and, behold, seven other kine came up after them, poor and very ill favored and leanfleshed, such as i never saw in all the land of egypt for badness: and the lean and the ill favored kine did eat up the first seven fat kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still ill favored, as at the beginning. so i awoke. and i saw in my dream, and, behold, seven ears came up in one stalk, seven-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 to the engravers; but there was none that could declare it to me. and yusif said to fuhreroh the dream of fuhreroh is one: to-or-not hath did fuhreroh 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 word which i have worded to fuhreroh what to-or-not is about to do he showeth to fuhreroh behold, there come seven years of great seven-plenty throughout all the land of egypt: and there will stand up after them seven years of famine; and all the seven-plenty will be forgotten in the land of egypt; and the famine will consume the land; and the seven-plenty will not be known in the land by reason of that famine following; for it will be very heavyweighty. and for that the dream was doubled to fuhreroh twice; it is on word the word is fixed by to-or-not, and to-or-not will shortly bring it to pass. now therefore let fuhreroh look out a man discreet and wise, and set him over the land of egypt. let fuhreroh do this, and let him appoint officers over the land, and take up the fifth part of the land of egypt in the seven plenteous years. and let them gather all the eat-food of those good years that come, and namethere up corn under the hand of fuhreroh and let them keep eat-food in the cities. and that eat-food will be for store to the land against the seven years of famine, which will be in the land of egypt; that the land perish not through the famine. and the word was good in the eyes of fuhreroh and in the eyes of all his workers. and fuhreroh said to his workers, can we find such a one as this is, a man in whom breathwind of to-or-not is? and fuhreroh said to yusif, forasmuch as to-or-not hath showed thee all this, there is none so discreet and wise as thou art: thou wilt be over my house, and according to thy word will all my with be ruled: only in the throne will i be greater than thou. and fuhreroh said to yusif, see, i have set thee over all the land of egypt. and fuhreroh took off

his ring from his hand, and namethere it upon yusif's hand, and arrayed him in vestures of fine silklinen, and namethere a gold chain about his neck; and he made him to ride in the second chariot which he had; and they readcalled before him, bow the pool-knee: and he made him ruler over all the land of egypt. and fuhreroh said to yusif, i am fuhreroh and without thee will no man lift up his hand or foot in all the land of egypt. and fuhreroh called yusif's namethere; and he gave him to woman asenath the house-daughter of potipherah darkener of on. and yusif went out over all the land of egypt. and yusif was thirty years old when he stood before fuhreroh king of egypt. and yusif crossed out from the presence of fuhreroh and crossed throughout all the land of egypt. and in the seven plenteous years the land brought forth by handfuls. and he gathered up all the eat-food of the seven years, which were in the field of egypt, and laid up the eat-food in the cities: the eat-food of the field, which was round about every city, laid he up in the same. and yusif gathered corn as the sand of the sea, very much, until he left counting; for it was without count. and to yusif were born two interers before the years of famine came, which asenath the house-daughter of potipherah darkener of on bare to him. and yusif called the namethere of the firstborn manasseh: for to-or-not, said he, hath let me sleep over my toil, and all my father's house. and the namethere of the second called he apraim: for to-or-not hath caused me to be fruitful in the land of my affliction. and the seven years of plenteousness, that was in the land of egypt, were ended. and the seven years of dearth began to come, according as yusif had said: and the dearth was in all lands; but in all the land of egypt there was bread. and when all the land of egypt was famished, the with break-cried to fuhreroh for bread: and fuhreroh said to all the egyptians, go to yusif; what he saith to you, do. and the famine was over all the face-turnings of the land: and yusif opened all the storehouses, and sold to the egyptians; and the famine waxed sore in the land of egypt. and all countries came into egypt to yusif for to buy corn; because that the famine was so sore in all lands.

## 42

now when jeqob saw that there was corn in egypt, jeqob said to his interers, why do ye look one upon another? and he said, behold, i have heard that there is corn in egypt: get you down namethere, and buy for us from thence; that we may live, and not die. and yusif's ten brethren went down to buy corn in egypt. but benjamin, yusif's brother, jeqob sent not with his brethren; for he said, lest peradventure mischief read-call him. and the interers of isra'el came to buy corn among those that came: for the famine was in the land of kanaan and yusif was the governor over the land, and he it was that sold to all the with of the land: and yusif's brethren came, and bowed down themselves before him with their face-turnings to the land. and yusif saw his brethren, and he knew them, but made himself strange-substantial to them, and worded roughly to them; and he said to them, whence come ye? and they said, from the land of kanaan to buy eat-food. and yusif knew his brethren, but they knew not him. and yusif remembered the dreams which he dreamed of them, and said to them, ye are spies; to see the skin-nakedness of the land ye are come. and they said to him, nay, my lord-base, but to buy eat-food are thy workers come. we are all one man's interers; we are true men, thy workers are

no spies. and he said to them, nay, but to see the skin-nakedness of the land ye are come, and they said, thy workers are twelve brethren, the interers of one man in the land of kanaan and, behold, the youngest is this day with our father, and one is not. and yusif said to them, that is it that i worded to you, saying, ye are spies: hereby ye will be proved: by the life of fuhreroh 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 words may be proved, whether there be any truth in you: or else by the life of fuhreroh surely ye are spies. and he namethere them all together into ward three days. and yusif said to them the third day, this do, and live; for i respect to-or-not: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother to me; so will your words be verified, and ye will not die. and they did so. and they said one to another, we are verily faulty concerning our brother, in that we saw the anguish of his self, when he besought us, and we would not hear; therefore is this distress come upon us. and rauben answered them, saying, spake i not to you, saying, do not miss against interer; and ye would not hear? therefore, behold, also his blood is required. and they knew not that yusif knew them; for he spake to them by an interpreter. and he turned himself about from them, and wept; and resetted to them again, and communed with them, and took from them simeon, and bound him before their eyes. then yusif directed to fill their items with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he to them. and they laded their asses with the corn, and departed thence. and as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth. and he said to his brethren, my money is restored; and, lo, it is in my sack: and their heart failed them, and they were afraid, saying one to another, what is this that to-or-not hath done to us? and they came to jeqob their father to the land of kanaan and told him all that befell to them; saying, the man, who is the lord-base of the land, worded roughly to us, and took us for spies of the land. and we said to him, we are true men; we are no spies: we be twelve brethren, interers of our father; one is not, and the youngest is this day with our father in the land of kanaan and the man, the lord-base of the land, said to us, hereby will i know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother to me: then will i know that ye are no spies, but that ye are true men: so will i deliver you your brother, and ye will traffic in the land. and it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid. and jeqob their father said to them, me have ye bereaved of my interers: yusif is not, and simeon is not, and ye will take benjamin away: all these things are against me. and rauben spake to his father, saying, slay my two interers, if i bring him not to thee: deliver him into my hand, and i will bring him to thee again. and he said, my interer will not go down with you; for his brother is dead, and he is left alone: if mischief readcall him by the way in the which ye go, then will ye bring down my gray eirs with sorrow to the asking.

and the famine was heavyweighty in the land. and it came to pass, when they had eaten up the corn which they had brought out of egypt, their father said to them, go again, buy us a little eat-food. and yeahodah spake to him, saying, the man did solemnly protest to us, saying, ye will not see my face-turnings, except your brother be with you. if thou wilt send our brother with us, we will go down and buy thee eat-food: but if thou wilt not send him, we will not go down: for the man said to us, ye will not see my face-turnings, except your brother be with you. and isra'al 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 words: could we certainly know that he would say, bring your brother down? and yeahodah said to isra'al his father, send the lad with me, and we will stand up 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 to thee, and set him before thee, then let me bear the blame forever: for except we had lingered, surely now we had resetted this second time. and their father isra'al said to them, if it must be so now, do this; take of the best fruits in the land in your items, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and elmonds: 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 stand up, go again to the man: and to-or-not breast-field give you wombing before the man, that he may send away your other brother, and benjamin. if i be bereaved of my interers, i am bereaved. and the men took that standstay, and they took double money in their hand and benjamin; and stood up, and went down to egypt, and stood before yusif. and when yusif saw benjamin with them, he said to the ruler of his house, bring these men home, and cook-slaughter, and make ready; for these men will eat with me at noon. and the man did as yusif bade; and the man brought the men into yusif's house. and the men were afraid, on word they were brought into yusif's house; and they said, on word of the money that was resetted 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 yusif's house, and they communed with him at the opening of the house, and said, o lord-base, we came indeed down at the first time to buy eat-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 eat-food: we cannot tell you namethere our money in our sacks. and he said, complete be to you, respect not: your to-or-not, and the to-or-not of your father, hath given you treasure in your sacks: i had your money. and he brought simeon out to them. and the man brought the men into yusif's house, and gave them water, and they washed their feet; and he gave their asses provender. and they made ready the present against yusif came at noon: for they heard that they should eat bread there. and when yusif came home, they brought him the present which was in their hand into the house, and bowed themselves

to him to the land. and he asked them of their completeness, and said, is your father complete, the old man of whom ye spake? is he yet alive? and they answered, thy worker our father is in complete, he is yet alive. and they bowed down their heads, and bowed. and he lifted up his eyes, and saw his brother benjamin, his mother's interer and said, is this your younger brother, of whom ye spake to me? and he said, to-or-not be camping to thee, my interer and yusif made haste; for his bowels did yearn upon his brother: and he sought namethere to weep; and he entered into his chamber, and wept there. and he washed his face-turnings, and went out, and refrained himself, and said, namethere on bread. and they namethere on for him by himself, and for them by themselves, and for the egyptians, which did eat with him, by themselves: because the egyptians might not eat bread with the crossebrews; for that is an taboo to the egyptians. and they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marveled one at his in-sight. and he took and sent messes to them from before him: but benjamin's mess was five times so much as any of theirs. and they drank, and were merry with him.

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and he directed the steward of his house, saying, fill the men's sacks with eat-food, as much as they can bear, and namethere every man's money in his sack's mouth. and namethere my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. and he did according to the word that yusif had worded. as soon as the morning was light, the men were sent away, they and their asses. and when they were gone out of the city, and not yet far off, yusif said to his steward, up, follow after the men; and when thou dost overtake them, say to them, nametherefore have ye completeed video-divide for good? is not this it in which my lord-base drinketh, and whereby indeed he divineth? ye have done video-divide in so doing. and he overtook them, and he worded to them these same words. and they said to him, wherefore saith my lord-base these words? to-or-not slay that thy workers should do according to this word: behold, the money, which we found in our sacks' mouths, we brought again to thee out of the land of kanaan how then should we steal out of thy lord-base's house silver or gold? with whomsoever of thy workers it be found, both let him die, and we also will be my lord-base's workers. and he said, now also let it be according to your words: 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 land, and opened every man his sack. and he searched, and began at the eldest, and left at the youngest: and the cup was found in benjamin's sack. then they rent their clothes, and laded every man his ass, and resettled to the city. and yeahodah and his brethren came to yusif's house; for he was yet there: and they fell before him on the land. and yusif said to them, what deed is this that ye have done? wot ye not that such a man as i can certainly divine? and yeahodah said, what will we say to my lord-base? what will we word? or how will we clear ourselves? to-or-not hath found out the cloudy of thy workers: behold, we are my lord-base's workers, both we, and he also with whom the cup is found. and he said, to-or-not slay that i should do so: but the man in whose hand the cup is found, he will be my worker; and as for you, get you up in complete to your father. then yeahodah came near to him, and said, oh my lord-base,

let thy worker, i pray thee, word a word in my lord-base's ears, and let not thine nose-anger burn against thy worker: for thou art even as fuhreroh my lord-base asked his workers, saying, have ye a father, or a brother? and we said to my lord-base, 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 to thy workers, bring him down to me, that i may namethere mine eyes upon him. and we said to my lord-base, the lad cannot leave his father: for if he should leave his father, his father would die. and thou saidst to 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 to thy worker my father, we told him the words of my lord-base. and our father said, go again, and buy us a little eat-food. and we said, we cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face-turnings, except our youngest brother be with us. and thy worker my father said to us, ye know that my woman bare me two interers: and the one went out from me, and i said, surely he is torn in torn; and i saw him not since: and if ye take this also from me, and video-divide befall him, ye will bring down my gray eirs 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 self is bound up in the lad's self; 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 eirs of thy worker our father with sorrow to the grave. for thy worker became surety for the lad to my father, saying, if i bring him not to thee, then i will bear the blame to my father all days. now therefore, i pray thee, let thy worker abide instead of the lad a worker to my lord-base; 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 video-divide that will come on my father.

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then yusif could not refrain himself before all them that stood by him; and he readcalled, cause every man to go out from me. and there stood no man with him, while yusif made himself known to his brethren. and he wept aloud: and the egyptians and the house of fuhreroh heard. and yusif said to his brethren, i am yusif; doth my father yet live? and his brethren could not answer him; for they were alarm-hastend at his presence. and yusif said to his brethren, come near to me, i pray you. and they came near. and he said, i am yusif your brother, whom ye sold into egypt. now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for to-or-not did send me before you to preserve life. for these two years hath the famine been in the land: and yet there are five years, in the which there will neither be earing nor harvest. and to-or-not sent me before you to preserve you a posterity in the land, and to save your lives by a great deliverance. so now it was not you that sent me hither, but to-or-not: and he did me a father to fuhreroh and lord-base of all his house, and a proverb-ruler throughout all the land of egypt. haste ye, and go up to my father, and say to him, thus saith thy interer yusif, to-or-not did me lord-base of all egypt: come down to me, tarry not: and thou wilt settle in the land of goshen, and thou wilt be near to me, thou, and thy interers, and thy interers's interers, and thy sheeps, and thy cattles, and all that thou hast: and there will i nourish thee; for yet there are five years of

famine; lest thou, and thy household, and all that thou hast, come to poverty, and, behold, your eyes see, and the eyes of my brother benjamin, that it is my mouth that wordeth to you, and ye will tell my father of all my heavyweight in egypt, and of all that ye have seen; and ye will haste and bring down my father hither. and he fell upon his brother benjamin's neck, and wept; and benjamin wept upon his neck. moreover he kissed all his brethren, and wept upon them: and after that his brethren worded with him, and the namethere thereof was heard in firawn's house, saying, yusif's brethren are come: and it was good in the eyes of fuhreroh well, and his workers. and fuhreroh said to yusif, say to thy brethren, this do ye; lade your beasts, and go, get you to the land of kanaan and take your father and your households, and come to me: and i will give you the good of the land of egypt, and ye will eat the fat of the land. now thou art directed, this do ye; take you wagons out of the land of egypt for your little ones, and for your women, and bring your father, and come. also regard not your items; for the good of all the land of egypt is yours. and interers of isra'al did so: and yusif gave them wagons, according to the mouth of fuhreroh and gave them provision for the way. to all of them he gave each man changes of raiment; but to 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 egypt, and ten she asses laden with corn and bread and meat for his father by the way. so he sent his brethren away, and they departed: and he said to them, see that ye fall not out by the way. and they went up out of egypt, and came into the land of kanaan to jeqob their father, and told him, saying, yusif is yet alive, and he is proverb-ruler over all the land of egypt. and jeqob's heart fainted, for he mama-from-amino-arted them not. and they told him all the words of yusif, which he had said to them: and when he saw the wagons which yusif had sent to bear him, breathwind of jeqob their father revived: and isra'al said, it is enough; yusif my interer is yet alive: i will go and see him before i die.

## 46

and isra'al took his journey with all that he had, and came to bar-shebe, and butchered butchs to the to-or-not of his father iz'haq. and to-or-not spake to isra'al in the visions of the night, and said, jeqob, jeqob. and he said, here am i. and he said, i am to-or-not, the to-or-not of thy father: respect not to go down into egypt; for i will there make of thee a great nation: i will go down with thee into egypt; and i will also surely bring thee up again: and yusif will put his hand upon thine eyes. and jeqob stood up from bar-shebe: and the interers of isra'al carried jeqob their father, and their little ones, and their women, in the wagons which fuhreroh had sent to bear him. and they took their livestock and their goods, which they had gotten in the land of kanaan and came into egypt, jeqob, and all his seed with him: his interers, and his interers' interers with him, his intera, and his interers' intera, and all his seed brought he with him into egypt. and these are the nametheres of interers of isra'al which came into egypt, jeqob and his interers: rauben, jeqob's firstborn. and the interers of rauben; hanoch, and phallu, and hezron, and karmi. and the interers of simeon; jemu'al, and jamin, and ohad, and jakhin, and zohar, and shaul interer of a kanaanitish woman. and the interers of levi gershon, kohath, and merari. and the interers of yeahodah; er and onan, and

shelah, and pharez, and carah: but er and onan died in the land of kanaan and the interers of pharez were hezron and hamul. and the interers of issachar; tola, and puah, and ayyub, and shimron. and the interers of cebulun; sered, and alon and jahle'al. these be the interers of leah, which she bare to jeqob in padanaram, with his house-daughter dinah: all the selfs of his interers and his intera were thirty and three. and the interers of gad ziphion, and haggi, shuni, and azbon, eri, and arodi, and arali. and the interers of asher; jimnah, and ishuh, and ishui, and berieh, and serah their sister: and the interers of berieh; heber, and malki'al. these are the interers of cilpah, whom laban gave to leah his house-daughter and these she bare to jeqob, even sixteen selfs. the interers of rachel jeqob's woman; yusif, and benjamin. and to yusif in the land of egypt were born manasseh and apraim, which asenath the house-daughter of potipherah darkener of on bare to him. and the interers of benjamin were beleh, and beker, and asshel, gera, and neman, ahi, and rosh, mupim, and hupim, and ard. these are the interers of rachel, which were born to jeqob: all the selfs were fourteen. and the interers of dan hushim. and the interers of naftali; jahze'al, and guni, and jezer, and shilem. these are the interers of bilhah, which laban gave to rachel his house-daughter and she bare these to jeqob: all the selfs were seven. all the selfs that came with jeqob into egypt, which came out of his loins, besides jeqob's interers' women, all the selfs were sixty and six; and the interers of yusif, which were born him in egypt, were two selfs: all the selfs of the house of jeqob, which came into egypt, were seventy. and he sent yeahodah before him to yusif, to direct his face-turnings to goshen; and they came into the land of goshen. and yusif made ready his chariot, and went up to meet isra'al his father, to goshen, and presented himself to him; and he fell on his neck, and wept on his neck a good while. and isra'al said to yusif, now let me die, since i have seen thy face-turnings, because thou art yet alive. and yusif said to his brethren, and to his father's house, i will go up, and show fuhreroh and say to him, my brethren, and my father's house, which were in the land of kanaan are come to me; and the men are watchers, for their trade hath been to watch-feed livestock and they have brought their sheeps, and their cattles, and all that they have. and it will come to pass, when fuhreroh will call you, and will say, what is your occupation? that ye will say, thy workers' trade hath been about livestock from our youth even until now, both we, and also our fathers: that ye may dwell in the land of goshen; forevery watcher is an taboo to the egyptians.

## 47

then yusif came and told fuhreroh and said, my father and my brethren, and their sheeps, and their cattles, and all that they have, are come out of the land of kanaan and, behold, they are in the land of goshen. and he took some of his brethren, even five men, and presented them to fuhreroh and fuhreroh said to his brethren, what is your occupation? and they said to fuhreroh thy workers are watchers, both we, and also our fathers. they said moreover to fuhreroh for to sojourn in the land are we come; for thy workers have no pasture for their sheeps; for the famine is heavyweighty in the land of kanaan now therefore, we pray thee, let thy workers dwell in the land of goshen. and fuhreroh spake to yusif, saying, thy father and thy brethren are come to thee: the land of egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land

of goshen let them dwell: and if thou knowest any men of stratagem among them, then make them rulers over my livestock and yusif brought in jeqob his father, and standstay him before fuhreroh and jeqob first-pooled fuhreroh and fuhreroh said to jeqob, how old art thou? and jeqob said to fuhreroh the days of the years of my strange-dwelling are an hundred and thirty years: few and video-divide have the days of the years of my life been, and have not attained to the days of the years of the life of my fathers in the days of their strange-dwelling. and jeqob first-pooled fuhreroh and went out from before fuhreroh and yusif placed his father and his brethren, and gave them a holding in the land of egypt, in the best of the land, in the land of remses, as fuhreroh had directed. and yusif nourished his father, and his brethren, and all his father's household, with bread, according to their families. and there was no bread in all the land; for the famine was very heavyweighty, so that the land of egypt and all the land of kanaan fainted by reason of the famine. and yusif gathered up all the money that was found in the land of egypt, and in the land of kanaan for the corn which they bought: and yusif brought the money into firawn's house. and when money failed in the land of egypt, and in the land of kanaan all the egyptians came to yusif, and said, give us bread: for why should we die in thy presence? for the money faileth. and yusif said, give your cattle; and i will give you for your cattle, if money fail. and they brought their livestock to yusif: and yusif gave them bread in exchange for horses, and for the sheeps, and for the livestock of the cattles, and for the asses: and he fed them with bread for all their livestock for that year. when that year was ended, they came to him the second year, and said to him, we will not extinct-hide it from my lord-base, how that our money is spent; my lord-base also hath our herds of in-them animals there is not ought left in the sight of my lord-base, but our bodies, and our lands: nametherefore will we die before thine eyes, both we and our earth? buy us and our earth for bread, and we and our earth will be workers to fuhreroh and give us seed, that we may live, and not die, that the earth be not desolate. and yusif bought all the field of egypt for fuhreroh for the egyptians sold every earthing his field, because the famine prevailed over them: so the field became firawn's. and as for the with, he removed them to cities from one end of the borders of egypt even to the other end thereof. only the earth of the darkener bought he not; for the darkener had a portion assigned them of fuhreroh and did eat their portion which fuhreroh gave them: wherefore they sold not their earths. then yusif said to the with, behold, i have bought you this day and your earth for fuhreroh lo, here is seed for you, and ye will sow the earth. and it will come to pass in the increase, that ye will give the fifth part to fuhreroh and four parts will be your own, for seed of the field, and for your eat-food, and for them of your households, and for eat-food for your little ones. and they said, thou hast safed our lives: let us find camping in the eyes of my lord-base, and we will be firawn's workers. and yusif namethere'd it a law over the land of egypt to this day, that fuhreroh should have the fifth part, except the land of the darkener only, which became not firawn's. and isra'al dwelt in the land of egypt, in the land of goshen; and they had holdings therein, and grew, and multiplied exceedingly. and jeqob lived in the land of egypt seventeen years: so the whole age of jeqob was an hundred forty and seven years. and the time drew nigh that isra'al must die: and he called his interer yusif, and said to him, if now i have

found camping in thy eyes, namethere, i pray thee, thy hand under my thigh, and do kindly and truly with me; bury me not, i pray thee, in egypt: but i will lie with my fathers, and thou wilt bear me out of egypt, and bury me in their buryingplace. and he said, i will do as thou hast worded. and he said, seven-swear to me. and he seven-swear to him. and isra'al bowed himself upon the tilter's head.

## 48

and it came to pass after these words, that one told yusif, behold, thy father is sick: and he took with him his two interers, manasseh and apraim. and one told jeqob, and said, behold, thy interer yusif cometh to thee: and isra'al strengthened himself, and sat upon the tilter. and jeqob said to yusif, to-or-not breast-field appeared to me at luc in the land of kanaan and first-pooled me, and said to me, behold, i will make thee fruitful, and multiply thee, and i will make of thee a multitude of withs; and will give this land to thy seed after thee for a world holding. and now thy two interers, apraim and manasseh, which were born to thee in the land of egypt before i came to thee into egypt, are mine; as rauben and simeon, they will be mine. and thy issue, which thou begettest after them, will be thine, and will be called after the namethere of their brethren in their inheritance. and as for me, when i came from padan, rachel died by me in the land of kanaan in the way, when yet there was but a little way to come to afrath: and i buried her there in the way of afrath; the same is breadlehem. and isra'al beheld yusif's interers, and said, who are these? and yusif said to his father, they are my interers, whom to-or-not hath given me in this place. and he said, bring them, i pray thee, to me, and i will first-pool them. now the eyes of isra'al were heavyweighty for age, so that he could not see. and he brought them near to him; and he kissed them, and embraced them. and isra'al said to yusif, i had not spilled to see thy face-turnings: and, lo, to-or-not hath showed me also thy seed. and yusif brought them out from between his pool-knees, and he bowed himself with his face-turnings to the land. and yusif took them both, apraim in his turgor-immersed hand toward isra-el's left hand, and manasseh in his left hand toward isra-el's turgor-immersed hand, and brought them near to him. and isra'al sent his right hand, and laid it upon apraim's head, who was the younger, and his left hand upon manasseh's head, guiding his hands wittingly; for manasseh was the firstborn. and he first-pooled yusif, and said, to-or-not, before whom my fathers ibrahim and iz'haq did walk, the to-or-not which fed me all my life long to this day, the messenger which redeemed me from all video-divide, first-pool the lads; and let my namethere be readcall on them, and the namethere of my fathers ibrahim and iz'haq; and let them grow into a multitude in the near-inward of the land. and when yusif saw that his father laid his right hand upon the head of apraim, it displeased him: and he held up his father's hand, to remove it from apraim's head to manasseh's head. and yusif said to his father, not so, my father: for this is the firstborn; namethere thy right hand upon his head. and his father refused, and said, i know it, my interer i know it: he also will become a with, and he also will be great: but truly his younger brother will be greater than he, and his seed will become a multitude of nations. and he first-pooled them that day, saying, in thee will isra'al first-pool, saying, to-or-not make thee as apraim and as manasseh: and he namethere apraim

before manasseh. and isra'el said to yusif, behold, i die: but to-or-not will be with you, and bring you again to the land of your fathers. moreover i have given to thee one portion on thy brethren, which i took out of the hand of the amorite with my sword and with my bow.

## 49

and jeqob called to his interers, 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 interers of jeqob; and hearken to isra'el your father. rauben, thou art my firstborn, my energy, and the heading of my power, the surplus-remainder of dignity, and the surplus-remainder of goatness: unstable as water, no excel; because thou wentest up to thy father's bed; then ceasedst thou it: he went up to my couch. simeon and levi are brethren; items of damage are in their habitations. o my self, come not thou into their secret; to their assembly, mine heavyweight, be not thou united: for in their nose-anger they slew a man, and in their self-will they digged down a wall. curse-light-end be their nose-anger, for it was goatness; and their nose-anger, for it was cruel: i will part them in jeqob, and scatter them in isra'el yeahodah, thou art he whom thy brethren will acknowledge: thy hand will be in the neck of thine enemies; thy father's interers will bow down before thee. yeahodah is a gather-lion's whelp: from the tear, my interer thou art gone up: he squatted down, he couched as a gather-lion, and as an to-bring-lion; who will rouse him up? the branch will not depart from yeahodah, nor a imitate-statuter from between his feet, until shiloh come; and to him will the gathering of the withs be. binding his foal to the vine, and his ass's colt to the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes will be red with wine, and his teeth white with milk. cebulun will dwell at the haven of the sea; and he will be for an haven of ships; and his border will be to zidon. issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a worker to tribute. dan will discuss his with, as one of the branch of isra'el 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 stick-safety, oyeah. gad a troop will overcome him: but he will overcome at the last. out of asher his bread will be fat, and he will yield royal dainties. naftali is a hind sent-loose: he giveth goodly sayings. yusif is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty to-or-not of jeqob; (from thence is the watcher, the stone of isra'el even by the to-or-not of thy father, who will help thee; and by the breast-field, who will first-pool thee with first-poolings of namespaces on, first-poolings of the deep that lieth under, first-poolings of the breasts, and of the womb: the first-poolings of thy father have herobloked on the first-poolings of my progenitors to the utmost bound of the world mountains: they will be on the head of yusif, and on the crown of the head of him that was separate from his brethren. benjamin will raven as a wolf: in the morning he will eat the tear, and at night he will part the tear. all these are the twelve branch of isra'el and this is it that their father worded to them, and first-pooled them; every one

according to his first-pooling he first-pooled them. and he charged them, and said to them, i am to be added to my with: bury me with my fathers in the cave that is in the field of efron the hittite, in the cave that is in the field of makhpelah, which is before mamre, in the field of kanaan which ibrahim bought with the field of efron the hittite for a holding of a buryingplace. there they buried ibrahim and sara his woman; there they buried iz'haq and rebeqah his woman; and there i buried leah. the purchase of the field and of the cave that is therein was from interers of heth. and when jeqob had made an end of directing his interers, he added up his feet into the tilter, and yielded up the breathwind, and was added to his with.

## 50

and yusif fell upon his father's face-turnings, and wept upon him, and kissed him. and yusif directed his workers the physicians to embalm his father: and the physicians embalmed isra'el and forty days were seven-fulfilled for him; for so are seven-fulfilled the days of those which are embalmed: and the egyptians mourned for him seventy days. and when the days of his mourning were past, yusif worded to the house of fuhreroh saying, if now i have found camping in your eyes, word, i pray you, in the ears of fuhreroh saying, my father made me seven-swear, saying, lo, i die: in my grave which i have digged for me in the land of kanaan there will thou bury me. now therefore let me go up, i pray thee, and bury my father, and i will come again. and fuhreroh said, go up, and bury thy father, according as he made thee seven-swear. and yusif went up to bury his father: and with him went up all the workers of fuhreroh the elders of his house, and all the elders of the land of egypt, and all the house of yusif, and his brethren, and his father's house: only their little ones, and their sheeps, and their cattles, they left in the land of goshen. and there went up with him both chariots and horsemen: and it was a very heavyweighty camp. and they crossed to the threshingfloor of atad, which is on cross-over jordan, and there they mourned with a great and very heavyweighty lamentation: and he did a mourning for his father seven days. and when the settlers of the land, the kanaanites, saw the mourning in the floor of atad, they said, this is a heavyweighty mourning to the egyptians: nametherefore the namethere of it was called habilmizraim, which is on cross-over jordan. and his interers did to him according as he directed them: for his interers carried him into the field of kanaan and buried him in the cave of the field of makhpelah, which ibrahim bought with the field for a holding of a buryingplace of efron the hittite, before mamre. and yusif resettled into egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. and when yusif's brethren saw that their father was dead, they said, yusif will peradventure hate us, and will certainly requite us all the video-divide which we did to him. and they sent a messenger to yusif, saying, thy father did direct before he died, saying, so will ye say to yusif, forgive, i pray thee now, the go-beyond of thy brethren, and their miss for they did to thee video-divide: and now, we pray thee, forgive the go-beyond of the workers of the to-or-not of thy father. and yusif wept when they worded to him. and his brethren also went and fell down before his face-turnings; and they said, behold, we be thy workers. and yusif said to them, respect not: for am i in the place of to-or-not? but as for you, ye thought video-



divide against me; but to-or-not meant it to good, to bring to pass, as it is this day, to save much with alive. now therefore respect ye not: i will nourish you, and your little ones. and he comforted them, and worded kindly to them. and yusif dwelt in egypt, he, and his father's house: and yusif lived an hundred and ten years. and yusif saw apraim's interers of the third generation: interers also of recognize-makhir interer of manasseh were brought up upon yusif's pool-knees. and yusif said to his brethren, i die: and to-or-not will surely visit you, and bring you out of this land to the land which he seven-swear to ibrahim, to iz'haq, and to je-qob. and yusif took an seven-oath of interers of isra'al saying, to-or-not will surely visit you, and ye will carry up my bones from hence. so yusif died, being an hundred and ten years old: and they embalmed him, and he was namethere in a coffin-cabinet in egypt.

## therenames

### 1

now these are the namethere of interers of isra'al which came into egypt; every man and his household came with jeqob. rauben, simeon, levi and yeahodah, issachar, cebulun, and benjamin, dan and naftali, gad and asher. and all the selfs that came out of the loins of jeqob were seventy selfs: for yusif was in egypt already. and yusif died, and all his brethren, and all that generation. and interers of isra'al were fruitful, and swarmed, and multiplied, and waxed exceeding mighty; and the land was filled with them. now there arose up a new king over egypt, which knew not yusif. and he said to his with, behold, the with of interers of isra'al 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 to our enemies, and fight against us, and so get them up out of the land. therefore they did namethere over them taskmasters to afflict them with their burdens. and they inter-built for fuhreroh treasure cities, pithom and raamses. but the more they afflicted them, the more they multiplied and grew. and they were grieved on word of interers of isra'al and the egyptians made interers of isra'al to work for with rigor: and they made their lives bitter with hard work, in mortar, and in brick, and in all manner of work in the field: all their work, wherein they made them work for was with rigor. and the king of egypt spake to the crosshebrew midwives, of which the namethere of the one was shiphrah, and the namethere of the other puah: and he said, when ye do the office of a midwife to the crosshebrew women, and see them upon the stools; if it be a interer then ye will kill him: but if it be a house-daughter then she will live. but the midwives respected to-or-not, and did not as the king of egypt worded them, but safed the men children alive. and the king of egypt called for the midwives, and said to them, why have ye done this word, and have safed the men children alive? and the midwives said to fuhreroh because the crosshebrew women are not as the egyptian women; for they are lively, and are delivered ere the midwives come in to them. therefore to-or-not dealt well with the midwives: and the with multiplied, and waxed very mighty. and it came to pass, because the midwives respected to-or-not, that he did them houses. and fuhreroh charged all his with, saying, every interer that is born ye will cast into the river, and every house-daughter ye will safe alive.

### 2

and there went a man of the house of levi and took to woman a house-daughter of levi and the woman bright-conceived, and bare a interer and when she saw him that he was a goodly interer, she hid him three months. and when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and namethere 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 house-daughter of fuhreroh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. and when she had opened it, she saw child: and, behold, the babe wept. and she had compassion on him, and said, this is one of the crosshebrews' children. then said his sister to fi-

rawn's house-daughter will i go and call to thee a nurse of the crosshebrew women, that she may nurse child for thee? and firawn's house-daughter said to her, go. and the maid went and called child's mother. and firawn's house-daughter said to her, take this child away, and nurse it for me, and i will give thee thy wages. and the women took child, and nursed it. and interer grew, and she brought him to firawn's house-daughter and he became her interer and she called his namethere musa: and she said, because i drew him out of the water. and it crossed to cross in those days, when musa was grown, that he crossed out to his brethren, and looked on their burdens: and he spied an egyptian smiting an crosshebrew, one of his brethren. and he looked this way and that way, and when he saw that there was no man, he slew the egyptian, and hid him in the sand. and when he crossed out the second day, behold, two men of the crosshebrews strove together: and he said to him that did the wrong, nametherefore smitest thou thy insight? and he said, who made thee a prince-immersed and a critical over us? intendest thou to kill me, as thou killedst the egyptian? and musa respected, and said, surely this word is known. now when fuhreroh heard this word, he sought to kill musa. but musa fled from the face-turnings of fuhreroh and dwelt in the land of midian: and he sat down by a well. now the darkener of midian had seven intera: and they came and drew water, and seven-filled the troughs to water their father's sheep. and the watchers came and drove them away: but musa stood up and helped them, and watered their sheep. and when they came to reu'al their father, he said, how is it that ye are come so soon to day? and they said, an egyptian delivered us out of the hand of the watchers, and also drew water enough for us, and watered the sheep. and he said to his intera, and where is he? why is it that ye have left the man? call him, that he may eat bread. and musa was content to settle with the man: and he gave musa zipporah his house-daughter and she bare him a interer and he called his namethere gershom: for he said, i have been a stranger in a strange-substantial land. and it came to pass in process of time, that the king of egypt died: and interers of isra'al sighed by reason of the work, and they cried, and their cry came up to to-or-not by reason of the work. and to-or-not heard their groaning, and to-or-not remembered his alignment with ibrahim, with iz'haq, and with jeqob. and to-or-not looked upon interers of isra'al and to-or-not had fear to them.

### 3

now musa watched the sheep of shoeib his father in law, the darkener of midian: and he led the sheep to the backside of the desert-wording, and came to the mountain of to-or-not, even to horeb. and the messenger of ohyeah appeared to 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 eaten. and musa said, i will now turn aside, and see this great sight, why the bush is not burnt. and when ohyeah saw that he turned aside to see, to-or-not called to him out of the midst of the bush, and said, musa, musa. 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 to-or-not of thy father, the to-or-not of ibrahim, the to-or-not of iz'haq, and the to-or-not of jeqob. and musa hid his face-turnings; for he was afraid to look upon to-or-not. and ohyeah said, i have surely seen the

develop-narrows of my with which are in egypt, and have heard their cry by reason of their taskmasters; for i know their sorrows; and i am come down to deliver them out of the hand of the egyptians, and to bring them up out of that land to a good land and a large, to a land flowing with milk and honey; to the place of the kanaanites, and the hittites, and the amorites, and the pericites, and the hivites, and the jebusites. now therefore, behold, the cry of interers of isra'al is come to me: and i have also seen the pressure wherewith the egyptians pressure them. come now therefore, and i will send thee to fuhreroh that thou mayest bring forth my with interers of isra'al out of egypt. and musa said to to-or-not, who am i, that i should go to fuhreroh and that i should bring forth interers of isra'al out of egypt? and he said, certainly i will be with thee; and this will be a token to thee, that i have sent thee: when thou hast brought forth the with out of egypt, ye will work for to-or-not upon this mountain. and musa said to to-or-not, behold, when i come to interers of isra'al and will say to them, the to-or-not of your fathers hath sent me to you; and they will say to me, what is his namethere? what will i say to them? and to-or-not said to musa, i am that i am: and he said, thus will thou say to interers of isra'al i am hath sent me to you. and to-or-not said moreover to musa, thus will thou say to interers of isra'al ohyeah to-or-not of your fathers, the to-or-not of ibrahim, the to-or-not of iz'haq, and the to-or-not of jeqob, hath sent me to you: this is my namethere to world, and this is my memorial to all generations. go, and gather the elders of isra'al together, and say to them, ohyeah to-or-not of your fathers, the to-or-not of ibrahim, of iz'haq, and of jeqob, appeared to me, saying, i have surely visited you, and seen that which is done to you in egypt: and i have said, i will bring you up out of the develop-narrows of egypt to the land of the kanaanites, and the hittites, and the amorites, and the pericites, and the hivites, and the jebusites, to a land flowing with milk and honey. and they will hearken to thy voice: and thou will come, thou and the elders of isra'al to the king of egypt, and ye will say to him, ohyeah to-or-not of the crossshebrews hath met with us: and now let us go, we beseech thee, three days' journey into the desert-wording, that we may butcher to ohyeah our to-or-not. and i am sure that the king of egypt will not let you go, no, not by a mighty hand. and i will send my hand, and smite egypt with all my wonders which i will do in the near-inward thereof: and after that he will send you. and i will give this with camping in the eyes of the egyptians: and it will come to pass, that, when ye go, ye will not go empty. but every woman will borrow of her neighbor, and of her that sojourneth in her house, items of silver, and items of gold, and raiment: and ye will namethere them upon your interers, and upon your intera; and ye will spoil the egyptians.

#### 4

and musa answered and said, but, behold, they will not mama-from-amino-art me, nor hearken to my voice: for they will say, ohyeah hath not appeared to thee. and ohyeah said to him, what is that in thine hand? and he said, a tilter. and he said, cast it on the land. and he cast it on the land, and it became a serpent; and musa fled from before it. and ohyeah said to musa, put forth thine hand, and take it by the tail. and he put forth his hand, and caught it, and it became a tilter in his hand: that they may mama-from-amino-art that ohyeah to-or-not of their fathers, the to-or-not of ibrahim, the to-

or-not of iz'haq, and the to-or-not of jeqob, hath appeared to thee. and ohyeah said furthermore to him, put now thine hand into thy bosom-statute. and he put his hand into his bosom-statute: and when he took it out, behold, his hand was narrow-waspish as snow. and he said, put thine hand into thy bosom-statute again. and he put his hand into his bosom-statute again; and plucked it out of his bosom-statute, and, behold, it was turned again as his other flesh-immersed and it will come to pass, if they will not mama-from-amino-art thee, neither hearken to the voice of the first sign, that they will mama-from-amino-art the voice of the latter sign. and it will come to pass, if they will not mama-from-amino-art also these two signs, neither hearken to thy voice, that thou will take of the water of the river, and pour it upon the dry: and the water which thou takest out of the river will become blood upon the dry. and musa said to ohyeah, o my ohyeah, i am not eloquent, neither heretofore, nor since thou hast worded to thy worker: but i am heavyweighty of words, and of a heavyweighty language-tongue. and ohyeah said to him, who hath namethere earthling's mouth? or who namethere the dumb, or deaf, or the seeing, or the skin-blind? have not i ohyeah? now therefore go, and i will be with thy mouth, and teach thee what thou wilt word. and he said, o my ohyeah, send, i pray thee, by the hand of him whom thou wilt send. and the nose-anger of ohyeah was kindled against musa, and he said, is not harun the levite thy brother? i know that he can word well. and also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. and thou will word to him, and namethere words 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 word for you to the with: and he will be, even he will be to thee instead of a mouth, and thou will be to him instead of to-or-not. and thou will take this tilter in thine hand, wherewith thou wilt do signs. and musa went and resetted to shoeib his father in law, and said to him, let me go, i pray thee, and reset to my brethren which are in egypt, and see whether they be yet alive. and shoeib said to musa, go in complete. and ohyeah said to musa in midian, go, reset into egypt: for all the men are dead which sought thy self. and musa took his woman and his interers, and set them upon an ass, and he resetted to the land of egypt: and musa took the tilter of to-or-not in his hand. and ohyeah said to musa, when thou goest to reset into egypt, hold that thou do all those wonders before fuhreroh which i have namethere in thine hand: but i will strenghten his heart, that he will not send the with. and thou will say to fuhreroh thus saith ohyeah, isra'al is my interer even my firstborn: and i say to thee, send my interer that he may work for me: and if thou refuse to send him, behold, i will kill thy interer even thy firstborn. and it came to pass by the way in the inn, that ohyeah met him, and sought to kill him. then zipporah took a sharp stone, and cut off the foreskin of her interer and cast it at his feet, and said, surely a bloody husband art thou to me. so he let him go: then she said, a bloody husband thou art, on word of the write-circumcision. and ohyeah said to harun, go into the desert-wording to meet musa. and he went, and met him in the mount of to-or-not, and kissed him. and musa told harun all the words of ohyeah who had sent him, and all the words which he had directed him. and musa and harun went and added together all the elders of interers of isra'al and harun worded all the words which ohyeah had worded to musa, and did the words in the eyes of the with. and the with mama-from-amino-arted: and

when they heard that ohyeah had visited interers of isra'al and that he had looked upon their affliction, then they bowed their heads and bowed.

## 5

and afterward musa and harun went in, and told fuhreroh thus saith ohyeah to-or-not of isra'al send my with, that they may hold a feast to me in the desert-wording. and fuhreroh said, who is ohyeah, that i should hear his voice to send isra'al i know not ohyeah, neither will i send isra'al and they said, the to-or-not of the crosshebrews hath met with us: let us go, we pray thee, three days' journey into the desert-wording, and butcher to ohyeah our to-or-not; lest he fall upon us with word-bee, or with the sword. and the king of egypt said to them, wherefore do ye, musa and harun, let the with from their doings? get you to your burdens. and fuhreroh said, behold, the with of the land now are many, and ye make them settle from their burdens. and fuhreroh directed the same day the taskmasters of the with, and their officers, saying, ye will no more give the with straw to make brick, as heretofore: let them go and gather straw for themselves, and the tale of the bricks, which they did do heretofore, ye will namethere upon them; ye will not diminish ought thereof: for they be idle; therefore they cry, saying, let us go and butcher to our to-or-not. weigh the work on the men, that they may labor therein; and let them not sticky-safe false words. and the taskmasters of the with went out, and their officers, and they spake to the with, saying, thus saith fuhreroh i will not give you straw. go ye, get you straw where ye can find it: yet not word of your work will be diminished. so the with were scattered abroad throughout all the land of egypt to gather stubble instead of straw. and the taskmasters hastened them, saying, fulfil your doings, your daily words, as when there was straw. and the officers of interers of isra'al which firawn's taskmasters had namethere over them, were beaten, and demanded, nametherefore have ye not itemized-fulfilled your task in making brick both yesterday and to day, as heretofore? then the officers of interers of isra'al came and break-cried to fuhreroh saying, wherefore doest thou thus with thy workers? there is no straw given to thy workers, and they say to us, do brick: and, behold, thy workers are beaten; but the fault is in thine own with. but he said, ye are idle, ye are idle: therefore ye say, let us go and do butcher to ohyeah. go therefore now, and work; for there will no straw be given you, yet will ye deliver the tale of bricks, and the officers of interers of isra'al did see that they were in video-divide word, after it was said, ye will not minish word from your bricks of your daily task. and they met musa and harun, who stood in the way, as they came forth from fuhreroh and they said to them, ohyeah look upon you, and critical; because ye have made our savor to be abhorred in the eyes of fuhreroh and in the eyes of his workers, to put a sword in their hand to kill us. and musa resetted to ohyeah, and said, my lord-base, wherefore hast thou so video-divide en-treated this with? why is it that thou hast sent me? for since i came to fuhreroh to word in thy namethere, he hath done video-divide to this with; neither hast thou delivered thy with at all.

## 6

then ohyeah said to musa, now will thou see what i will do to fuhreroh for with a strong hand will he send them,

and with a strong hand will he drive them out of his land. and to-or-not worded to musa, and said to him, i am ohyeah: and i appeared to ibrahim, to iz'haq, and to jeqob, by the namethere of to-or-not breast-field, but by my namethere ohyeah was i not known to them. and i have also established my alignment with them, to give them the land of kanaan the land of their pilgrimage, wherein they were strangers. and i have also heard the groaning of interers of isra'al whom the egyptians keep in work; and i have remembered my alignment. wherefore say to interers of isra'al i am ohyeah, and i will bring you out from under the burdens of the egyptians, and i will rid you out of their work, and i will redeem you with a tilted arm, and with great crissis: and i will take you to me for a with, and i will be to you a to-or-not: and ye will know that i am ohyeah your to-or-not, which bringeth you out from under the burdens of the egyptians. and i will bring you in to the land, concerning the which i did swear to give it to ibrahim, to iz'haq, and to jeqob; and i will give it you for an heritage: i am ohyeah. and musa worded so to interers of isra'al but they hearkened not to musa for anguish of breathwind, and for cruel work. and ohyeah worded to musa, saying, go in, word to fuhreroh king of egypt, that he send interers of isra'al out of his land. and musa worded before ohyeah, saying, behold, interers of isra'al have not hearkened to me; how then will fuhreroh hear me, who am of foreskinned lips? and ohyeah worded to musa and to harun, and gave them a word to interers of isra'al and to fuhreroh king of egypt, to bring interers of isra'al out of the land of egypt. these be the heads of their fathers' houses: the interers of rauben the firstborn of isra'al hanoch, and pallu, hezron, and karmi: these be the families of rauben. and the interers of simeon; jemu'al, and jamin, and ohad, and jakhin, and zohar, and shaul interer of a kanaanitish woman: these are the families of simeon. and these are the nametheres of the interers of levi according to their generations; gershon, and kohath, and merari: and the years of the life of levi were an hundred thirty and seven years. the interers of gershon; build-my-white-libni, and shimi, according to their families. and the interers of kohath; imran, and izhar, and hebron, and ucial: and the years of the life of kohath were an hundred thirty and three years. and the interers of merari; mahali and mushi: these are the families of levi according to their generations. and imran took him jokebed his father's sister to woman; and she bare him harun and musa: and the years of the life of imran were an hundred and thirty and seven years. and the interers of izhar; qorah, and nepeg, and cikri. and the interers of ucial; misha'al, and alzapahan, and sitri. and harun took him alishebe, house-daughter of eminadab, sister of naashon, to woman; and she bare him nadab, and abihu, alecer, and itamar. and the interers of qorah; assir, and alqanah, and abiasaph: these are the families of the qorhites. and alecer harun's interer took him one of the intera of puti'al to woman; and she bare him pinehas: these are the heads of the fathers of the levites according to their families. these are that harun and musa, to whom ohyeah said, bring out interers of isra'al from the land of egypt according to their troops. these are they which worded to fuhreroh king of egypt, to bring out interers of isra'al from egypt: these are that musa and harun. and it came to pass on the day when ohyeah worded to musa in the land of egypt, that ohyeah worded to musa, saying, i am ohyeah: word thou to fuhreroh king of egypt all that i say to thee. and musa said before ohyeah, behold, i am of foreskinned lips, and how will fuhreroh hearken to

7

and ohyeah said to musa, see, i have made thee a to-or-not to fuhreroh and harun thy brother will be thy come-bringer. thou will word all that i direct thee: and harun thy brother will word to fuhreroh that he send interers of isra'al out of his land. and i will harden firawn's heart, and multiply my signs and my wonders in the land of egypt. but fuhreroh will not hearken to you, that i may namethere my hand upon egypt, and bring forth mine troops, and my with interers of isra'al out of the land of egypt by great crississ. and the egyptians will know that i am ohyeah, when i stretch forth mine hand upon egypt, and bring out interers of isra'al from among them. and musa and harun did as ohyeah directed them, so did they. and musa was fourscore years old, and harun fourscore and three years old, when they worded to fuhreroh and ohyeah spake to musa and to harun, saying, when fuhreroh will word to you, saying, show a miracle for you: then thou will say to harun, take thy tilter, and cast it before fuhreroh and it will become a serpent. and musa and harun went in to fuhreroh and they did so as ohyeah had directed: and harun cast tilt-down his tilter before fuhreroh and before his workers, and it became a serpent. then fuhreroh also called the wise men and the sorcerers: now the engravers of egypt, they also did in like manner with their enchantments. for they cast tilt-down every man his tilter, and they became serpents: but harun's tilter swallowed up their tilters. and he strenghtened firawn's heart, that he hearkened not to them; as ohyeah had worded. and ohyeah said to musa, firawn's heart is heavyweightyed, he refuseth to send the with. get thee to fuhreroh in the morning: lo, he goeth out to the water; and thou will stand by the river's brink against he come; and the tilter which was turned to a serpent will thou take in thine hand. and thou will say to him, ohyeah to-or-not of the crossshebrews hath crossed me to thee, saying, send my with, that they may work for me in the desert-wording: and, behold, hitherto thou wouldst not hear. thus saith ohyeah, in this thou will know that i am ohyeah: behold, i will smite with the tilter 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 egyptians will loathe to drink of the water of the river. and ohyeah spake to musa, say to harun, take thy tilter, and tilt thine hand upon the waters of egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of egypt, both in vessels of wood, and in vessels of stone. and musa and harun did so, as ohyeah directed; and he lifted up the tilter, and hit the waters that were in the river, in the eyes of fuhreroh and in the eyes 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 egyptians could not drink of the water of the river; and there was blood throughout all the land of egypt. and the engravers of egypt did so with their enchantments: and firawn's heart was strenghtened, neither did he hearken to them; as ohyeah had worded. and fuhreroh turned and went into his house, neither did he set his heart to this also. and all the egyptians digged round about the river for water to drink; for they could not drink of the water of the river. and seven days were seven-fulfilled, after that ohyeah had smitten the river.

and ohyeah spake to musa, go to fuhreroh and say to him, thus saith ohyeah, send my with, that they may work for me. and if thou refuse to send them, behold, i will smite all thy borders with frogs: and the river will swarm frogs, which will go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy workers, and upon thy with, and into thine ovens, and into thy kneadingtroughs: and the frogs will come up both on thee, and upon thy with, and upon all thy workers. and ohyeah spake to musa, say to harun, tilt forth thine hand with thy tilter over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of egypt. and harun separated out his hand over the waters of egypt; and the frogs came up, and covered the land of egypt. and the engravers did so with their enchantments, and brought up frogs upon the land of egypt. then fuhreroh called for musa and harun, and said, entreat ohyeah, that he may take away the frogs from me, and from my with; and i will send the with, that they may do butcher to ohyeah. and musa said to fuhreroh glory over me: when will i entreat for thee, and for thy workers, and for thy with, 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 word: that thou mayest know that there is none like to ohyeah our to-or-not. and the frogs will depart from thee, and from thy houses, and from thy workers, and from thy with; they will remain in the river only. and musa and harun went out from fuhreroh and musa break-cried to ohyeah on word of the frogs which he had namethere against fuhreroh and ohyeah did according to the word of musa; and the frogs died out of the houses, out of the villages, and out of the fields. and they gathered them together upon heaps: and the land stank. but when fuhreroh saw that there was respite, he heavyweightyed his heart, and hearkened not to them; as ohyeah had worded. and ohyeah said to musa, say to harun, tilt thy tilter, and smite the dust of the land, that it may become lice throughout all the land of egypt. and they did so; for harun tilted his hand with his tilter, and hit the dust of the land, and it became lice in earthing, and in in-them animal; all the dust of the land became lice throughout all the land of egypt. and the engravers did so with their enchantments to bring forth lice, but they could not: so there were lice upon earthing, and upon in-them animal. then the engravers said to fuhreroh this is the finger of to-or-not: and firawn's heart was strenghtened, and he hearkened not to them; as ohyeah had worded. and ohyeah said to musa, rise up early in the morning, and stand before fuhreroh lo, he cometh forth to the water; and say to him, thus saith ohyeah, send my with, that they may work for me. else, if thou wilt not send my with, behold, i will send swarms of flies upon thee, and upon thy workers, and upon thy with, and into thy houses: and the houses of the egyptians will be full of swarms of flies, and also the earth whereon they are. and i will sever in that day the land of goshen, in which my with standstay, that no swarms of flies will be there; to the end thou mayest know that i am ohyeah in the near-inward of the land. and i will namethere a division between my with and thy with: to morrow will this sign be. and ohyeah did so; and there came a heavy-weighty swarm of flies into the house of fuhreroh and into his workers' houses, and into all the land of egypt: the land was swim-corrupted by reason of the swarm of flies. and fuhreroh called for musa and for harun, and

said, go ye, butcher to your to-or-not in the land. and musa said, it is not fixed so to do; for we will butcher the taboo of the egyptians to ohyeah our to-or-not: lo, will we butcher the taboo of the egyptians before their eyes, and will they not stone us? we will go three days' journey into the desert-wording, and butcher to ohyeah our to-or-not, as he will say to us. and fuhreroh said, i will send you, that ye may butcher to ohyeah your to-or-not in the desert-wording; only ye will not go very far away: entreat for me. and musa said, behold, i go out from thee, and i will entreat ohyeah that the swarms of flies may depart from fuhreroh from his workers, and from his with, to morrow: but let not fuhreroh deal deceitfully any more in not sending the with to butcher to ohyeah. and musa went out from fuhreroh and entreated ohyeah. and ohyeah did according to the word of musa; and he removed the swarms of flies from fuhreroh from his workers, and from his with; there remained not one. and fuhreroh heavyweightyed his heart at this time also, neither would he send the with.

## 9

then ohyeah said to musa, go in to fuhreroh and tell him, thus saith ohyeah to-or-not of the crosshebrews, send my with, that they may work for me. for if thou refuse to send them, and wilt hold them still, behold, the hand of ohyeah is upon thy cattle which is in the field, upon the horses, upon the asses, upon the camels, upon the cattle, and upon the sheep: there will be a very heavyweighty word. and ohyeah will sever between the livestock of isra'al and the livestock of egypt: and there will not a word die of all that is interers's of isra'al and ohyeah namethereed a namethere time, saying, to morrow ohyeah will do this word in the land. and ohyeah did that word on the morrow, and all the livestock of egypt died: but of the livestock of interers of isra'al died not one. and fuhreroh sent, and, behold, there was not one of the livestock of the israelites dead. and the heart of fuhreroh was heavyweightyed, and he did not send the with. and ohyeah said to musa and to harun, take to you handfuls of ashes of the furnace, and let musa sprinkle it toward the namespaces in the eyes of fuhreroh and it will become small dust in all the land of egypt, and will be a boil breaking forth with blains upon earthling, and upon in-them animal, throughout all the land of egypt. and they took ashes of the furnace, and stood before fuhreroh and musa sprinkled it up toward namespaces; and it became a boil breaking forth with blains upon earthling, and upon in-them animal. and the engravers could not stand before musa on word of the boils; for the boil was upon the engravers, and upon all the egyptians. and ohyeah strengthened the heart of fuhreroh and he hearkened not to them; as ohyeah had worded to musa. and ohyeah said to musa, rise up early in the morning, and stand before fuhreroh and say to him, thus saith ohyeah to-or-not of the crosshebrews, send my with, 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; that thou mayest know that there is none like me in all the land. for now i will send my hand, that i may smite thee and thy with with word; and thou wilt be cut off from the land. and in very deed for this cause have i standstayed thee up, for to show in thee my energy; and that my namethere may be recounted throughout all the land. as yet exaltest thou thyself against my with, that thou wilt not send them? behold, to morrow about this time i will cause it to rain a very heavy-

weighty eil, such as hath not been in egypt since the foundation thereof even until now. send therefore now, and gather thy in-them animals and all that thou hast in the field; for upon every earthling and in-them animal which will be found in the field, and will not be brought home, the eil will come down upon them, and they will die. he that respected ohyeah word among the workers of fuhreroh made his workers and his livestock flee into the houses: and he that not nametherethers his heart ohyeah word left his workers and his livestock in the field. and ohyeah said to musa, tilt forth thine hand toward namespaces, that there may be eil in all the field of egypt, upon earthling, and upon in-them animal, and upon every grass of the field, throughout the field of egypt. and musa stretched forth his tilter toward namespaces: and ohyeah sent thunder and eil, and the fire ran along upon the land; and ohyeah rained eil upon the land of egypt. so there was eil, and fire mingled with the eil, very heavyweighty, such as there was none like it in all the land of egypt since it became a nation. and the eil hit throughout all the field of egypt all that was in the field, both earthling and in-them animal; and the eil hit every grass of the field, and brake every tree of the field. only in the land of goshen, namethere interers of isra'al were, was there no eil. and fuhreroh sent, and called for musa and harun, and said to them, i have missed this time: ohyeah is right, and i and my with are big-shot. entreat ohyeah (for it is enough) that there be no more mighty thunderings and eil; and i will send you, and ye will standstay no longer. and musa said to him, as soon as i am gone out of the city, i will spread abroad my hands to ohyeah; and the thunder will be lightened, neither will there be any more eil; that thou mayest know how that the land is ohyeah's. but as for thee and thy workers, i know that ye will not yet respect ohyeah to-or-not. and the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. but the wheat and the rye were not smitten: for they were not grown up. and musa went out of the city from fuhreroh and spread abroad his hands to ohyeah: and the thunders and eil were lightened, and the rain was not poured upon the land. and when fuhreroh saw that the rain and the eil and the thunders were ceased, he missed yet more, and heavyweightyed his heart, he and his workers. and the heart of fuhreroh was strengthened, neither would he send interers of isra'al as ohyeah had worded by musa.

## 10

and ohyeah said to musa, go in to fuhreroh for i have heavyweightyed his heart, and the heart of his workers, that i might show these my signs before him: and that thou mayest recount in the ears of thy interer and of thy son's interer what things i have wrought in egypt, and my signs which i have done among them; that ye may know how that i am ohyeah. and musa and harun crossed in to fuhreroh and said to him, thus saith ohyeah to-or-not of the crosshebrews, how long wilt thou refuse to humble thyself before me? send my with, that they may work for me. else, if thou refuse to send my with, behold, to morrow will i bring the locusts into thy coast: and they will cover the face-turnings of the land, that one cannot be able to see the land: and they will eat the residue of that which is escaped, which remaineth to you from the eil, 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 egyptians; which neither

thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth to this day. and he turned himself, and went out from fuhreroh and firawn's workers said to him, how long will this man be a snare to us? send the men, that they may work for ohyeah their to-or-not: knowest thou not yet that egypt is lost? and musa and harun were brought again to fuhreroh and he said to them, go, work for ohyeah your to-or-not: but who are they that will go? and musa said, we will go with our young and with our old, with our interers and with our intera, with our sheeps and with our cattles will we go; for we must hold a feast to ohyeah. and he said to them, let ohyeah be so with you, as i will send you, and your little ones: look to it; for video-divide is before you. not so: go now ye that are heroblokes, and work for ohyeah; for that ye did desire, and they were driven out from firawn's presence. and ohyeah said to musa, tilt thine hand over the land of egypt for the locusts, that they may come up upon the land of egypt, and eat every grass of the land, even all that the eil hath left. and musa stretched forth his tilter over the land of egypt, and ohyeah brought an east breathwind upon the land all that day, and all that night; and when it was morning, the east breathwind brought the locusts. and the locust went up over all the land of egypt, and rested in all the coasts of egypt: very heavy-weighty were they; before them there were no such locusts as they, neither after them will be such. for they covered the face-turnings of the whole land, so that the field was darkened; and they did eat every grass of the field, and all the fruit of the trees which the eil had left: and there remained not any green thing in the trees, or in the grass of the field, through all the field of egypt. then fuhreroh called for musa and harun in haste; and he said, i have missed against ohyeah your to-or-not, and against you. now therefore forgive, i pray thee, my miss only this once, and entreat ohyeah your to-or-not, that he may take away from me this death only. and he went out from fuhreroh and entreated ohyeah. and ohyeah turned a mighty strong west breathwind, which took away the locusts, and cast them into the end sea; there remained not one locust in all the coasts of egypt. but ohyeah strenghtened firawn's heart, so that he would not send interers of isra'al and ohyeah said to musa, tilt thine hand toward namespaces, that there may be darkness over the land of egypt, even darkness which may be felt. and musa stretched forth his hand toward namespaces; and there was a thick darkness in all the land of egypt three days: they saw not one another, neither stood any from his place for three days: but all interers of isra'al had light in their settlings. and fuhreroh called to musa, and said, go ye, work for ohyeah; only let your sheeps and your cattles be stayed: let your little ones also go with you. and musa said, thou must give us also butchers and onups, that we may butcher to ohyeah our to-or-not. our cattle also will go with us; there will not an split-hoof be left behind; for thereof must we take to work for ohyeah our to-or-not; and we know not with what we must work for ohyeah, until we come namethere. but ohyeah strenghtened firawn's heart, and he would not send them. and fuhreroh said to 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 musa said, thou hast worded well, i will see thy face-turnings again no more.

## 11

and ohyeah said to musa, yet will i bring one plague more upon fuhreroh and upon egypt; afterwards he will send you hence: when he will send you, he will surely thrust you out hence altogether. word now in the ears of the with, and let every man borrow of his insight, and every woman of her in-sight, items of silver and items of gold. and ohyeah gave the with camping in the eyes of the egyptians. moreover the man musa was very great in the land of egypt, in the eyes of firawn's workers, and in the eyes of the with. and musa said, thus saith ohyeah, about night-half will i go out into the half of egypt: and all the firstborn in the land of egypt will die, from the first born of fuhreroh that sitteth upon his throne, even to the firstborn of the true-mum-maid that is behind the mill; and all the firstborn of in-them animals. and there will be a great cry throughout all the land of egypt, such as there was none like it, nor will be like it any more. but against any of interers of isra'al will not a dog move his tongue, against man or in-them animal: that ye may know how that ohyeah doth put a difference between the egyptians and isra'al and all these thy workers will come down to me, and bow down themselves to me, saying, get thee out, and all the with that follow thee; and after that i will go out. and he went out from fuhreroh in a great nose-anger. and ohyeah said to musa, fuhreroh will not hearken to you; that my wonders may be multiplied in the land of egypt. and musa and harun did all these wonders before fuhreroh and ohyeah strenghtened firawn's heart, so that he would not send interers of isra'al out of his land.

## 12

and ohyeah spake to musa and harun in the land of egypt saying, this month will be to you the head of months: it will be the first month of the year to you. word ye to all the meeting of isra'al saying, in the tenth day of this month they will take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbor next to his house take it according to the number of the selfs; every man according to his eating will make your count for the lamb. your lamb will be sound, a remember-male of the first year: ye will take it out from the lambs, or from the goats: and ye will do it up until the fourteenth day of the same month: and the whole assembly of the meeting of isra'al will slaughter it in the evening. and they will take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they will eat it. and they will eat the flesh-immersed in that night, roast with fire, and lit-mazat; and with bitter herbs they will eat it. eat not of it raw, nor sodden at all with water, but roast with fire; his head with his squat-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 ohyeah's stopskip. for i will cross through the land of egypt this night, and will smite all the firstborn in the land of egypt, both earthing and in-them animal; and against all the to-or-not of egypt i will do crisis: i am ohyeah. and the blood will be to you for a token upon the houses namethere ye are: and when i see the blood, i will stopskip over you, and the plague will not be upon

you to destroy you, when i smite the land of egypt. and this day will be to you for a memorial; and ye will do it a feast to ohyeah throughout your generations; ye will do it a feast by an ordinance world. seven days will ye eat lit-mazat; even the first day ye will put away leaven out of your houses: for whosoever eateth leaven from the first day until the seventh day, that self will be cut off from isra'al 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 self must eat, that only may be done of you. and ye will keep the feast of lit-mazat; for in this selfsame day have i brought your troops out of the land of egypt: therefore will ye keep this day in your generations by an ordinance world. in the first month, on the fourteenth day of the month at even, ye will eat lit-mazat, until the one and twentieth day of the month at even. seven days will there be no leaven found in your houses: for whosoever eateth that which is leavened, even that self will be cut off from the meeting of isra'al whether he be a stranger, or born in the land. ye will eat nothing leavened; in all your settlements will ye eat lit-mazat. then musa called for all the elders of isra'al and said to them, draw out and take you a lamb according to your families, and slaughter the stopskip, and ye will take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you will go out at the opening of his house until the morning. for ohyeah will stopskip through to hit the egyptians; and when he seeth the blood upon the lintel, and on the two side posts, ohyeah will stopskip over the opening, and will not suffer the destroyer to come in to your houses to hit you. and ye will keep this word for an ordinance to thee and to thy interers world. and it will come to pass, when ye be come to the land which ohyeah will give you, according as he hath worded, that ye will keep this work. and it will come to pass, when your interers will say to you, what mean ye by this work? that ye will say, it is the butcher of ohyeah's stopskip, who stopskipped over the houses of interers of isra'al in egypt, when he smote the egyptians, and delivered our houses. and the with bowed the head and bowed. and interers of isra'al went away, and did as ohyeah had directed musa and harun, so did they. and it came to pass, that at night-half ohyeah smote all the firstborn in the land of egypt, from the firstborn of fuhreroh that sat on his throne to the firstborn of the sit-captive that was in the pit; and all the firstborn of in-them animals and fuhreroh stood up in the night, he, and all his workers, and all the egyptians; and there was a great cry in egypt; for there was not a house namethere there was not one dead. and he called for musa and harun by night, and said, stand up, and stand up you forth from among my with, both ye and interers of isra'al and go, work for ohyeah, as ye have said. also take your sheeps and your cattles, as ye have worded, and be gone; and first-pool me also. and the egyptians were urgent upon the with, that they might send them out of the land in haste; for they said, we be all dead men. and the with took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders. and interers of isra'al did according to the word of musa; and they borrowed of the egyptians items of silver, and items of gold, and raiment: and ohyeah gave the with camping in the eyes of the egyptians, so that they lent to them such things as they required. and they strip-delivered the egyptians. and interers of isra'al journeyed from

remses to sukot about six hundred thousand on foot that were heroblocks, beside interers. and a mixed multitude went up also with them; and sheeps, and cattles, even very heavyweighty livestock and they baked unleavened cakes of the dough which they brought forth out of egypt, for it was not leavened; because they were thrust out of egypt, and could not tarry, neither had they prepared for themselves any victual. now the sojourning of interers of isra'al who seated in egypt, was four hundred and thirty years. and it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the troops of ohyeah went out from the land of egypt. it is a night to be much keepd to ohyeah for bringing them out from the land of egypt: this is that night of ohyeah to be keepd of all interers of isra'al in their generations. and ohyeah said to musa and harun, this is the ordinance of the stopskip: there will no stranger eat thereof: but every man's worker that is bought for money, when thou hast write-circumcised him, then will he eat thereof. a foreigner and an hired servant will not eat thereof. in one house will it be eaten; no carry forth ought of the flesh-immersed abroad out of the house; neither will ye break a bone thereof. all the meeting of isra'al will do it. and when a stranger will sojourn with thee, and will keep the stopskip to ohyeah, let all his remember-males be write-circumcised, and then let him come near and do it; and he will be as one that is born in the land: for no foreskinned person will eat thereof. one drops-of-teaching-torah will be to him that is homeborn, and to the stranger that sojourneth among you. thus did all interers of isra'al as ohyeah directed musa and harun, so did they. and it came to pass the selfsame day, that ohyeah did bring interers of isra'al out of the land of egypt by their troops.

## 13

and ohyeah worded to musa, saying, dedicated to me all the firstborn, whatsoever openeth the womb among interers of isra'al both of earthing and of in-them animal: it is mine. and musa said to the with, remember this day, in which ye came out from egypt, out of the house of work; for by strength of hand ohyeah brought you out from this place: there will no leaven be eaten. this day came ye out in the month abib. and it will be when ohyeah will bring thee into the land of the kanaanites, and the hittites, and the amorites, and the hivites, and the jebusites, which he seven-swear to thy fathers to give thee, a land flowing with milk and honey, that thou will keep this work in this month. seven days thou will eat lit-mazat, and in the seventh day will be a feast to ohyeah. lit-mazat will be eaten seven days; and there will no leaven be seen with thee, neither will there be rests seen with thee in all thy quarters. and thou will do thy interer in that day, saying, this is done on word of that which ohyeah did to me when i crossed forth out of egypt. and it will be for a sign to thee upon thine hand, and for a memorial between thine eyes, that ohyeah's drops-of-teaching-torah may be in thy mouth: for with a strong hand hath ohyeah brought thee out of egypt. thou will therefore keep this ordinance in his season from year to year. and it will be when ohyeah will bring thee into the land of the kanaanites, as he seven-swear to thee and to thy fathers, and will give it thee, that thou will set apart to ohyeah all that openeth the womb, and every firstling that cometh of a in-them animal which thou hast; the remember-males will be ohyeah's. and every opener of an ass thou will retrieve with a lamb;



and if thou wilt not retrieve it, then thou wilt break his neck: and all the firstborn of earthling among thy interers will thou retrieve. and it will be when thy interer asketh thee in the last day, saying, what is this? that thou wilt say to him, by strength of hand ohyeah brought us out from egypt, from the house of work: and it came to pass, when fuhreroh would hardly send us, that ohyeah slew all the firstborn in the land of egypt, both the firstborn of earthling, and the firstborn of in-them animal: therefore i butcher to ohyeah all that openeth the womb, being remember-males; but all the firstborn of my interers i retrieve. and it will be for a token upon thine hand, and for frontlets between thine eyes: for by strength of hand ohyeah brought us forth out of egypt. and it came to pass, when fuhreroh had send the with, that to-or-not led them not through the way of the land of the palestinians, although that was near; for to-or-not said, lest peradventure the with repent when they see war, and they reset to egypt: but to-or-not led the with about, through the way of the desert-wording of the end sea: and interers of isra'al went up harnessed out of the land of egypt. and musa took the bones of yusif with him: for he had straitly seven-swear interers of isra'al saying, to-or-not will surely visit you; and ye will carry up my bones away hence with you. and they took their journey from sukot and encamped in atem, in the edge of the desert-wording. and ohyeah went before them by day in a stand of a cloud, to lead them the way; and by night in a stand of fire, to give them light; to go by day and night: he took not away the stand of the cloud by day, nor the stand of fire by night, from before the with.

## 14

and ohyeah worded to musa, saying, word to interers of isra'al that they turn and encamp before pi-hahiro, between migdol and the sea, over against bel-zephon: before it will ye encamp by the sea. for fuhreroh will say of interers of isra'al they are entangled in the land, the desert-wording hath shut them in. and i will strenghten firawn's heart, that he will follow after them; and i will be heavyweighted upon fuhreroh and upon all his stratagem; that the egyptians may know that i am ohyeah. and they did so. and it was told the king of egypt that the with fled: and the heart of fuhreroh and of his workers was turned against the with, and they said, why have we done this, that we have send isra'al from serving us? and he made ready his chariot, and took his with with him: and he took six hundred chosen chariots, and all the chariots of egypt, and captains over every one of them. and ohyeah strenghtened the heart of fuhreroh king of egypt, and he pursued after interers of isra'al and interers of isra'al went out with an high hand. but the egyptians pursued after them, all the horses and chariots of fuhreroh and his horsemen, and his stratagem, and overtook them encamping by the sea, beside pi-hahiro, before bel-zephon. and when fuhreroh drew nigh, interers of isra'al lifted up their eyes, and, behold, the egyptians marched after them; and they were sore afraid: and interers of isra'al break-cried out to ohyeah. and they said to musa, on word there were no graves in egypt, hast thou taken us away to die in the desert-wording? wherefore hast thou dot thus with us, to carry us forth out of egypt? is not this the word that we did tell thee in egypt, saying, let us alone, that we may work for the egyptians? for it had word-been better for us to work for the egyptians, than that we should die in the desert-wording.

and musa said to the with, respect ye not, stand still, and see the stick-safety of ohyeah, which he will do to you to day: for the egyptians whom ye have seen to day, ye will see them again no more world. ohyeah will fight for you, and ye will hold your peace. and ohyeah said to musa, wherefore criest thou to me? word to interers of isra'al that they go forward: but lift thou up thy tilter, and tilt thine hand over the sea, and hatch it: and interers of isra'al will go on dry ground through the midst of the sea. and i, behold, i will strenghten the hearts of the egyptians, and they will follow them: and i will get heavyweight upon fuhreroh and upon all his stratagem, upon his chariots, and upon his horsemen. and the egyptians will know that i am ohyeah, when i have gotten me heavyweight upon fuhreroh upon his chariots, and upon his horsemen. and the messenger of to-or-not, which went before the camp of isra'al removed and went behind them; and the stand of the cloud went from before their face-turnings, and stood behind them: and it came between the camp of the egyptians and the camp of isra'al and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. and musa tilted his hand over the sea; and ohyeah caused the sea to go back by a goatness east breathwind all that night, and namethered the sea sword-parched, and the waters were hatchd. and interers of isra'al went into the midst of the sea upon the dry ground: and the waters were a wall to them on their turgor-immersed hand, and on their left. and the egyptians pursued, and went in after them to the midst of the sea, even all firawn's horses, his chariots, and his horsemen. and it came to pass, that in the morning watch ohyeah looked to the camp of the egyptians through the stand of fire and of the cloud, and develop-narrowed the camp of the egyptians, and took off their chariot wheels, that they drave them heavily: so that the egyptians said, let us flee from the face-turnings of isra'al for ohyeah fighteth for them against the egyptians. and ohyeah said to musa, tilt thine hand over the sea, that the waters may come again upon the egyptians, upon their chariots, and upon their horsemen. and musa stretched forth his hand over the sea, and the sea resetted to his strength when the morning appeared; and the egyptians fled against it; and ohyeah overthrew the egyptians in the midst of the sea. and the waters resetted, and covered the chariots, and the horsemen, and all the stratagem of fuhreroh that came into the sea after them; there remained not so much as one of them. but interers of isra'al walked upon dry in the midst of the sea; and the waters were a wall to them on their turgor-immersed hand, and on their left. thus ohyeah stick-safed isra'al that day out of the hand of the egyptians; and isra'al saw the egyptians dead upon the sea shore. and isra'al saw that great work which ohyeah did upon the egyptians: and the with respected ohyeah, and mama-from-amino-arted ohyeah, and his worker musa.

## 15

then sang musa and interers of isra'al this song-immersed to ohyeah, and spake, saying, i will sing to ohyeah, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. ohyeah is my goatness and song, and he is become my stick-safety: he is my to-or-not, and i will prepare him an habitation; my father's to-or-not, and i will high him. ohyeah is a man of war: ohyeah is his namethere. firawn's chariots and his stratagem hath he cast into the sea: his

chosen captains also are drowned in the end sea. the depths have covered them: they sank into the bottom as a stone. thy right hand, ohyeah, is become glorious in energy: thy right hand, ohyeah, hath dashed in pieces the enemy, and in the greatness of thine pride-swelling thou hast overthrown them that stood up against thee: thou sentest forth thy wrath, which eaten them as stubble. and with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea. the enemy said, i will pursue, i will overtake, i will part the spoil; my self will be satisfied upon them; i will draw my sword, my hand will destroy them. thou didst blow with thy breathwind, the sea covered them: they sank as lead in the mighty waters. who is like to thee, ohyeah, among the to-or-not? who is like thee, glorious in dedication, fearful in cheerings, doing wonders? thou stretchedst out thy right hand, the land swallowed them. thou in thy kindness hast led forth the with which thou hast redeemed: thou hast guided them in thy goatness to thy dedicated habitation. the withs will hear, and be afraid: sorrow-stratagem will take hold on the settlers of palestine. then the dukes of adom will be alarm-hastened; the heroblokes of moab, trembling will take hold upon them; all the settlers of kanaan will melt away. terror and fear will fall upon them; by the greatness of thine arm they will be as still as a stone; till thy with cross over, ohyeah, till the with cross over, which thou hast purchased. thou wilt bring them in, and plant them in the mountain of thine inheritance, in the place, ohyeah, which thou hast achieved for thee to settle in, in the dedicated, ohyeah, which thy hands have established. ohyeah will king to the worlds of worlds. for the horse of fuhreroh went in with his chariots and with his horsemen into the sea, and ohyeah brought again the waters of the sea upon them; but interers of isra'al went on dry in the midst of the sea. and miriam the come-bringeress, the sister of harun, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. and miriam answered them, sing ye to ohyeah, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. so musa brought isra'al from the end sea, and they went out into the desert-wording of shur; and they went three days in the desert-wording, and found no water. and when they came to maratah they could not drink of the waters of marah for they were bitter: therefore the namethere of it was called marah and the with murmured against musa, saying, what will we drink? and he cried to ohyeah; and ohyeah 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 crisis, and there he proved them, and said, if thou wilt diligently hearken to the voice of ohyeah thy to-or-not, and wilt do that which is turgor-immersed in his eyes, and wilt give ear to his directives, and keep all his statutes, i will namethere none of these diseases upon thee, which i have brought upon the egyptians: for i am ohyeah that healeth thee. and they came to ailim namethere were twelve wells of water, and seventy palm trees: and they encamped there by the waters.

## 16

and they took their journey from ailim and all the meeting of interers of isra'al came to the desert-wording of sin, which is between ailim and sinai, on the fifteenth day of the second month after their departing out of the land of egypt. and the whole meeting of interers

of isra'al lodged against musa and harun in the desert-wording: and interers of isra'al said to them, would to to-or-not we had died by the hand of ohyeah in the land of egypt, when we sat by the flesh-immersed pots, and when we did eat bread to the seven-full; for ye have brought us forth into this desert-wording, to kill this whole assembly with hunger. then said ohyeah to musa, behold, i will rain bread from namespaces for you; and the with will go out and gather a certain word every day, that i may prove them, whether they will walk in my drops-of-teaching-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 musa and harun said to all interers of isra'al at even, then ye will know that ohyeah hath brought you out from the land of egypt: and in the morning, then ye will see the heavyweight of ohyeah; for that he heareth your murmurings against ohyeah: and what are we, that ye murmur against us? and musa said, this will be, when ohyeah will give you in the evening flesh-immersed to eat, and in the morning bread to the seven-full; for that ohyeah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against ohyeah. and musa spake to harun, say to all the meeting of interers of isra'al come near before ohyeah: for he hath heard your murmurings. and it came to pass, as harun worded to the whole meeting of interers of isra'al that they looked toward the desert-wording, and, behold, the heavyweight of ohyeah appeared in the cloud. and ohyeah worded to musa, saying, i have heard the murmurings of interers of isra'al word to them, saying, at even ye will eat flesh-immersed and in the morning ye will be seven-filled with bread; and ye will know that i am ohyeah your to-or-not. 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 camp. and when the dew that lay was gone up, behold, upon the face-turnings of the desert-wording there lay a small round word, as small as the out-of-town-frost on the land. and when interers of isra'al saw it, they said one to another, it is manna: for they wist not what it was. and musa said to them, this is the bread which ohyeah hath given you to eat. this is the word which ohyeah hath directed, gather of it every man according to his eating, an omer forevery man, according to the count of your selfs; take ye every man for them which are in his tents. and interers of isra'al did so, and gathered, some more, some less. and when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating. and musa said, let no man leave of it till the morning. notwithstanding they hearkened not to musa; but some of them left of it until the morning, and it bred worms, and stank: and musa was wroth with them. and they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. and it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the presidents of the meeting came and told musa. and he said to them, this is word which ohyeah hath said, to morrow is the settle of the dedicated settles to ohyeah: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over namethere up for you to be kept until the morning. and they laid it up till the morning, as musa bade: and it did not stink, neither was there any worm therein. and musa said, eat that to day; for to day is a settles to ohyeah: to day ye will not find it in

the field. six days ye will gather it; but on the seventh day, which is the sabbath, in it there will be none. and it came to pass, that there went out some of the with on the seventh day for to gather, and they found none. and ohyeah said to musa, how long refuse ye to keep my directives and my drops-of-teaching-torah see, for that ohyeah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; stand up ye every man in his place, let no man go out of his place on the seventh day. so the with settled on the seventh day. and the house of israh'el called the namethere thereof manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey. and musa said, this is the word which ohyeah directs, fill an omer of it to be kept for your generations; that they may see the bread namethere with i have fed you in the desert-wording, when i brought you forth from the land of egypt. and musa said to harun, take a pot, and namethere an omer full of manna therein, and namethere it up before ohyeah, to be kept for your generations. as ohyeah directed musa, so harun laid it up before the witness, to be kept. and interers of israh'el did eat manna forty years, until they came to a land settled; they did eat manna, until they came to the borders of the land of kanaan now an omer is the tenth part of an ephah.

## 17

and all the meeting of interers of israh'el journeyed from the desert-wording of sin, after their journeys, according to the word of ohyeah, and pitched in rephidim: and there was no water for the with to drink. wherefore the with did chide with musa, and said, give us water that we may drink. and musa said to them, why chide ye with me? wherefore do ye tempt ohyeah? and the with thirsted there for water; and the with murmured against musa, and said, nametherefore is this that thou hast brought us up out of egypt, to kill us and our interers and our cattle with thirst? and musa cried to ohyeah, saying, what will i do to this with? they be almost ready to stone me. and ohyeah said to musa, go on before the with, and take with thee of the elders of israh'el and thy tilter, wherewith thou smotest the river, take in thine hand, and go. behold, i will stand before thee there upon the rock in horeb; and thou wilt hit the rock, and there will come water out of it, that the with may drink. and musa did so in the eyes of the elders of israh'el and he called the namethere of the place massah, and meribah, on word of the chiding of interers of israh'el and because they tempted ohyeah, saying, is ohyeah near-inward us, or not? then came emaleq, and fought with israh'el in rephidim. and musa said to vowelmovement-stick-safe-yeahoshua, choose us out men, and go out, fight with emaleq: to morrow i will stand on the top of the hill with the tilter of to-or-not in mine hand. so vowelmovement-stick-safe-yeahoshua did as musa had said to him, and fought with emaleq: and musa, harun, and hur went up to the top of the mountain. and it came to pass, when musa held up his hand, that israh'el heroblokeed: and when he let down his hand, emaleq heroblokeed. but musa's hands were heavy; and they took a stone, and namethere it under him, and he sat thereon; and harun and 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 vowelmovement-stick-safe-yeahoshua discomfited emaleq and his with with the mouth of the sword. and ohyeah said to musa, write

this for a memorial in a recount-scroll, and rehearse it in the ears of vowelmovement-stick-safe-yeahoshua: for i will utterly wipe the remembrance of emaleq from under namespaces. and musa inter-built an butcher-place, and called the namethere of it nisi: for he said, because ohyeah hath sworn that ohyeah will have war with emaleq from generation to generation.

## 18

when shoeib, the darkener of midian, musa' father in law, heard of all that to-or-not had done for musa, and for israh'el his with, and that ohyeah had brought israh'el out of egypt; then shoeib, musa' father in law, took zipporah, musa' woman, after he had sent her back, and her two interers; of which the namethere of the one was gershom; for he said, i have been an alien in a strange-substantial land: and the namethere of the other was aliecer; for the to-or-not of my father, said he, was mine help, and delivered me from the sword of fuhreroh and shoeib, musa' father in law, came with his interers and his woman to musa into the desert-wording, namethere he encamped at the mount of to-or-not: and he said to musa, i thy father in law shoeib am come to thee, and thy woman, and her two interers with her. and musa went out to meet his father in law, and bowed, and kissed him; and they asked each other of their completeness; and they came into the tent. and musa recounted his father in law all that ohyeah had done to fuhreroh and to the egyptians for israh'el's sake, and all the travail that had come upon them by the way, and how ohyeah delivered them. and shoeib rejoiced for all the goodness which ohyeah had done to israh'el whom he had delivered out of the hand of the egyptians. and shoeib said, first-pooled be ohyeah, who hath delivered you out of the hand of the egyptians, and out of the hand of fuhreroh who hath delivered the with from under the hand of the egyptians. now i know that ohyeah is greater than all to-or-not: for in the word wherein they dealt proudly he was on them. and shoeib, musa' father in law, took an onup and butchers for to-or-not: and harun came, and all the elders of israh'el to eat bread with musa' father in law before to-or-not. and it came to pass on the morrow, that musa sat to critical the with: and the with stood by musa from the morning to the evening. and when musa' father in law saw all that he did to the with, he said, what is this word that thou doest to the with? why sittest thou thyself alone, and all the with stand by thee from morning to even? and musa said to his father in law, because the with come to me to inquire of to-or-not: when they have a word, they come to me; and i critical between one and his insight, and i do make them know the statutes of to-or-not, and his drops-of-teaching-torah and musa' father in law said to him, the word that thou doest is not good. thou wilt surely wear away, both thou, and this with that is with thee: for this word is too heavy for thee; thou art not able to perform it thyself alone. hearken now to my voice, i will give thee counsel, and to-or-not will be with thee: be thou for the with to to-or-not-ward, that thou mayest bring the words to to-or-not: and thou wilt teach them ordinances and drops-of-teaching-torah and will do them the way wherein they must walk, and the doing that they must do. moreover thou wilt provide out of all the with stratagem men, such as respect to-or-not, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them critical the with at all

seasons: and it will be, that every great word they will bring to thee, but every small word they will critical: so will it be easier for thyself, and they will bear the burden with thee. if thou wilt do this word, and to-or-not direct thee so, then thou will be able to standstay, and all this with will also go to their place in complete. so musa hearkened to the voice of his father in law, and did all that he had said. and musa chose stratagem men out of all isra'al and did them heads over the with, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. and they criticald the with at all seasons: the hard words they brought to musa, but every small word they criticald themselves. and musa let his father in law depart; and he went his way into his own land.

## 19

in the third month, when interers of isra'al were gone forth out of the land of egypt, the same day came they into the desert-wording of sinai. for they were departed from rephidim, and were come to the desert-wording of bush-sinai, and had pitched in the desert-wording; and there isra'al camped before the mount. and musa went up to to-or-not, and ohyeah called to him out of the mountain, saying, thus will thou say to the house of jeqob, and tell interers of isra'al ye have seen what i did to the egyptians, and how i bare you on eagles' wings, and brought you to myself. now therefore, if ye will hear my voice indeed, and keep my alignment, then ye will be a peculiar treasure to me above all withs: for all the land is mine: and ye will be to me a kingdom of darkener, and an dedicated nation. these are the words which thou will word to interers of isra'al and musa came and called for the elders of the with, and namethere before their face-turnings all these words which ohyeah directed him. and all the with answered together, and said, all that ohyeah hath worded we will do. and musa resetted the words of the with to ohyeah. and ohyeah said to musa, lo, i come to thee in a thick thick-cloud, that the with may hear when i word with thee, and mama-from-amino-art thee to world. and musa told the words of the with to ohyeah. and ohyeah said to musa, go to the with, and dedicated them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day ohyeah will come down in the eyes of all the with upon mount sinai. and thou will namethere bounds to the with round about, saying, take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount will be deadly namethere to death: there will not an hand touch it, but he will surely be stoned, or shot through; whether it be in-them animal or man, it will not live: when the trumpet soundeth long, they will come up to the mount. and musa went down from the mount to the with, and dedicated the with; and they washed their clothes. and he said to the with, 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 heavyweighty cloud upon the mount, and the voice of the mouthpiece-horn exceeding loud; so that all the with that was in the camp trembled. and musa brought forth the with out of the camp to meet with to-or-not; and they stood at the nether part of the mount. and mount sinai was altogether on a smoke, because ohyeah descended upon it in fire: and the smoke thereof onuped as the smoke of a furnace, and the whole mount quaked greatly. and when the voice of the mouthpiece-horn sounded long, and waxed

louder and louder, musa worded, and to-or-not answered him by a voice. and ohyeah came down upon mount sinai, on the head of the mount: and ohyeah called musa up to the head of the mount; and musa went up. and ohyeah said to musa, go down, charge the with, lest they break through to ohyeah to gaze, and many of them perish. and let the darkener also, which come near to ohyeah, dedicated themselves, lest ohyeah break forth upon them. and musa said to ohyeah, the with cannot come up to mount sinai: for thou chargedst us, saying, set bounds about the mount, and dedicated it. and ohyeah said to him, away, get thee down, and thou will come up, thou, and harun with thee: but let not the darkener and the with break through to come up to ohyeah, lest he break forth upon them. so musa went down to the with, and spake to them.

## 20

and to-or-not worded all these words, saying, i am ohyeah thy to-or-not, which have brought thee out of the land of egypt, out of the house of work. thou will have no other to-or-not before me. no do to thee any chiseling, or any picture of any thing that is in namespaces on, or that is in the land beneath, or that is in the water under the land. no bow down thyself to them, nor work for them: for i ohyeah thy to-or-not am a jealous to-or-not, visiting the cloudy of the fathers upon interers to the third and fourth generation of them that hate me; and showing kindness to thousands of them that love me, and keep my directives. no take the namethere of ohyeah thy to-or-not in vain; for ohyeah will not hold him guiltless that taketh his namethere in vain. remember the settles day, to keep it dedicated. six days will thou labor, and do all thy work: but the seventh day is the settles of ohyeah thy to-or-not: in it no do any work, thou, nor thy interer nor thy house-daughter thy worker, nor thy true-mum-maid, nor thy cattle, nor thy stranger that is within thy gates: for in six days ohyeah did namespaces and land, the sea, and all that in them is, and settled the seventh day: nametherefore ohyeah first-pooled the settles day, and dedicated it. heavyweight thy father and thy mother: that thy days may be long upon the earth which ohyeah thy to-or-not giveth thee. no kill. no commit adultery. no steal. no bear false witness against thy in-sight. no covet thy in-sight's house, no covet thy in-sight's woman, nor his worker, nor his true-mum-maid, nor his ox, nor his ass, nor any thing that is thy in-sight's. and all the with saw the thunders, and the lightnings, and the voice of the mouthpiece-horn and the mountain smoking: and when the with saw it, they removed, and stood afar off. and they said to musa, word thou with us, and we will hear: but let not to-or-not word with us, lest we die. and musa said to the with, respect not: for to-or-not is come to prove you, and that his respect may be before your face-turnings, that ye miss not. and the with stood afar off, and musa drew near to the thick darkness namethere to-or-not was. and ohyeah said to musa, thus thou will say to interers of isra'al ye have seen that i have worded with you from namespaces. ye will not do with me to-or-not of silver, neither will ye do to you to-or-not of gold. an butcher-place of earth thou will do to me, and will butcher thereon thy onups, and thy completes, thy sheep, and thine cattle: in all places namethere i record my namethere i will come to thee, and i will first-pool thee. and if thou wilt do me an butcher-place of stone, no inter-build it of hewn stone: for if thou lift up thy tool upon it, thou hast slayd it.

neither will thou go up by steps to mine butcher-place, that thy skin-nakedness be not discovered thereon.

## 21

now these are the crises which thou wilt namethere before them. if thou buy an crosshebrew worker, six years he will work for and in the seventh he will go out free for nothing. if he came in by himself, he will go out by himself: if he were married, then his woman will go out with him. if his lord-base have given him a woman, and she have born him interers or intera; the woman and her interers will be her lord-base's, and he will go out by himself. and if the worker will plainly say, i love my lord-base, my woman, and my interers; i will not go out free: then his lord-base will bring him to the judges; he will also bring him to the door, or to the door post; and his lord-base will bore his ear through with an awl; and he will work for him to world. and if a man sell his house-daughter to be a true-mum-maid, she will not go out as the workers do. if she is video-divide in the eyes of her lord-base, who hath betrothed her to himself, then will he let her be retrieved: to sell her to a strange-substantial nation he will have no proverb-rule, seeing he hath dealt deceitfully with her. and if he have betrothed her to his interer he will do with her after the crisis of intera. if he take him his in-sight woman; her food, her raiment, and her duty of marriage, will he not diminish. and if he do not these three to her, then will she go out free without money. he that smiteth a man, so that he die, will be deadly put to death. and if a man lie not in wait, but to-or-not deliver him into his hand; then i will namethere thee a place there he will flee, but if a man come presumptuously upon his in-sight, to kill him with guile; thou wilt take him from mine butcher-place, that he may die. and he that smiteth his father, or his mother, will be deadly 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 curse-lightenth his father, or his mother, will surely be put to death. and if men strive together, and one smite his in-sight with a stone, or with his fist, and he die not, but keepeth his bed: if he stand 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 stand up 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 husband will lay upon him; and he will give as spilled. and if any mischief follow, then thou wilt give self for self, 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 send him free for his eye's sake. and if he smite out his worker's tooth, or his true-mum-maid's tooth; he will send him free for his tooth's sake. if an ox gore a possessor or a woman, that they die: then the ox will be surely stoned, and his flesh-immersed will not be eaten; but the owner of the ox will be quit. but if the ox were wont to push with his ray-horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a possessor or a woman; the ox will be stoned, and his owner also will be namethere to death. if there be laid on him a out-of-townment-sum, then he will

give for the retrieve of his self whatsoever is laid upon him. whether he have gored a interer or have gored a house-daughter according to this crisis will it be done to him. if the ox will push a worker or a true-mum-maid; he will give to their lord-base thirty sheqels of silver, and the ox will be stoned. and if a man will open a pit, or if a man will dig a pit, and not cover it, and an ox or an ass fall therein; the owner of the pit will complete, and give money to the owner of them; and the dead beast will be his. and if one man's ox hurt his in-sight's, that he die; then they will sell the live ox, and halve the money of it; and the dead ox also they will halve. or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he will surely complete ox for ox; and the dead will be his own.

## 22

if a man will steal an ox, or a sheep, and cook-slaughter it, or sell it; he will complete five cattle for an ox, and four sheep for a sheep. if a thief be found breaking up, and be smitten that he die, there will no blood be shed for him. if the sun be risen upon him, there will be blood shed for him; for he should make completed completeness; if he have nothing, then he will be sold for his theft. if the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he will complete 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 completeness. if fire break out, and catch in thorns, so that the stacks of corn, or the standing up corn, or the field, be eaten therewith; he that kindled the fire will surely make completeness. if a man will deliver to his in-sight money or items to keep, and it be stolen out of the man's house; if the thief be found, let him complete double. if the thief be not found, then the possessor of the house will be near-inward to the judges, to see whether he have send his hand to his in-sight's goods. for all word of go-beyond, whether it be for ox, for ass, for sheep, for raiment, or for any word of lost word which his in-sight challengeth to be his, the word of both parties will come before the judges; and whom the judges will condemn, he will complete double to his in-sight. if a man deliver to his in-sight an ass, or an ox, or a sheep, or any in-them animal, to keep; and it die, or be hurt, or driven away, no man seeing it: then will an seven-oath of ohyeah be between them both, that he hath not send his hand to his in-sight's goods; and the owner of it will accept thereof, and he will not complete. and if it be stolen from him, he will make completeness to the owner thereof. if it be torn in thorns, then let him bring it for witness, and he will not complete that which was torn. and if a possessor borrow ought of his in-sight, and it be hurt, or die, the owner thereof being not with it, he will surely complete. but if the owner thereof be with it, he will not complete: 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 to him, he will pay money according to the dowry of virgins. no suffer a spell-caster to live. whosoever lieth with a in-them animal will surely be put to death. he that butcherth to any to-or-not, safe to ohyeah only, he will be fishing-net-destroyed. thou wilt neither fraud a stranger, nor pressure him: for ye were strangers in the land of egypt. ye will not afflict any widow, or fatherless child. if thou afflict them in any wise, and they cry at all

to me, i will surely hear their cry; and my nose-anger will wax hot, and i will kill you with the sword; and your women will be widows, and your interers fatherless. if thou lend money to any of my with that is poor by thee, no be to him as an usurer, neither will thou namethere upon him usury. if thou at all take thy in-sight's complete-garment to pledge, thou will deliver it to him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: nametherein will he sleep? and it will come to pass, when he crieth to me, that i will hear; for i am gracious. no revile the to-or-not, nor curse-lighten the ruler of thy with. no delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy interers will thou give to me. likewise will thou do with thine oxen, and with thy sheep: seven days it will be with his dam; on the eighth day thou will give it me. and ye will be dedicated men to me: neither will ye eat any flesh-immersed that is torn of beasts in the field; ye will cast it to the dogs.

## 23

no raise a damage report: namethere not thine hand with the big-shot to be an damage witness. no follow a multitude to do video-divide; neither will thou speak in a cause to decline after many to wrest judgment: neither will thou countenance a poor man in his cause. if thou meet thine enemy's ox or his ass going astray, thou will surely bring it back to him again. if thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou will surely help with him. no wrest the crisis of thy poor in his crisis. keep thee far from a false word; and the innocent and right kill thou not: for i will not rightify the big-shot. and thou will take no gift: for the gift skin-blindeth the wise, and overthrows the words of the right. also no pressure a stranger: for ye know the self of a stranger, seeing ye were strangers in the land of egypt. and six years thou will sow thy land, and will gather in the fruits thereof: but the seventh year thou will let it remainder and lie still; that the poor of thy with may eat: and what they leave the animals of the field will eat. in like manner thou will do with thy vineyard, and with thy oliveyard. six days thou will do thy doing, and on the seventh day thou will settle: that thine ox and thine ass may settle, and interer of thy handmaid, and the stranger, may be refreshed. and in all things that i have said to you be circumspect: and make no mention of the namethere of other to-or-not, neither let it be heard out of thy mouth. three times thou will keep a feast to me in the year. thou will keep the feast of lit-mazat: (thou will eat lit-mazat seven days, as i directed thee, in the time namethereed of the month abib; for in it thou camest out from egypt: and none will appear before me empty:) and the feast of harvest, the firstfruits of thy labors, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast added in thy labors out of the field. three times in the year all thy remember-males will appear before ohyeah to-or-not. no butcher the blood of my butcher with leaven; neither will the fat of my butcher lodge until the morning. the first of the firstfruits of thy land thou will bring into the alpha-beit-house of ohyeah thy to-or-not. no see the kid in his mother's milk. behold, i send an messenger before thee, to keep thee in the way, and to bring thee into the place-stand-up which i have prepared. beware of him, and hear his voice, provoke him not; for he will not pardon your go-beyonds: for my namethere is in him. but if thou will indeed hear his voice, and do all

that i word; then i will be an enemy to thine enemies, and an develop-narrower to thine develop-narrower. for mine messenger will go before thee, and bring thee in to the amorites, and the hittites, and the pericetes, and the kanaanites, the hivites, and the jebusites: and i will cut them off. no bow down to their to-or-not, nor work for them, nor do after their doings: but thou will utterly overthrow them, and quite break down their status-posts. and ye will work for ohyeah your to-or-not, and he will first-pool thy bread, and thy water; and i will take sickness away from the near-inward of thee. there will nothing cast their young, nor be barren, in thy land: the count of thy days i will fulfil. i will send my terror before thee, and will destroy all the with to whom thou will come, and i will make all thine enemies turn their backs to thee. and i will send the wasp before thee, which will drive out the hivite, the kanaanite, and the hittite, from before thee. i will not drive them out from before thee in one year; lest the field become name-desolate, and the animal of the field multiply against thee. by little and little i will drive them out from before thee, until thou be increased, and inherit the land. and i will set thy bounds from the end sea even to the sea of the palestinians, and from the desert-wording to the river: for i will deliver the settlers of the land into your hand; and thou will drive them out before thee. thou will make no alignment with them, nor with their to-or-not. they will not dwell in thy land, lest they make thee miss against me: for if thou work for their to-or-not, it will surely be a snare to thee.

## 24

and he said to musa, come up to ohyeah, thou, and harun, nadab, and abihu, and seventy of the elders of isra'al and bow ye afar off. and musa alone will come near ohyeah: but they will not come nigh; neither will the with go up with him. and musa came and recounted the with all the words of ohyeah, and all the crises: and all the with answered with one voice, and said, all the words which ohyeah hath said will we do. and musa wrote all the words of ohyeah, and rose up early in the morning, and inter-built an butcher-place under the mountain, and twelve status-posts, according to the twelve branch of isra'al and he sent young men of interers of isra'al which onupped onups, and butchered completes of oxen to ohyeah. and musa took half of the blood, and namethere it in basins; and half of the blood he sprinkled on the butcher-place. and he took the recount-scroll of the alignment, and readcalled in the audience of the with: and they said, all that ohyeah hath said will we do, and be hearing. and musa took the blood, and sprinkled it on the with, and said, behold the blood of the alignment, which ohyeah did with you concerning all these words. then went up musa, and harun, nadab, and abihu, and seventy of the elders of isra'al and they saw the to-or-not of isra'al and there was under his feet as it were a paved doing of a sapphire stone, and as it were the body of namespaces in his clearness. and upon the nobles of interers of isra'al he laid not his hand: also they saw to-or-not, and did eat and drink. and ohyeah said to musa, come up to me into the mount, and be there: and i will give thee tables of stone, and a drops-of-teaching-torah and directives which i have written; that thou mayest teach them. and musa stood up, and his immoser vowelmovement-stick-safe-yeahoshua: and musa went up into the mount of to-or-not. and he said to the elders, tarry ye here for us, until we come again to you: and, be-

hold, harun and hur are with you: if any possessor have any words to do, let him come to them. and musa went up into the mount, and a cloud covered the mount. and the heavyweight of ohyeah abode upon mount sinai, and the cloud covered it six days: and the seventh day he called to musa out of the midst of the cloud. and the eyes of the heavyweight of ohyeah was like eating fire on the head of the mount in the eyes of interers of isra'al and musa went into the midst of the cloud, and gat him up into the mount: and musa was in the mount forty days and forty nights.

## 25

and ohyeah worded to musa, saying, word to interers of isra'al that they bring me an high: of every man that giveth it willingly with his heart ye will take my high. and this is the high which ye will take of them; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine silklinen, and goats' eir, and rams' skins from red, and takhash skins, and shitim wood, oil for the light, scents for converse-swimming oil, and for sweet incense, onyx stones, and stones to be namethere in the retriever, and in the hastener. and let them do me a dedicated; that i may dwell among them. according to all that i do thee, after the pattern of the dwelling, and the pattern of all the items thereof, even so will ye do it. and they will do an gather-cabinet of 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 stand-up-height thereof. and thou will overlay it with top-bright gold, within and without will thou overlay it, and will do upon it a frame of gold round about. and thou will cast four rings of gold for it, and put them in the four corners thereof; and two rings will be in the one side of it, and two rings in the other side of it. and thou will do canvas of shitim wood, and overlay them with gold. and thou will put the canvas into the rings by the sides of the gather-cabinet, that the gather-cabinet may be borne with them. the canvas will be in the rings of the gather-cabinet: they will not be taken from it. and thou will put into the gather-cabinet the witness which i will give thee. and thou will do a out-of-townmenter of top-bright gold: two cubits and a half will be the length thereof, and a cubit and a half the breadth thereof. and thou will do two inwarders of gold, of beaten work will thou do them, in the two ends of the out-of-townmenter. and do one inwarder on the one end, and the other inwarder on the other end: even of the out-of-townmenter will ye do the inwarders on the two ends thereof. and the inwarders will stretch forth their wings on high, covering the out-of-townmenter with their wings, and their face-turnings will look one to another; toward the out-of-townmenter will the face-turnings of the inwarders be. and thou will put the out-of-townmenter on upon the gather-cabinet; and in the gather-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 on the out-of-townmenter, from between the two inwarders which are upon the gather-cabinet of the witness, of all words which i will give thee in word to interers of isra'al thou will also do a ovary-send-table of shitim wood: two cubits will be the length thereof, and a cubit the breadth thereof, and a cubit and a half the stand-up-height thereof. and thou will overlay it with top-bright gold, and do thereto a frame of gold round about. and thou will do to it a border of an hand breadth round about, and thou will do a golden crown to the border

thereof round about. and thou will do for it four rings of gold, and put the rings in the four corners that are on the four feet thereof. over against the border will the rings be for places of the canvas to bear the ovary-send-table. and thou will do the canvas of shitim wood, and overlay them with gold, that the ovary-send-table may be borne with them. and thou will do the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of top-bright gold will thou do them. and thou will set upon the ovary-send-table face-turns-bread before me always. and thou will do a stream-candle-light of top-bright gold: of beaten work will the stream-candle-light be did: his shaft, and his branches, his bowls, his knops, and his flowers, will be of the same. and six branches will come out of the sides of it; three branches of the stream-candle-light out of the one side, and three branches of the stream-candle-light out of the other side: three bowls made like to elmonds, with a knop and a flower in one branch; and three bowls made like elmonds 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 to elmonds, with their knops and their flowers. and there will be a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the stream-candle-light. their knops and their branches will be of the same: all it will be one beaten work of top-bright gold. and thou will do the seven lamps thereof: and they will light the lamps thereof, that they may give light over against it. and the tongs thereof, and the shutters thereof, will be of top-bright gold. of a talent of top-bright gold will he do it, with all these items. and look that thou do them after their pattern, which was did thee in the mount.

## 26

moreover thou will do the dwelling with ten video-divide-curtains six-linen, and blue, and purple, and two caterpillars: with inwarders of cunning doing will thou do them. the length of one video-divide-curtain will be eight and twenty cubits, and the breadth of one video-divide-curtain four cubits: and every one of the video-divide-curtains will have one measure. the five video-divide-curtains will be coupled together one to his in-sight; and other five video-divide-curtains will be coupled one to his in-sight. and thou will do loops of blue upon the edge of the one video-divide-curtain from the selvedge in the coupling; and likewise will thou do in the uttermost edge of his in-sight video-divide-curtain, in the coupling of the second. fifty loops will thou do in the one video-divide-curtain, and fifty loops will thou do in the edge of the video-divide-curtain that is in the coupling of the second; that the loops may take hold one of his in-sight. and thou will do fifty taches of gold, and couple the video-divide-curtains together with the taches: and it will be one dwelling. and thou will do video-divide-curtains of goats' eir to be a covering upon the dwelling: eleven video-divide-curtains will thou do. the length of one video-divide-curtain will be thirty cubits, and the breadth of one video-divide-curtain four cubits: and the eleven video-divide-curtains will be all of one measure. and thou will couple five video-divide-curtains by themselves, and six video-divide-curtains by themselves, and will double the sixth video-divide-curtain in the forefront of the tent. and thou will do fifty loops on the edge of the

one video-divide-curtain that is outmost in the coupling, and fifty loops in the edge of the video-divide-curtain which coupleth the second. and thou wilt do fifty taches of brass, and namethere the taches into the loops, and couple the tent together, that it may be one. and the remnant that remaineth of the video-divide-curtains of the tent, the half video-divide-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 video-divide-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 wilt do a covering for the tent of rams' skins from red, and a covering on of takhash skins. and thou wilt do boards for the dwelling of 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 wilt thou do for all the boards of the dwelling. and thou wilt do the boards for the dwelling, twenty boards on the south side southward. and thou wilt do forty bases of silver under the twenty boards; two bases under one board for his two tenons, and two bases under another board for his two tenons. and for the second side of the dwelling on the north side there will be twenty boards: and their forty bases of silver; two bases under one board, and two bases under another board. and for the sides of the dwelling westward thou wilt do six boards. and two boards wilt thou do for the corners of the dwelling in the two sides. and they will be coupled together tilt-under, and they will be coupled together on the head of it to one ring: thus will it be for them both; they will be for the two corners. and they will be eight boards, and their bases of silver, sixteen bases; two bases under one board, and two bases under another board. and thou wilt do bars of shitim wood; five for the boards of the one side of the dwelling, and five bars for the boards of the other side of the dwelling, and five bars for the boards of the side of the dwelling, for the two sides westward. and the middle bar in the midst of the boards will reach from end to end. and thou wilt overlay the boards with gold, and do their rings of gold for places for the bars: and thou wilt overlay the bars with gold. and thou wilt rear up the dwelling according to the crisis thereof which was showed thee in the mount. and thou wilt do a breaker of blue, and purple, and two caterpillars, and fine twined silklinen of cunning doing: with inwarders will it be did: and thou wilt hang it upon four standstays of shitim wood overlaid with gold: their hooks will be of gold, upon the four bases of silver. and thou wilt hang up the breaker under the taches, that thou mayest bring in namethere within the breaker the gather-cabinet of the witness: and the breaker will differentiate to you between the dedicated place and the most dedicated. and thou wilt namethere the out-of-townment upon the gather-cabinet of the witness in the most dedicated place. and thou wilt namethere 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 south: and thou wilt namethere the ovary-send-table on the north side. and thou wilt do an screen-hanging for the opening of the tent, of blue, and purple, and two caterpillars, and fine twined silklinen, wrought with needlework. and thou wilt do for the screen-hanging five standstays of shitim wood, and overlay them with gold, and their hooks will be of gold: and thou wilt cast five bases of brass for them.

## 27

and thou wilt do an butcher-place of shitim wood, five cubits long, and five cubits broad; the butcher-place will be foursquare: and the stand-up-height thereof will be three cubits. and thou wilt do the ray-horns of it upon the four corners thereof: his ray-horns will be of the same: and thou wilt overlay it with brass. and thou wilt do his pans to receive his ashes, and his shovels, and his basins, and his fleshhooks, and his wipe-dishes: all the items thereof thou wilt do of brass. and thou wilt do for it a grate of network of brass; and upon the net wilt thou do four brazen rings in the four corners thereof. and thou wilt put it tilt-under the compass of the butcher-place tilt-under, that the net may be even to the half of the butcher-place. and thou wilt do canvas for the butcher-place, canvas of shitim wood, and overlay them with brass. and the canvas will be put into the rings, and the canvas will be upon the two sides of the butcher-place, to bear it. hollow with boards wilt thou do it: as it was did thee in the mount, so wilt they do it. and thou wilt do the courtyard of the dwelling: for the south side southward there will be hangings for the courtyard six-linen of an hundred cubits long for one side: and the twenty standstays thereof and their twenty bases will be of brass; the hooks of the standstays and their fillets will be of silver. and likewise for the north side in length there will be hangings of an hundred cubits long, and his twenty standstays and their twenty bases of brass; the hooks of the standstays and their fillets of silver. and for the breadth of the courtyard on the west side will be hangings of fifty cubits: their standstays ten, and their bases ten. and the breadth of the courtyard on the east side eastward will be fifty cubits. the hangings of one side of the gate will be fifteen cubits: their standstays three, and their bases three. and on the other side will be hangings fifteen cubits: their standstays three, and their bases three. and for the gate of the courtyard will be an screen-hanging of twenty cubits, of blue, and purple, and two caterpillars, and fine twined silklinen, wrought with needlework: and their standstays will be four, and their bases four. all the standstays round about the courtyard will be filleted with silver; their hooks will be of silver, and their bases of brass. the length of the courtyard will be an hundred cubits, and the breadth fifty every namethere, and the stand-up-height five cubits six-linen, and their bases of brass. all the items of the dwelling in all the work thereof, and all the pins thereof, and all the pins of the courtyard, will be of brass. and thou wilt direct interers of isra'al that they bring thee win-pure oil olive beaten for the light, to cause the lamp to burn always. in the proto-sinaitic-script-meet-until-due-tent without the breaker, which is before the witness, harun and his interers will order it from evening to morning before ohyeah: it will be a statute world to their generations on the behalf of interers of isra'al

## 28

and take thou to thee harun thy brother, and his interers with him, from near-inward interers of isra'al that he may darkener to me, even harun, nadab and abihu, alecer and itamar, harun's interers. and thou wilt do dedicated garments for harun thy brother for heavy-weight and for beauty. and thou wilt word to all that are wise hearted, whom i have filled with breathwind of wisdom, that they may do harun's garments to fill him, that he may darkener to me. and these are the gar-



ments which they will do; a hastener, and an retriever, and a robe, and a brodered coat, a branch-bonnet, and a girdle: and they will do dedicated garments for harun thy brother, and his interers, that he may darkener to me. and they will take gold, and blue, and purple, and two caterpillars, and fine silklinen. and they will do the retriever of gold, of blue, and of purple, of two caterpillars, and fine twined silklinen, with cunning doing. it will have the two shoulderpieces thereof joined at the two edges thereof; and so it will be joined together. and the accounting of the retriever, which is upon it, will be of the same, according to the doing thereof; even of gold, of blue, and purple, and two caterpillars, and fine twined silklinen. and thou will take two onyx stones, and grave on them the nametheres of interers of isra'al six of their nametheres on one stone, and the other six nametheres of the rest on the other stone, according to their birth. with the doing of an engraver in stone, like the engravings of a signet, will thou engrave the two stones with the nametheres of interers of isra'al thou will do them to be namethere in ouches of gold. and thou will namethere the two stones upon the shoulders of the retriever for stones of memorial to interers of isra'al and harun will bear their nametheres before ohyeah upon his two shoulders for a memorial. and thou will do ouches of gold; and two chains of top-bright gold at the ends; of wreathed doing will thou do them, and fasten the wreathed chains to the ouches. and thou will do the hastener of crisis with cunning doing; after the doing of the retriever thou will do it; of gold, of blue, and of purple, and of two caterpillars, and six-linen, will thou do it. foursquare it will be being doubled; a span will be the length thereof, and a span will be the breadth thereof. and thou will set in it settings of stones, even four rows of stones: the first row will be a sardius, a topaz, and a carbuncle: this will be the first row. and the second row will be an emerald, a sapphire, and a diamond. and the third row a ligure, an agate, and an amethyst. and the fourth row a beryl, and an onyx, and a jasper: they will be namethere in gold in their inclosings. and the stones will be with the nametheres of interers of isra'al twelve, according to their nametheres, like the engravings of a signet; every one with his namethere will they be according to the twelve branch. and thou will do upon the hastener chains at the ends of wreathed doing of top-bright gold. and thou will do upon the hastener two rings of gold, and will put the two rings on the two ends of the hastener. and thou will put the two wreathed chains of gold in the two rings which are on the ends of the hastener. 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 retriever before it. and thou will do two rings of gold, and thou will namethere them upon the two ends of the hastener in the border thereof, which is in the side of the retriever inward. and two other rings of gold thou will do, and will put them on the two sides of the retriever tilt-under, toward the forepart thereof, over against the other coupling thereof, on the accounting of the retriever. and they will bind the hastener by the rings thereof to the rings of the retriever with a lace of blue, that it may be on the accounting of the retriever, and that the hastener be not loosed from the retriever. and harun will bear the nametheres of interers of isra'al in the hastener of crisis upon his heart, when he goeth in to the dedicated place, for a memorial before ohyeah continually. and thou will put in the hastener of crisis the urim and the tumim; and they will be upon harun's heart, when he

goeth in before ohyeah: and harun will bear the crisis of interers of isra'al upon his heart before ohyeah continually. and thou will do the robe of the retriever all of blue. and there will be an hole in the top of it, in the midst thereof: it will have a binding of woven doing round about the hole of it, as it were the hole of an habergeon, that it be not rent. and beneath upon the hem of it thou will do 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 bell and a high-pomegranate, a golden bell and a high-pomegranate, upon the hem of the robe round about. and it will be upon harun to immerse: and his sound will be heard when he goeth in to the dedicated place before ohyeah, and when he cometh out, that he die not. and thou will do a plate of top-bright gold, and grave upon it, like the engravings of a signet, dedicatedion to ohyeah. and thou will namethere 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 harun's forehead, that harun may bear the cloudy of the dedicated things, which interers of isra'al will dedicated in all their dedicated gifts; and it will be always upon his forehead, that they may be accepted before ohyeah. and thou will embroider the coat of fine silklinen, and thou will do the branch-bonnet of fine silklinen, and thou will do the girdle of needlework. and for harun's interers thou will do coats, and thou will do for them girdles, and bonnets will thou do for them, for heavyweight and for beauty. and thou will put them upon harun thy brother, and his interers with him; and will converse-swim them, and fill them, and dedicated them, that they may darkener to me. and thou will do them linen trousers to cover their nakedness; from the loins even to the thighs they will reach: and they will be upon harun, and upon his interers, when they come in to the proto-sinaitic-script-meet-until-due-tent, or when they come near to the butcher-place to immerse in the dedicated place; that they bear not cloudy, and die: it will be a statute world to him and his seed after him.

## 29

and this is the word that thou will do to them to dedicated them, to darkener to me: take one bull interer of cattle, and two rams sound, and lit-mazat, and cakes unleavened tempered with oil, and wafers unleavened converse-swimmer with oil: of wheaten flour will thou do them. and thou will put them into one basket, and near-inward them in the basket, with the bull and the two rams. and harun and his interers thou will near-inward to the opening of the proto-sinaitic-script-meet-until-due-tent, and will wash them with water. and thou will take the garments, and put upon harun the coat, and the robe of the retriever, and the retriever, and the hastener, and gird him with the accounting of the retriever: and thou will namethere the branch-bonnet upon his head, and namethere the dedicated crown upon the branch-bonnet. then will thou take the converse-swimming oil, and pour it upon his head, and converse-swim him. and thou will near-inward his interers, and put coats upon them. and thou will gird them with girdles, harun and his interers, and put the bonnets on them: and the priest's office will be theirs for a world statute: and thou will fill harun and his interers. and thou will cause a bull to be near-inward before the proto-sinaitic-script-meet-until-due-tent: and harun and his interers will put their hands upon the head of

the bull. and thou wilt slaughter the bull before ohyeah, by the opening of the proto-sinaitic-script-meet-until-due-tent. and thou wilt take of the blood of the bull, and put it upon the ray-horns of the butcher-place with thy finger, and pour all the blood beside the bottom of the butcher-place. and thou wilt take all the fat that covereth the near-inwards, and the remainder that is on the weight-liver, and the two kidneys, and the fat that is upon them, and burn them upon the butcher-place. but the flesh-immersed of the bull, and his skin, and his dung, wilt thou burn with fire without the camp: it is a misser. thou wilt also take one ram and harun and his interers will put their hands upon the head of the ram and thou wilt slay the ram and thou wilt take his blood, and sprinkle it round about upon the butcher-place. and thou wilt chunk the ram in chunks, and wash the near-inwards of him, and his squat-legs, and put them to his chunks, and to his head. and thou wilt burn the whole ram upon the butcher-place: it is a onup to ohyeah: it is a resting smell, a fry to ohyeah. and thou wilt take the other ram and harun and his interers will put their hands upon the head of the ram then wilt thou slaughter the ram and take of his blood, and put it upon the tip of the right ear of harun, and upon the tip of the right ear of his interers, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the butcher-place round about. and thou wilt take of the blood that is upon the butcher-place, and of the converse-swimming oil, and sprinkle it upon harun, and upon his garments, and upon his interers, and upon the garments of his interers with him: and he will be dedicated, and his garments, and his interers, and his interers' garments with him. also thou wilt take of the ram the fat and the rump, and the fat that covereth the near-inwards, and the remainder on the weight-liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of fullness: and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the lit-mazat that is before ohyeah: and thou wilt namethere all in the hands of harun, and in the hands of his interers; and will sieve them for a sieve before ohyeah. and thou wilt receive them of their hands, and burn them upon the butcher-place for a onup, for a resting smell before ohyeah: it is a fry to ohyeah. and thou wilt take the breast of the ram of harun's fullness, and sieve it for a sieve before ohyeah: and it will be thy part. and thou wilt dedicated the breast of the sieve, and the shoulder of the high, which is sieved, and which is heaved up, of the ram of the fullness, even of that which is for harun, and of that which is for his interers: and it will be harun's and his interers' by a statute world from interers of isra'al for it is an high: and it will be an high from interers of isra'al of the butcher of their completes, even their high to ohyeah. and the dedicated garments of harun will be his interers' after him, to be converse-swimmer therein, and to be filld in them. and that interer that is darkener in his stead will namethere them on seven days, when he cometh into the proto-sinaitic-script-meet-until-due-tent to immerse in the dedicated place. and thou wilt take the ram of the fullness, and seethe his flesh-immersed in the dedicated place. and harun and his interers will eat the flesh-immersed of the ram and the bread that is in the basket by the opening of the proto-sinaitic-script-meet-until-due-tent. and they will eat those things wherewith the out-of-town-ment was made, to fill and to dedicated them: but a stranger will not eat thereof, because they are dedicated. and if ought of the flesh-immersed of

the fullness, or of the bread, remain to the morning, then thou wilt burn the remainder with fire: it will not be eaten, because it is dedicated. and thus wilt thou do to harun, and to his interers, according to all things which i have directed thee: seven days wilt thou fill them. and thou wilt do every day a bull for a misser for out-of-townments: and thou wilt miss the butcher-place, when thou hast did an out-of-townments for it, and thou wilt converse-swim it, to dedicated it. seven days thou wilt out-of-town for the butcher-place, and dedicated it; and it will be an butcher-place most dedicated: whatsoever toucheth the butcher-place will be dedicated. now this is that which thou wilt do upon the butcher-place; two lambs of the first year day by day continually. the one lamb thou wilt do in the morning; and the other lamb thou wilt do at even: and with the one lamb a tenth do of flour mix-faded with the fourth part of an here-hin of beaten oil; and the fourth part of an here-hin of wine for a pouring. and the other lamb thou wilt do at even, and wilt do thereto according to the rest-absorber of the morning, and according to the pouring thereof, for a resting smell, a fry to ohyeah. this will be a continual onup throughout your generations at the opening of the proto-sinaitic-script-meet-until-due-tent before ohyeah: namethere i will meet you, to word there to thee. and there i will meet with interers of isra'al and the tabernacle will be dedicated by my heavyweight. and i will dedicated the proto-sinaitic-script-meet-until-due-tent, and the butcher-place: i will dedicated also both harun and his interers, to darkener to me. and i will dwell among interers of isra'al and will be their to-or-not. and they will know that i am ohyeah their to-or-not, that brought them forth out of the land of egypt, that i may dwell among them: i am ohyeah their to-or-not.

### 30

and thou wilt do an butcher-place to burn incense upon: of shitim wood wilt thou do it. a cubit will be the length thereof, and a cubit the breadth thereof; foursquare will it be: and two cubits will be the stand-up-height thereof: the ray-horns thereof will be of the same. and thou wilt overlay it with top-bright gold, the top thereof, and the sides thereof round about, and the ray-horns thereof; and thou wilt do to it a frame of gold round about. and two golden rings wilt thou do to it under the crown of it, by the two corners thereof, upon the two sides of it wilt thou do it; and they will be for places for the canvas to bear it withal. and thou wilt do the canvas of shitim wood, and overlay them with gold. and thou wilt namethere it before the breaker that is by the gather-cabinet of the witness, before the out-of-townmenter that is over the witness, namethere i will meet with thee. and harun will burn thereon sweet incense every morning: when he dresseth the lamps, he will burn incense upon it. and when harun lighteth the lamps at even, he will burn incense upon it, a perpetual incense before ohyeah throughout your generations. ye will onup no strange-substantial incense thereon, nor onup, nor rest-absorber; neither will ye pour pouring thereon. and harun will out-of-town upon the ray-horns of it once in a year with the blood of the misser of out-of-townmentss: once in the year will he make out-of-townments upon it throughout your generations: it is most dedicated to ohyeah. and ohyeah worded to musa, saying, when thou takest the sum of interers of isra'al after their number, then wilt they give every man a out-of-town for his self to ohyeah, when thou num-

berest them; that there be no obstacle-nagaf among them, when thou numberest them. this they will give, every one that crosseth among them that are numbered, half a sheqel after the sheqel of the dedicated: (a sheqel is twenty gerahs:) an half sheqel will be the high of ohyeah. every one that crosseth among them that are numbered, from twenty years old and on, will give an high to ohyeah. the rich will not give more, and the poor will not give less than half a sheqel, when they give an high to ohyeah, to out-of-town for your selfs. and thou will take the out-of-townments money of interers of isra'al and will appoint it for the work of the proto-sinaitic-script-meet-until-due-tent; that it may be a memorial to interers of isra'al before ohyeah, to out-of-town for your selfs. and ohyeah worded to musa, saying, thou will also do a bulging of brass, and his foot also of brass, to wash withal: and thou will namethere it between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and thou will namethere water therein. for harun and his interers will wash their hands and their feet thereat: when they go into the proto-sinaitic-script-meet-until-due-tent, they will wash with water, that they die not; or when they come near to the butcher-place to immerser, to burn fire to ohyeah: so they will wash their hands and their feet, that they die not; and it will be a statute world to them, even to him and to his seed throughout their generations. moreover ohyeah worded to musa, saying, take thou also to thee head scents, of pure myrrh five hundred sheqels, and of sweet cinnamon half so much, even two hundred and fifty sheqels, and of sweet calamus two hundred and fifty sheqels, and of cassia five hundred sheqels, after the sheqel of the dedicated, and of oil olive an here-hin and thou will do it an oil of dedicated oil, an spice compound after the doing of the spice: it will be an dedicated converse-swimming oil. and thou will converse-swim the proto-sinaitic-script-meet-until-due-tent therewith, and the gather-cabinet of the witness, and the ovary-send-table and all his items, and the stream-candle-light and his items, and the butcher-place of incense, and the butcher-place of onup with all his items, and the bulging and his base. and thou will dedicated them, that they may be most dedicated: whatsoever toucheth them will be dedicated. and thou will converse-swim harun and his interers, and fill them, that they may darkener to me. and thou will word to interers of isra'al saying, this will be an dedicated converse-swimming oil to me throughout your generations. upon earthing's flesh-immersed will it not be poured, neither will ye do any other like it, after the composition of it: it is dedicated, and it will be dedicated to you. whatsoever spice any like it, or whatsoever putteth any of it upon a stranger, will even be cut off from his with. and ohyeah said to musa, take to thee sweet spices, stacte, and thread-onycha, and galbanum; these sweet spices with win-pure white-frankincense: of each will there be a like weight: and thou will do it a smoking, a spice after the doing of the spice, tempered together, top-bright and dedicated: and thou will grind some of it very small, and namethere of it before the witness in the proto-sinaitic-script-meet-until-due-tent, namethere i will meet with thee: it will be to you most dedicated. and as for the smoking which thou will do, ye will not do to yourselves according to the composition thereof: it will be to thee dedicated for ohyeah. whatsoever will do like to that, to smell thereto, will even be cut off from his with.

## 31

and ohyeah worded to musa, saying, see, i have called by namethere bezal'al interer of uri interer of hur of the tilter of yeahodah: and i have filled him with breath-wind of to-or-not, in wisdom, and in inter-understanding, and in knowledge, and in all manner of message-craft, 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 message-craft. and i, behold, i have given with him aholiab, interer of ahisamach, of the tilter of dan and in the hearts of all that are wise hearted i have put wisdom, that they may do all that i have directed thee; the proto-sinaitic-script-meet-until-due-tent, and the gather-cabinet of the witness, and the out-of-townment that is thereupon, and all the item of the tent, and the ovary-send-table and his item, and the top-bright stream-candle-light with all his item, and the butcher-place of incense, and the butcher-place of onup with all his item, and the bulging and his base, and the cloths of service, and the dedicated garments for harun the darkener and the garments of his interers, to darkener, and the converse-swimming oil, and sweet incense for the dedicated place: according to all that i have directed thee will they do. and ohyeah spake to musa, saying, word thou also to interers of isra'al saying, verily my settless ye will keep: for it is a sign between me and you throughout your generations; that ye may know that i am ohyeah that doth dedicated you. ye will keep the settless therefore; for it is dedicated to you: every one that ceaseth it will surely be namethere to death: for whosoever doeth any work therein, that self will be cut off from his with. six days may work be done; but in the seventh is the settless of settle, dedicated to ohyeah: whosoever doeth any work in the settless day, he will surely be put to death. namethere interers of isra'al will keep the settless, to keep the settless throughout their generations, for a world alignment. it is a sign between me and interers of isra'al to world: for in six days ohyeah did namespaces and land, and on the seventh day he settled, and was refreshed. and he gave to musa, when he had made an end of wording with him upon mount sinai, two tables of witness, tables of stone, written with the finger of to-or-not.

## 32

and when the with saw that musa delayed to come down out of the mount, the with gathered themselves together to harun, and said to him, qmup, do us to-or-not, which will go before us; for as for this musa, the man that brought us up out of the land of egypt, we wot not what is become of him. and harun said to them, break off the golden earrings, which are in the ears of your women, of your interers, and of your intera, and bring them to me. and all the with brake off the golden earrings which were in their ears, and brought them to harun. and he received them at their hand, and developed it with a engrave-pen, after he had did it a screen calf: and they said, these be thy to-or-not, o isra'al which brought thee up out of the land of egypt: and when harun saw it, he inter-built an butcher-place before it; and harun readcall, and said, to morrow is a feast to ohyeah. and they stood up early on the morrow, and onupped onups, and brought completes; and the with sat down to eat and to drink, and stood up to play. and ohyeah said to musa, go, get thee down; for thy with, which thou broughtest out of the

land of egypt, have swim-corrupted themselves: they have turned aside quickly out of the way which i directed them: they have did them a screen calf, and have bowed it, and have butcherd thereunto, and said, these be thy to-or-not, o isra'al which have brought thee up out of the land of egypt. and ohyeah said to musa, i have seen this with, and, behold, it is a stiffnecked with: now therefore let me alone, that my nose-anger may wax hot against them, and that i may eat them: and i will do of thee a great nation. and musa besought ohyeah his to-or-not, and said, ohyeah, why doth thy nose-anger wax hot against thy with, which thou hast brought forth out of the land of egypt with great energy, and with a mighty hand? wherefore should the egyptians speak, and say, for video-divide did he bring them out, to kill them in the mountains, and to consume them from the face-turnings of the earth? turn from thy fierce nose-anger, and repent of this video-divide against thy with. remember ibrahim, iz'haq, and isra'al thy workers, to whom thou seven-swearst by thine own self, and saidst to them, i will multiply your seed as the stars of namespaces, and all this land that i have worded of will i give to your seed, and they will inherit it to world. and ohyeah repented of the video-divide which he worded to do to his with. and musa turned, and crossed down from the mount, and the two tables of the witness were in his hand: the tables were written on both their sides; on the one side and on the other were they written. and the tables were the doing of to-or-not, and the writing was the writing of to-or-not, graven upon the tables. and when vowelmovement-stick-safe-yeahoshua heard the voice of the with as they shouted, he said to musa, there is a voice of war in the camp. and he said, it is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the voice of them that sing do i hear. and it came to pass, as soon as he came near-inward the camp, that he saw the calf, and the dancing: and musa' 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 did, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and did interers of isra'al drink of it. and musa said to harun, what did this with to thee, that thou hast brought so great a miss upon them? and harun said, let not the nose-anger of my lord-base wax hot: thou knowest the with, that they are set on video-divide. for they said to me, do us to-or-not, which will go before us: for as for this musa, the man that brought us up out of the land of egypt, we wot not what is become of him. and i said to 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 musa saw that the with were naked; (for harun had made them naked to their shame among their enemies:) then musa stood in the gate of the camp, and said, who is on ohyeah's side? let him come to me. and all the interers of levi added themselves together to him. and he said to them, thus saith ohyeah to-or-not of isra'al namethere every man his sword by his side, and go in and out from gate to gate throughout the camp, and kill every man his brother, and every man his in-sight, and every man his in-sight. and interers of levi did according to the word of musa: and there fell of the with that day about three thousand men. for musa had said, fill yourselves today to ohyeah, even every man upon his interer and upon his brother; that he may bestow upon you a first-pooling this day. and it came to pass on the morrow, that musa said to the with, ye have missed a great miss and

now i will go up to ohyeah; peradventure i will out-of-town for your miss and musa resetted to ohyeah, and said, oh, this with have missed a great miss and have did them to-or-not of gold. yet now, if thou wilt forgive their miss and if not, blot me, i pray thee, out of thy recount-scroll which thou hast written. and ohyeah said to musa, whosoever hath missed against me, him will i wipe out of my recount-scroll. therefore now go, lead the with to the place of which i have worded to thee: behold, mine messenger will go before thee: nevertheless in the day when i visit i will visit their miss upon them. and ohyeah plagued the with, because they did the calf, which harun did.

### 33

and ohyeah said to musa, depart, and go up hence, thou and the with which thou hast brought up out of the land of egypt, to the land which i seven-swear to ibrahim, to iz'haq, and to jeqob, saying, to thy seed will i give it: and i will send an messenger before thee; and i will drive out the kanaanite, the amorite, and the hittite, and the pericite, the hivite, and the jebusite: to a land flowing with milk and honey: for i will not go up in the near-inward of thee; for thou art a stiffnecked with: lest i eat thee in the way. and when the with heard these video-divide words, they mourned: and no man did namethere on him his ornaments. for ohyeah had said to musa, say to interers of isra'al ye are a stiff-necked with: i will come up into the near-in of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that i may know what to do to thee. and interers of isra'al strip-delivered themselves of their ornaments by the mount horeb. and musa took the tent, and pitched it without the camp, afar off from the camp, and called it the proto-sinaitic-script-meet-until-due-tent. and it came to pass, that every one which sought ohyeah went out to the proto-sinaitic-script-meet-until-due-tent, which was without the camp. and it came to pass, when musa went out to the tent, that all the with stood up, and stood every man at his tent opening, and looked after musa, until he was gone into the tent. and it came to pass, as musa entered into the tent, the cloudy stand descended, and stood at the opening of the tent, and worded with musa. and all the with saw the cloudy stand stand at the tent opening: and all the with stood up and bowed, every man in his tent opening. and ohyeah worded to musa face-turnings to face-turnings, as a man wordeth to his in-sight. and he turned again into the camp: but his servant vowelmovement-stick-safe-yeahoshua, interer of nun, a young man, departed not out of the tent. and musa said to ohyeah, see, thou sayest to me, bring up this with: and thou hast not let me know whom thou wilt send with me. yet thou hast said, i know thee by namethere, and thou hast also found camping in my eyes. now therefore, i pray thee, if i have found camping in thy eyes, show me now thy way, that i may know thee, that i may find camping in thy eyes: and consider that this nation is thy with. and he said, my presence will go with thee, and i will give thee rest. and he said to 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 have found camping in thy eyes? is it not in that thou goest with us? so will we be separated, i and thy with, from all the with that are upon the face-turnings of the earth. and ohyeah said to musa, i will do this word also that thou hast worded: for thou hast found camping in my eyes, and i know thee by namethere. and he said, i

beseech thee, show me thy heavyweight. and he said, i will make all my goodness cross before thee, and i will readcall the namethere of ohyeah before thee; and will be camping to whom i will be camping, and will show wombing on whom i will show wombing, and he said, thou canst not see my face-turnings: for there will no earthing see me, and live. and ohyeah said, behold, there is a place by me, and thou will stand upon a rock: and it will come to cross, while my heavyweight crosseth by, that i will namethere thee in a cleft of the rock, and will cover thee with my hand while i cross by: and i will take away mine hand, and thou will see my back parts: but my face-turnings will not be seen.

### 34

and ohyeah said to musa, chisel thee two tables of stone like to the first: and i will write upon these tables the words that were in the first tables, which thou brakest. and be fixed in the morning, and come up in the morning to mount sinai, and present thyself there to me in the head of the mount. and no man will come up with thee, neither let any man be seen throughout all the mount; neither let the sheeps nor cattles watch-feed before that mount. and he chiseled two tables of stone like to the first; and musa rose up early in the morning, and went up to mount sinai, as ohyeah had directed him, and took in his hand the two tables of stone. and ohyeah descended in the cloud, and stood with him there, and readcalled in the namethere of ohyeah. and ohyeah crossed by before him, and readcalled, ohyeah, ohyeah to-or-not, wombing and gracious, long-suffering, and abundant in kindness and truth, keeping kindness for thousands, forgiving cloudy and go-beyond and miss and that will by no means clear the guilty; visiting the cloudy of the fathers upon interers, and upon interers's interers, to the third and to the fourth generation. and musa made haste, and bowed his head toward the land, and bowed. and he said, if now i have found camping in thy eyes, ohyeah, let my ohyeah, i pray thee, go near-inward us; for it is a stiffnecked with; and pardon our cloudy and our miss and take us for thine inheritance. and he said, behold, i do a alignment: before all thy with i will do marvels, such as have not been done in all the land, nor in any nation: and all the with near-inward which thou art will see the doing of ohyeah: for it is a terrible thing that i will do with thee. keep thou that which i direct thee this day: behold, i drive out before thee the amorite, and the kanaanite, and the hitite, and the pericite, and the hivite, and the jebusite. take heed to thyself, lest thou make a alignment with the settlers of the land there thou goest, lest it be for a snare in the near-inward of thee: but ye will destroy their butcher-places, break their status-posts, and cut down their asherahs: for thou will bow no other to-or-not: for ohyeah, whose namethere is jealous, is a jealous to-or-not: lest thou make a alignment with the settlers of the land, and they go a feeding-whoring after their to-or-not, and do butcher to their to-or-not, and one call thee, and thou eat of his butcher; and thou take of their intera to thy interers, and their intera go a feeding-whoring after their to-or-not, and make thy interers go a feeding-whoring after their to-or-not. thou will do thee no screen to-or-not. the feast of lit-mazat will thou keep. seven days thou will eat lit-mazat, as i directed thee, in the time of the month abib: for in the month abib thou camest out from egypt. all that openeth the womb is mine; and every opener among thy cattle, whether ox or sheep, that is remember-male.

but the opener of an ass thou will retrieve with a lamb: and if thou retrieve him not, then will thou break his neck. all the firstborn of thy interers thou will retrieve. and none will appear before me empty. six days thou will work, but on the seventh day thou will settle: in earing time and in harvest thou will settle. and thou will observe the feast of seven-weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. thrice in the year will all your rememberers children appear before ohyeah to-or-not, the to-or-not of isra'al for i will cast out the nations before thee, and enlarge thy borders: neither will any possessor desire thy land, when thou will go up to appear before ohyeah thy to-or-not thrice in the year. no slaughter the blood of my butcher with leaven; neither will the butcher of the feast of the stopskip lodge to the morning. the first of the firstfruits of thy land thou will bring to the alphabet-house of ohyeah thy to-or-not. no seethe a kid in his mother's milk. and ohyeah said to musa, write thou these words: for after the tenor of these words i have made a alignment with thee and with isra'al and he was there with ohyeah forty days and forty nights; he did neither eat bread, nor drink water. and he wrote upon the tables the words of the alignment, the ten words. and it came to pass, when musa came down from mount sinai with the two tables of witness in musa' hand, when he came down from the mount, that musa wist not that the divide-video-skin of his face-turnings shone while he worded with him. and when harun and all interers of isra'al saw musa, behold, the divide-video-skin of his face-turnings shone; and they were afraid to come nigh him. and musa called to them; and harun and all the rulers of the meeting resetted to him: and musa worded with them. and afterward all interers of isra'al came nigh: and he gave them in word all that ohyeah had worded with him in mount sinai. and till musa had done wording with them, he put a vail on his face-turnings. but when musa went in before ohyeah to word with him, he took the vail off, until he came out. and he came out, and worded to interers of isra'al that which he was directed. and interers of isra'al saw the face-turnings of musa, that the divide-video-skin of musa' face-turnings shone: and musa put the vail upon his face-turnings again, until he went in to word with him.

### 35

and musa gathered all the meeting of interers of isra'al together, and said to them, these are the words which ohyeah hath directed, that ye should do them. six days will work be done, but on the seventh day there will be to you an dedicated day, a settles of settle to ohyeah: whosoever doeth work therein will be put to death. ye will kindle no fire throughout your settlements upon the settles day. and musa worded to all the meeting of interers of isra'al saying, this is the word which ohyeah directed, saying, take ye from among you an high to ohyeah: whosoever is of a generous heart, let him bring it, a highing of ohyeah; gold, and silver, and brass, and blue, and purple, and two caterpillars, and fine silklinen, and goats' eir, and rams' skins from red, and takhash skins, and shitim wood, and oil for the light, and scents for converse-swimming oil, and for the sweet incense, and onyx stones, and stones to be namethere for the retriever, and for the hastener. and every wise hearted among you will come, and do all that ohyeah hath directed; the dwelling, his tent, and his covering, his taches, and his boards, his bars, his standstays, and his bases, the gather-cabinet, and the canvas thereof,

with the out-of-townment, and screen-breaker, the ovary-send-table, and his canvas, and all his items, and the face-turns-bread, the stream-candle-light also for the light, and his item, and his lamps, with the oil for the light, and the incense butcher-place, and his canvas, and the converse-swimming oil, and the sweet incense, and the screen-hanging for the opening at the entering in of the dwelling, the butcher-place of onup, with his brazen place-of-already-mikhbar, his canvas, and all his items, the bulging and his base, the screen-hangings of the courtyard, his standstays, and their bases, and the screen-hanging for the gate of the courtyard, the pins of the dwelling, and the pins of the courtyard, and their cords, the cloths of service, to do service in the dedicated place, the dedicated garments for harun the darkener and the garments of his interers, to darkener. and all the meeting of interers of isra'al departed from the presence of musa. and they came, every one whose heart near-inward-ed him up, and every one whom his breathwind made willing, and they brought ohyeah's high to the work of the proto-sinaitic-script-meet-until-due-tent, and for all his work, and for the dedicated garments. and they came, both men and women, as many as were generous hearted, and brought bracelets, and earrings, and rings, and tablets, all items of gold: and every man that offered, offered a offering of gold to ohyeah. and every earthling, with whom was found blue, and purple, and two caterpillars, and fine silklinen, and goats' eir, and red skins of rams, and takhash skins, brought them. every one that did high an high of silver and brass brought ohyeah's high: and every man, with whom was found 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 silklinen. and all the women whose heart stirred them up in wisdom spun goats' eir. and the rulers brought onyx stones, and stones to be namethere, for the retriever, and for the hastener, and scent, and oil for the light, and for the converse-swimming oil, and for the sweet incense. interers of isra'al brought a willing offering to ohyeah, every man and woman, whose heart did them willing to bring for all manner of work, which ohyeah had directed to be did by the hand of musa. and musa said to interers of isra'al see, ohyeah hath called by namethere bezal'al interer of uri interer of hur of the tilter of yeahodah; and he hath filled him with breathwind of to-or-not, in wisdom, in inter-understanding, and in knowledge, and in all manner of message-craft; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones, to set them, and in carving of wood, to do any manner of cunning work. and he hath put in his heart that he may teach, both he, and aholiab, interer of ahisamach, of the tilter 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 silklinen, and of the weaver, even of them that do any work, and of those that devise cunning work.

## 36

then wrought bezal'al and aholiab, and every wise hearted man, in whom ohyeah put wisdom and inter-understanding to know how to work all manner of work for the work of the dedicated, according to all that ohyeah had directed. and musa called bezal'al and

aholiab, and every wise hearted man, in whose heart ohyeah had put wisdom, even every one whose heart stirred him up to come to the work to do it: and they received of musa all the high, which interers of isra'al had brought for the work of the work of the dedicated, to do it withal. and they brought yet to him ever generous every morning. and all the wise men, that wrought all the work of the dedicated, came every man from his work which they did; and they spake to musa, saying, the with bring much more than enough for the work of the work, which ohyeah directed to do. and musa gave saying, and they caused it to be proclaimed throughout the camp, saying, let neither man nor woman do any more work for the highing of the dedicated. so the with were restrained from bringing. for the stuff they had was sufficient for all the work to do it, and too much, and every wise hearted man among them that wrought the doing of the dwelling did ten video-divide-curtains six-linen, and blue, and purple, and two caterpillars: with inwarders of cunning doing did he them. the length of one video-divide-curtain was twenty and eight cubits, and the breadth of one video-divide-curtain four cubits: the video-divide-curtains were all of one size, and he coupled the five video-divide-curtains one to his in-sight: and the other five video-divide-curtains he coupled one to his in-sight. and he did loops of blue on the edge of one video-divide-curtain from the selvedge in the coupling: likewise he did in the uttermost side of his in-sight video-divide-curtain, in the coupling of the second. fifty loops did he in one video-divide-curtain, and fifty loops did he in the edge of the video-divide-curtain which was in the coupling of the second: the loops held one video-divide-curtain to his in-sight. and he did fifty taches of gold, and coupled the curtains one to his in-sight with the taches: so it became one dwelling. and he did video-divide-curtains of goats' eir for the tent over the dwelling: eleven video-divide-curtains he did them. the length of one video-divide-curtain was thirty cubits, and four cubits was the breadth of one video-divide-curtain: the eleven video-divide-curtains were of one size, and he coupled five video-divide-curtains by themselves, and six video-divide-curtains by themselves. and he did fifty loops upon the uttermost edge of the video-divide-curtain in the coupling, and fifty loops did he upon the edge of the video-divide-curtain which coupleth the second. and he did fifty taches of brass to couple the tent together, that it might be one. and he did a covering for the tent of rams' skins from red, and a covering of takhash skins on that. and he did boards for the dwelling of shitim wood, standing up. the length of a board was ten cubits, and the breadth of a board one cubit and a half. one board had two tenons, equally distant one from another: thus did he do for all the boards of the dwelling. and he did boards for the dwelling: twenty boards for the south side southward: and forty bases of silver he did under the twenty boards; two bases under one board for his two tenons, and two bases under another board for his two tenons. and for the other side of the dwelling, which is toward the north corner, he did twenty boards, and their forty bases of silver; two bases under one board, and two bases under another board. and for the sides of the dwelling westward he did six boards. and two boards did he for the corners of the dwelling in the two sides. and they were coupled tilt-under, 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 bases were sixteen bases of silver, under every board two bases. and he did bars

of shitim wood; five for the boards of the one side of the dwelling, and five bars for the boards of the other side of the dwelling, and five bars for the boards of the dwelling for the sides westward. and he did the middle bar to shoot through the boards from the one end to the other. and he overlaid the boards with gold, and did their rings of gold to be places for the bars, and overlaid the bars with gold. and he did a breaker of blue, and purple, and two caterpillars, and fine twined silklinen: with inwarders did he it of cunning doing. and he did thereunto four standstays of shitim wood, and overlaid them with gold: their hooks were of gold; and he cast for them four bases of silver. and he did an screen-hanging for the tent opening of blue, and purple, and two caterpillars, and fine twined silklinen, of needle-work; and the five standstays of it with their hooks: and he overlaid their chapters and their fillets with gold: but their five bases were of brass.

### 37

and bezal'al did the gather-cabinet of 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 stand-up-height of it: and he overlaid it with top-bright gold within and without, and did a crown of gold to it round about. and he cast for it four rings of gold, to be set by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it. and he did canvas of shitim wood, and overlaid them with gold. and he put the canvas into the rings by the sides of the gather-cabinet, to bear the gather-cabinet. and he did the out-of-townment of top-bright gold: two cubits and a half was the length thereof, and one cubit and a half the breadth thereof. and he did two inwarders of gold, beaten out of one piece did he them, on the two ends of the out-of-townment; one inwarder on the end on this side, and another inwarder on the other end on that side: out of the out-of-townment did he the inwarders on the two ends thereof. and the inwarders spread out their wings on high, and covered with their wings over the out-of-townment, with their face-turnings one to another; even to the out-of-townmentward were the face-turnings of the inwarders. and he did the ovary-send-table of shitim wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the stand-up-height thereof: and he overlaid it with top-bright gold, and did thereunto a frame of gold round about. also he did thereunto a border of an handbreadth round about; and did a crown of gold for the border thereof round about. and he cast for it four rings of gold, and put the rings upon the four corners that were in the four feet thereof. over against the border were the rings, the places for the canvas to bear the send-table and he did the canvas of shitim wood, and overlaid them with gold, to bear the send-table and he did the items which were upon the send-table his dishes, and his spoons, and his bowls, and his covers to cover withal, of top-bright gold. and he did the stream-candle-light of top-bright gold: of beaten work did he the stream-candle-light; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same: and six branches going out of the sides thereof; three branches of the stream-candle-light out of the one side thereof, and three branches of the stream-candle-light out of the other side thereof: three bowls made after the fashion of elmonds in one branch, a knop and a flower; and three bowls made like elmonds 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 elmonds, his knops, and his flowers: and a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it. their knops and their branches were of the same: all of it was one beaten work of top-bright gold. and he did his seven lamps, and his scissors, and his shutters, of top-bright gold. of a talent of top-bright gold did he it, and all the items thereof. and he did the incense butcher-place of shitim wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the stand-up-height of it; the ray-horns thereof were of the same. and he overlaid it with top-bright gold; both the top of it, and the sides thereof round about, and the ray-horns of it: also he did to it a frame of gold round about. and he did two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the canvas to bear it withal. and he did the canvas of shitim wood, and overlaid them with gold. and he did the dedicated converse-swimming oil, and the top-bright incense of sweet spices, according to the doing of the spice.

### 38

and he did the butcher-place of onup of shitim wood: five cubits was the length thereof, and five cubits the breadth thereof; it was foursquare; and three cubits the stand-up-height thereof. and he did the ray-horns thereof on the four corners of it; the ray-horns thereof were of the same: and he overlaid it with brass. and he did all the items of the butcher-place, the pots, and the shovels, and the basins, and the fleshhooks, and the wipe-dishes: all the items thereof did he of brass. and he did for the butcher-place a brazen place-of-already-mikhabar of network tilt-under the compass thereof tilt-under to the half of it. and he cast four rings for the four ends of the grate of brass, to be places for the canvas. and he did the canvas of shitim wood, and overlaid them with brass. and he put the canvas into the rings on the sides of the butcher-place, to bear it withal; he did the butcher-place hollow with boards. and he did the bulging of brass, and the foot of it of brass, of the lookingglasses of the women assembling, which assembled at the opening of the proto-sinaitic-script-meet-until-due-tent. and he did the courtyard: on the south side southward the hangings of the courtyard were six-linen, an hundred cubits: their standstays were twenty, and their brazen bases twenty; the hooks of the standstays and their fillets were of silver. and for the north side the hangings were an hundred cubits, their standstays were twenty, and their bases of brass twenty; the hooks of the standstays and their fillets of silver. and for the west side were hangings of fifty cubits, their standstays ten, and their bases ten; the hooks of the standstays and their fillets of silver. and for the east side eastward fifty cubits. the hangings of the one side of the gate were fifteen cubits; their standstays three, and their bases three. and for the other side of the courtyard gate, on this hand and that hand, were hangings of fifteen cubits; their standstays three, and their bases three. all the hangings of the courtyard round about were six-linen. and the bases for the standstays were of brass; the hooks of the standstays and their fillets of silver; and the overlaying of their chapters of silver; and all the standstays of the courtyard were filleted with silver.

and the screen-hanging for the gate of the courtyard was needlework, of blue, and purple, and two caterpillars, and fine twined silklinen: and twenty cubits was the length, and the stand-up-height in the breadth was five cubits, answerable to the screen-hangings of the courtyard. and their standstays were four, and their bases of brass four; their hooks of silver, and the over-laying of their chapters and their fillets of silver. and all the pins of the dwelling, and of the courtyard round about, were of brass. this is the sum of the dwelling, even of the dwelling of witness, as it was counted, according to the commandment of musa, for the work of the levites, by the hand of itamar, interer to harun the darkener and bezal'al the interer uri interer of hur the tilter of yeahodah, did all that ohyeah directed musa. and with him was aholiab, interer of ahisamach, of the tilter of dan an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in two caterpillars, and fine silklinen. all the gold that was occupied for the work in all the work of the dedicated place, even the gold of the shaker, was twenty and nine talents, and seven hundred and thirty sheqels, after the sheqel of the dedicated. and the silver of them that were numbered of the meeting was an hundred talents, and a thousand seven hundred and seventy-five sheqels, after the sheqel of the dedicated: a split-beqah forevery man, that is, hatch-half a sheqel, after the sheqel of the dedicated, forevery one that crossed 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 bases of the dedicated, and the bases of the breaker; an hundred bases of the hundred talents, a talent for a base. and of the thousand seven hundred seventy and five sheqels he did hooks for the standstays, and overlaid their chapters, and seven-filleted them. and the brass of the tnpoffering was seventy talents, and two thousand and four hundred sheqels. and therewith he did the bases to the opening of the proto-sinaitic-script-meet-until-due-tent, and the brazen butcher-place, and the brazen place-of-already-mikhbar for it, and all the items of the butcher-place, and the bases of the courtyard round about, and the bases of the courtyard gate, and all the pins of the dwelling, and all the pins of the courtyard round about.

### 39

and of the blue, and purple, and two caterpillars, they did cloths of service, to do service in the dedicated place, and did the dedicated garments for harun; as ohyeah directed musa. and he did the retriever of gold, blue, and purple, and two caterpillars, and fine twined silklinen. and they did beat the gold into thin plates, and cut it into wires, to doing it in the blue, and in the purple, and in the two caterpillars, and in the fine silklinen, with cunning doing, they did shoulderpieces for it, to couple it together: by the two edges was it coupled together. and the accounting of his retriever, that was upon it, was of the same, according to the doing thereof; of gold, blue, and purple, and two caterpillars, and fine twined silklinen; as ohyeah directed musa. and they wrought onyx stones inclosed in ouches of gold, graven, as signets are graven, with the nametheres of interers of isra'al and he namethere them on the shoulders of the retriever, that they should be stones for a memorial to interers of isra'al as ohyeah directed musa. and he did the hastener of cunning doing, like the doing of the retriever; of gold, blue, and purple, and two cater-

pillars, and fine twined silklinen. it was foursquare; they did the hastener double: a span was the length thereof, and a span the breadth thereof, being doubled. and they set in it four rows of stones: the first row was a sardius, a topaz, and a carbuncle: this was the first row. and the second row, an emerald, a sapphire, and a diamond. and the third row, a figure, an agate, and an amethyst. and the fourth row, a beryl, an onyx, and a jasper: they were inclosed in ouches of gold in their inclosings. and the stones were according to the nametheres of interers of isra'al twelve, according to their nametheres, like the engravings of a signet, every one with his namethere, according to the twelve branch. and they did upon the hastener chains at the ends, of wreathed doing of top-bright gold. and they did two ouches of gold, and two gold rings; and put the two rings in the two ends of the hastener. and they put the two wreathed chains of gold in the two rings on the ends of the hastener. and the two ends of the two wreathed chains they fastened in the two ouches, and put them on the shoulderpieces of the retriever, before it. and they did two rings of gold, and namethere them on the two ends of the hastener, upon the border of it, which was on the side of the retriever inward. and they did two other golden rings, and put them on the two sides of the retriever tilt-under, toward the forepart of it, over against the other coupling thereof, on the accounting of the retriever. and they did bind the hastener by his rings to the rings of the retriever with a lace of blue, that it might be on the accounting of the retriever, and that the hastener might not be loosed from the retriever; as ohyeah directed musa. and he did the robe of the retriever of woven doing, all of blue. and there was an hole in the midst of the robe, as the hole of an habergeon, with a band round about the hole, that it should not rend. and they did upon the hems of the robe high-pomegranates of blue, and purple, and two caterpillars, and twined linen. and they did bells of top-bright gold, and put the bells between the high-pomegranates upon the hem of the robe, round about between the high-pomegranates; a bell and a high-pomegranate, a bell and a high-pomegranate, round about the hem of the robe to immerse in; as ohyeah directed musa. and they did coats of fine silklinen of woven doing for harun, and for his interers, and six branch-bonnets, and adorned hats of fine silklinen, and six cloth pants, twined, and six girdles, twined, and blue, and purple, and two caterpillars, of needlework; as ohyeah directed musa. and they did the plate of the dedicated crown of top-bright gold, and wrote upon it a writing, like to the engravings of a signet, dedicatedion to ohyeah. and they tied to it a lace of blue, to fasten it on high upon the branch-bonnet; as ohyeah directed musa. thus was all the work of the dwelling of the proto-sinaitic-script-meet-until-due-tent finished: and interers of isra'al did according to all that ohyeah directed musa, so did they. and they brought the dwelling to musa, the tent, and all his item, his taches, his boards, his bars, and his standstays, and his bases, and the covering of rams' divide-video-skins from red, and the covering of takhash divide-video-skins, and screen-breaker, the gather-cabinet of the witness, and the canvas thereof, and the out-of-townment, the send-table and all the items thereof, and the face-turns-bread, the top-bright stream-candle-light, with the lamps thereof, even with the lamps to be namethere in order, and all the items thereof, and the oil for light, and the golden butcher-place, and the converse-swimming oil, and the sweet incense, and



the screen-hanging for the tent opening, the brazen butcher-place, and his grate of brass, his canvas, and all his items, the bulging and his base, the screen-hangings of the courtyard, his standstays, and his bases, and the screen-hanging for the courtyard gate, his cords, and his pins, and all the items of the work of the dwelling, for the proto-sinaitic-script-meet-until-due-tent, the cloths of service to do service in the dedicated place, and the dedicated garments for harun the darkener and his interers' garments, to darkener. according to all that ohyeah directed musa, so interers of isra'al did all the work. and musa did look upon all the work, and, behold, they had done it as ohyeah had directed, even so had they done it: and musa first-pooled them.

#### 40

and ohyeah worded to musa, saying, on the first day of the first month will thou set up the dwelling of the proto-sinaitic-script-meet-until-due-tent. and thou will namethere therein the gather-cabinet of the witness, and cover the gather-cabinet with the breaker. and thou will bring in the send-table and set in order the things that are to be set in order upon it; and thou will bring in the stream-candle-light, and light the lamps thereof. and thou will namethere the butcher-place of gold for the incense before the gather-cabinet of the witness, and namethere the screen-hanging of the opening to the dwelling. and thou will set the butcher-place of the onup before the opening of the dwelling of the proto-sinaitic-script-meet-until-due-tent. and thou will namethere the bulging between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and will namethere water therein. and thou will namethere up the courtyard round about, and hang up the screen-hanging at the courtyard gate. and thou will take the converse-swimming oil, and converse-swim the dwelling, and all that is therein, and will dedicated it, and all the items thereof: and it will be dedicated. and thou will converse-swim the butcher-place of the onup, and all his items, and dedicated the butcher-place: and it will be an butcher-place most dedicated. and thou will converse-swim the bulging and his base, and dedicated it. and thou will near-inward harun and his interers to the opening of the proto-sinaitic-script-meet-until-due-tent, and wash them with water. and thou will put upon harun the dedicated garments, and converse-swim him, and dedicated him; that he may darkener to me. and thou will near-inward his interers, and clothe them with coats: and thou will converse-swim them, as thou didst converse-swim their father, that they may darkener to me: for their converse-swimming will surely be a world darkener throughout their generations. thus did musa: according to all that ohyeah 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 musa reared up the dwelling, and fastened his bases, and namethere up the boards thereof, and namethere in the bars thereof, and reared up his standstays. and he spread abroad the tent over the dwelling, and namethere the covering of the tent on upon it; as ohyeah directed musa. and he took and namethere the witness into the gather-cabinet, and namethere the canvas on the gather-cabinet, and namethere the out-of-townment on upon the gather-cabinet: and he brought the gather-cabinet into the dwelling, and namethere up screen-breaker, and covered the gather-cabinet of the wit-

ness; as ohyeah directed musa. and he put the ovary-send-table in the proto-sinaitic-script-meet-until-due-tent, upon the side of the dwelling northward, without the breaker. and he set the bread in order upon it before ohyeah; as ohyeah had directed musa. and he namethere the stream-candle-light in the proto-sinaitic-script-meet-until-due-tent, over against the send-table on the side of the dwelling southward. and he lighted the lamps before ohyeah; as ohyeah directed musa. and he namethere the golden butcher-place in the proto-sinaitic-script-meet-until-due-tent before the breaker: and he burnt sweet incense thereon; as ohyeah directed musa. and he namethere up the screen-hanging at the opening of the dwelling. and he namethere the butcher-place of onup by the opening of the dwelling of the proto-sinaitic-script-meet-until-due-tent, and onuped upon it the onup and the rest-absorber; as ohyeah directed musa. and he namethere the bulging between the proto-sinaitic-script-meet-until-due-tent and the butcher-place, and namethere water there, to wash withal. and musa and harun and his interers washed their hands and their feet thereat: when they went into the proto-sinaitic-script-meet-until-due-tent, and when they near-inward-ed to the butcher-place, they washed; as ohyeah directed musa. and he reared up the courtyard round about the dwelling and the butcher-place, and set up the screen-hanging of the courtyard gate. so musa finished the work. then a cloud covered the proto-sinaitic-script-meet-until-due-tent, and the heavyweight of ohyeah filled the dwelling. and musa was not able to enter into the proto-sinaitic-script-meet-until-due-tent, because the cloud abode thereon, and the heavyweight of ohyeah filled the dwelling. and when the cloud was taken up from over the dwelling, interers of isra'al went onward in all their journeys: but if the cloud were not taken up, then they journeyed not till the day that it was taken up. for the cloud of ohyeah was upon the dwelling by day, and fire was on it by night, in the eyes of all the house of isra'al throughout all their journeys.

## and called

1

and ohyeah called to musa, and worded to him out of the proto-sinaitic-script-meet-until-due-tent, saying, word to interers of isral and say to them, if any earthing of you near-inward a near-inward to ohyeah, ye will near-inward your near-inward of the in-them animals even of the cattle and of the sheep. if his near-inward be a onup of the cattle let him near-inward a remember-male sound: he will near-inward it of his own voluntary will at the opening of the proto-sinaitic-script-meet-until-due-tent before ohyeah. and he will put his hand upon the head of the onup; and it will be accepted for him to make out-of-town-ment for him. and he will slaughter the bullock before ohyeah: and the darkener, harun's interers, will near-inward the blood, and sprinkle the blood round about upon the butcher-place that is by the opening of the proto-sinaitic-script-meet-until-due-tent. and he will flay the onup, and kunk it into its kunks. and the interers of harun the darkener will put fire upon the butcher-place, and arrange the wood on the fire: and the darkener, harun's interers, will lay the kunks, the head, and the fat, on the wood on the fire on the butcher-place: but his near-inwards and his squat-legs will he wash in water: and the darkener will burn all on the butcher-place, to be a onup, a ash, of a resting smell to ohyeah. and if his near-inward be of the sheeps, namely, of the sheep, or of the goats, for a onup; he will near-inward it a remember-male sound. and he will slaughter it on the side of the butcher-place northward before ohyeah: and the darkener, harun's interers, will sprinkle his blood round about upon the butcher-place. and he will kunk it into its kunks, with his head and his fat: and the darkener will lay them in order on the wood that is on the fire which is upon the butcher-place: but he will wash the near-inwards and the squat-legs with water: and the darkener will near-inward it all, and burn it upon the butcher-place: it is a onup, a ash, of a resting smell to ohyeah. and if the onup for his near-inward to ohyeah be of birds, then he will near-inward his near-inward of explore-turtledoves, or of interers of doves. and the darkener will near-inward it to the butcher-place, and wring off his head, and burn it on the butcher-place; and the blood thereof will be wrung out at the side of the butcher-place: and he will pluck away his crop with his feathers, and cast it beside the butcher-place on the east part, by the place of the ashes: and he will cleave it with the wings thereof, but will not differentiate it asunder: and the darkener will burn it upon the butcher-place, upon the wood that is upon the fire: it is a onup, a ash, of a resting smell to ohyeah.

2

and when any will near-inward a rest-absorber to ohyeah, his near-inward will be of fine flour; and he will pour oil upon it, and namethere white-frankincense thereon: and he will near-inward it to harun's interers the darkener: and he will take thereout his handful of the flour thereof, and of the oil thereof, with all the white-frankincense thereof; and the darkener will burn the memorial of it upon the butcher-place, to be a ash, of a resting smell to ohyeah: and the remnant of the rest-absorber will be harun's and his interers': it is a thing most dedicated of the fires ohyeah. and if thou near-inward an near-inward of a rest-absorber

baked in the oven, it will be unleavened cakes of fine flour mix-faded with oil, or unleavened wafers converse-swimmer with oil. and if thy near-inward be a rest-absorber baked in a pan, it will be of fine flour unleavened, mix-faded with oil. thou will part it in pieces, and pour oil thereon: it is a rest-absorber. and if thy near-inward be a rest-absorber baked in the frying pan, it will be did of fine flour with oil. and thou will near-inward the rest-absorber that is did of these things to ohyeah: and when it is presented to the darkener he will near-inward it to the butcher-place. and the darkener will take from the rest-absorber a memorial thereof, and will burn it upon the butcher-place: it is a ash, of a resting smell to ohyeah. and that which is left of the rest-absorber will be harun's and his interers': it is a thing most dedicated of the fires ohyeah. no rest-absorber, which ye will near-inward to ohyeah, will be did with leaven: for ye will burn no leaven, nor any honey, in any near-inward of ohyeah did by fire. as for the near-inward of the firstfruits, ye will near-inward them to ohyeah: but they will not be burnt on the butcher-place for a resting smell. and every near-inward of thy settle-absorber will thou season with salt; neither will thou suffer the salt of the alignment of thy to-or-not to be lacking from thy settle-absorber: with all thine near-inwards thou will near-inward salt. and if thou near-inward a rest-absorber of thy firstfruits to ohyeah, thou will near-inward for the rest-absorber of thy firstfruits green ears of corn dried by the fire, even corn beaten out of full ears. and thou will namethere oil upon it, and namethere white-frankincense thereon: it is a rest-absorber. and the darkener will burn the memorial of it, part of the beaten corn thereof, and part of the oil thereof, with all the white-frankincense thereof: it is a fry to ohyeah.

3

and if his near-inward be a butcher of complete, if he near-inward it of the cattle whether it be a remember-male or pierced-female, he will near-inward it sound before ohyeah. and he will lay his hand upon the head of his near-inward, and slaughter it at the opening of the proto-sinaitic-script-meet-until-due-tent: and harun's interers the darkener will sprinkle the blood upon the butcher-place round about. and he will near-inward of the butcher of the complete a fry to ohyeah; the fat that covereth the near-inwards, and all the fat that is upon the near-inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the remainder on the weight-liver, with the kidneys, it will he take away. and harun's interers will burn it on the butcher-place upon the onup, which is upon the wood that is on the fire: it is a ash, of a resting smell to ohyeah. and if his near-inward for a butcher of complete to ohyeah be of the sheep; remember-male or pierced-female, he will near-inward it sound. if he near-inward a lamb for his near-inward, then will he near-inward it before ohyeah. and he will lay his hand upon the head of his near-inward, and slaughter it before the proto-sinaitic-script-meet-until-due-tent: and harun's interers will sprinkle the blood thereof round about upon the butcher-place. and he will near-inward of the butcher of the complete a fry to ohyeah; the fat thereof, and the sound rump, it will he take off hard by the backbone; and the fat that covereth the near-inwards, and all the fat that is upon the near-inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder on the weight-liver, with the

kidneys, it will he take away. and the darkener will burn it upon the butcher-place: it is the bread of the fry to ohyeah. and if his near-inward be a goat, then he will near-inward it before ohyeah. and he will lay his hand upon the head of it, and slaughter it before the proto-sinaitic-script-meet-until-due-tent: and the interers of harun will sprinkle the blood thereof upon the butcher-place round about. and he will near-inward thereof his near-inward, even a fry to ohyeah; the fat that covereth the near-inwards, and all the fat that is upon the near-inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder on the weight-liver, with the kidneys, it will he take away. and the darkener will burn them upon the butcher-place: it is the bread of the fry for a resting smell: all the fat is ohyeah's. it will be a world statute for your generations throughout all your settlings, that ye eat neither fat nor blood.

#### 4

and ohyeah worded to musa, saying, word to interers of isra'al saying, if a self will miss through unaware against any of the words of ohyeah concerning words which ought not to be done, and will do against any of them: if the darkener that is converse-swimmer do fault according to the fault of the with; then let him near-inward for his fault which he hath missed, a bull interer of cattle sound to ohyeah for a misser. and he will bring the bull to the opening of the proto-sinaitic-script-meet-until-due-tent before ohyeah; and will lay his hand upon the bull's head, and slaughter the bull before ohyeah. and the darkener that is converse-swimmer will take of the bull's blood, and bring it to the proto-sinaitic-script-meet-until-due-tent: and the darkener will dip his finger in the blood, and sprinkle of the blood seven times before ohyeah, before the breaker of the dedicated. and the darkener will put some of the blood upon the ray-horns of the butcher-place of sweet incense before ohyeah, which is in the proto-sinaitic-script-meet-until-due-tent; and will pour all the blood of the bull at the bottom of the butcher-place of the onup, which is at the opening of the proto-sinaitic-script-meet-until-due-tent. and he will take off from it all the fat of the bull for the misser; the fat that covereth the near-inwards, and all the fat that is upon the near-inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the remainder on the weight-liver, with the kidneys, it will he take away, as it was taken off from the bullock of the butcher of completes: and the darkener will burn them upon the butcher-place of the onup. and the divide-video-skin of the bull, and all his flesh-immersed with his head, and with his squat-legs, and his near-inwards, and his dung, even the whole bull will he carry forth without the camp to a top-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 meeting of isra'al fault through ignorance, and the word be hid from the eyes of the assembly, and they have done somewhat against any of the words of ohyeah concerning words which should not be done, and are faulty; when the miss which they have missed against it, is known, then the assembly will near-inward a bull interer of cattle for the miss and near-inward him before the proto-sinaitic-script-meet-until-due-tent. and the elders of the meeting will lay their hands upon the head of the bull before ohyeah: and the bull will be slaughtered before ohyeah. and

the darkener that is converse-swimmer will bring of the bull's blood to the proto-sinaitic-script-meet-until-due-tent: and the darkener will dip his finger in some of the blood, and sprinkle it seven times before ohyeah, even before the breaker. and he will put some of the blood upon the ray-horns of the butcher-place which is before ohyeah, that is in the proto-sinaitic-script-meet-until-due-tent, and will pour out all the blood at the bottom of the butcher-place of the onup, which is at the opening of the proto-sinaitic-script-meet-until-due-tent. and he will take all his fat from him, and burn it upon the butcher-place. and he will do with the bull as he did with the bull for a misser, so will he do with this: and the darkener will out-of-town for them, and it will be out-of-towned them. and he will carry forth the bull without the camp, and burn him as he burned the first bull: it is a misser for the assembly. when a president hath missed, and done somewhat through unaware against any of the directives of ohyeah his to-or-not concerning things which should not be done, and is faulty; or if his miss wherein he hath missed, come to his knowledge; he will near-inward his near-inward, a kid of the goats, a remember-male sound: and he will lay his hand upon the head of the goat, and slaughter it in the place where they slaughter the onup before ohyeah: it is a misser. and the darkener will take of the blood of the misser with his finger, and put it upon the ray-horns of the butcher-place of onup, and will pour out his blood at the bottom of the butcher-place of onup. and he will burn all his fat upon the butcher-place, as the fat of the butcher of completes: and the darkener will out-of-town for him as concerning his miss and it will be forgiven him. and if any self of the upstarting with fault through unaware, while he doeth somewhat against any of the directives of ohyeah concerning things which ought not to be done, and be faulty; or if his miss which he hath missed, come to his knowledge: then he will near-inward his near-inward, a kid of the goats, a pierced-female sound, for his miss which he hath missed. and he will lay his hand upon the head of the misser, and slay the misser in the place of the onup. and the darkener will take of the blood thereof with his finger, and put it upon the ray-horns of the butcher-place of onup, and will pour out all the blood thereof at the bottom of the butcher-place. and he will take away all the fat thereof, as the fat is taken away from off the butcher of completes; and the darkener will burn it upon the butcher-place for a completeness smell to ohyeah; and the darkener will out-of-town for him, and it will be forgiven him. and if he near-inward a lamb for a misser, he will near-inward it a pierced-female sound. and he will lay his hand upon the head of the misser, and slay it for a misser in the place where they slaughter the onup. and the darkener will take of the blood of the misser with his finger, and put it upon the ray-horns of the butcher-place of onup, and will pour out all the blood thereof at the bottom of the butcher-place: and he will take away all the fat thereof, as the fat of the lamb is taken away from the butcher of the completes; and the darkener will burn them upon the butcher-place, according to the fires ohyeah: and the darkener will out-of-town for his miss that he hath missed, and it will be forgiven him.

#### 5

and if a self miss and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he will bear his cloudy. or if a

self touch any stained word, whether it be a carcass of an stained in-them animal, or a carcass of stained in-them animals or the carcass of stained swarm-insects, and if it be hidden from him; he also will be stained, and faulty. or if he touch the stainedness of earthing, whatsoever stainedness it be that a earthing will be ceased withal, and it be hid from him; when he knoweth of it, then he will be faulty. or if a self seven-swear, pronouncing with his lips to do video-divide, or to do good, whatsoever it be that a earthing will pronounce with an seven-oath, and it be hid from him; when he knoweth of it, then he will be faulty in one of these. and it will be, when he will be faulty in one of these things, that he will confess that he hath missed in that thing: and he will bring his fault to ohyeah for his fault which he hath missed, a pierced-female from the sheep, a lamb or a eiry goat, for a misser; and the darkener will out-of-town for him concerning his fault and if he be not able to bring a lamb, then he will bring for his fault, which he hath missed, two explore-turtledoves, or two interers of doves, to ohyeah; one for a misser, and the other for a onup, and he will near-inward them to the darkener who will near-inward that which is for the misser first, and wring off his head from his neck, but will not differentiate it asunder: and he will sprinkle of the blood of the misser upon the side of the butcher-place; and the rest of the blood will be wrung out at the bottom of the butcher-place: it is a misser. and he will do the second for a onup, according to the crisis: and the darkener will out-of-town for him for his miss which he hath missed, and it will be forgiven him. but if he be not able to near-inward two explore-turtledoves, or two interers of doves, then he that missed will near-inward for his near-inward the tenth part of an efah of fine flour for a misser; he will namethere no oil upon it, neither will he namethere any white-frankincense thereon: for it is a misser. then will he bring it to the darkener and the darkener will take his handful of it, even a memorial thereof, and burn it on the butcher-place, upon fires ohyeah: it is a misser. and the darkener will out-of-town for him as touching his miss that he hath missed in one of these, and it will be forgiven him: and the remnant will be the priest's, as a rest-absorber. and ohyeah worded to musa, saying, if a self goes over the top, and fault through unaware, in the dedicated things of ohyeah; then he will bring for his fault to ohyeah a ram sound out of the sheeps, with thy estimation by sheqels of silver, after the sheqel of the dedicated, for a faultier. and he will peaceify that which he had missed in the dedicated thing, and will add the fifth part thereto, and give it to the darkener and the darkener will out-of-town for him with the ram of the faultier, and it will be forgiven him. and if a self fault and commit any of these things which are forbidden to be done by the directives of ohyeah; though he wist it not, yet is he faulty, and will bear his cloudy. and he will bring a ram sound out of the sheep, with thy estimation, for a faultier, to the darkener and the darkener will out-of-town for him concerning his unaware nametherein he erred and wist it not, and it will be forgiven him. it is a faultier: he hath certainly faulted against ohyeah.

## 6

and ohyeah worded to musa, saying, if a self miss and goes over the top against ohyeah, and lie to his neighbor in that which was delivered him to keep, or in fellowship, or in a thing robbed, or hath exploited his neighbor; or have found that which was lost, and lieth

concerning it, and seven-swearth falsely; in any of all these that a earthing doeth, missing therein: then it will be, because he hath missed, and is faulty, that he will restore that which he robbed, or the thing which he hath exploitingly gotten, or that which was delivered him to keep, or the lost thing which he found, or all that about which he hath seven-swear falsely; he will even complete it in the principal, and will add the fifth part more thereto, and give it to him to whom it appertaineth, in the day of his faultier. and he will bring his faultier to ohyeah, a ram sound out of the sheep, with thy estimation, for a faultier, to the darkener and the darkener will out-of-town for him before ohyeah: and it will be forgiven him for any thing of all that he hath done in faulting therein. and ohyeah worded to musa, saying, direct harun and his interers, saying, this is the drops-of-teaching-torah of the onup: it is the onup, on word of the burning upon the butcher-place all night to the morning, and the fire of the butcher-place will be burning in it. and the darkener will namethere on his linen garment, and his linen trousers will he namethere upon his flesh-immersed and take up the ashes which the fire hath eaten with the onup on the butcher-place, and he will namethere them beside the butcher-place. and he will put off his garments, and put on other garments, and carry forth the ashes without the camp to a top-bright place. and the fire upon the butcher-place will be burning in it; it will not be put out: and the darkener will burn wood on it every morning, and lay the onup in order upon it; and he will burn thereon the fat of the completes. the fire will ever be burning upon the butcher-place; it will never go out. and this is the drops-of-teaching-torah of the rest-absorber: the interers of harun will near-inward it before ohyeah, before the butcher-place. and he will take of it his handful, of the flour of the rest-absorber, and of the oil thereof, and all the white-frankincense which is upon the rest-absorber, and will burn it upon the butcher-place for a resting smell, even the memorial of it, to ohyeah. and the remainder thereof will harun and his interers eat: with lit-mazat will it be eaten in the dedicated place; in the courtyard of the proto-sinaitic-script-meet-until-due-tent they will eat it. it will not be baked with leaven. i have given it to them for their portion of my fires; it is most dedicated, as is the misser, and as the faultier. all the remember-males among interers of harun will eat of it. it will be a statute world in your generations concerning the fires ohyeah: every one that toucheth them will be dedicated. and ohyeah worded to musa, saying, this is the near-inward of harun and of his interers, which they will near-inward to ohyeah in the day when he is converse-swimmer; the tenth half of an efah of fine flour for a rest-absorber perpetual, half of it in the morning, and half thereof at night. in a pan it will be did with oil; and when it is baked, thou will near-inward it in: and the baked pieces of the rest-absorber will thou near-inward for a resting smell to ohyeah. and the darkener of his interers that is converse-swimmer in his stead will do it: it is a statute world to ohyeah; it will be wholly burnt. forevery rest-absorber for the darkener will be wholly burnt: it will not be eaten. and ohyeah worded to musa, saying, word to harun and to his interers, saying, this is the drops-of-teaching-torah of the misser: in the place namethere the onup is slaughtered will the misser be slaughtered before ohyeah: it is most dedicated. the darkener that place-miss it will eat it: in the dedicated place will it be eaten, in the courtyard of the proto-sinaitic-script-meet-until-due-tent. whatsoever will touch the flesh-immersed

thereof will be dedicated: and when there is sprinkled of the blood thereof upon any garment, thou wilt wash that whereon it was sprinkled in the dedicated place. but the earthen item wherein it is sodden will be broken: and if it be sodden in a brazen item, it will be both scoured, and rinsed in water. all the remember-males among the darkener will eat thereof: it is most dedicated. and no misser, whereof any of the blood is brought into the proto-sinaitic-script-meet-until-due-tent to reconcile withal in the dedicated place, will be eaten: it will be burnt in the fire.

## 7

likewise this is the drops-of-teaching-torah of the faulter: it is most dedicated. in the place namethere they slaughter the onup will they slaughter the faulter: and the blood thereof will he sprinkle round about upon the butcher-place. and he will near-inward of it all the fat thereof; the rump, and the fat that covereth the near-inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the remainder that is on the weight-liver, with the kidneys, it will he take away: and the darkener will burn them upon the butcher-place for a fire to ohyeah: it is a faulter. every remember-male among the darkener will eat thereof: it will be eaten in the dedicated place: it is most dedicated. as the misser is, so is the faulter: there is one drops-of-teaching-torah for them: the darkener that maketh out-of-town-ment therewith will have it. and the darkener that near-inwardeth any man's onup, even the darkener will have to himself the divide-video-skin of the onup which he hath near-inwarded. and all the rest-absorber that is baked in the oven, and all that is dressed in the frying pan, and in the pan, will be the priest's that near-inwardeth it. and every rest-absorber, mix-faded with oil, and sword-parched, will all the interers of harun have, one as much as another. and this is the drops-of-teaching-torah of the butcher of completes, which he will near-inward to ohyeah. if he near-inward it for a thanks, then he will near-inward with the butcher of thanks unleavened cakes mix-faded with oil, and unleavened wafers converse-swimmer with oil, and cakes mix-faded with oil, of fine flour, fried. besides the cakes, he will near-inward for his near-inward leaven with the butcher of thanks of his completes. and of it he will near-inward one out of the complete near-inward for an high to ohyeah, and it will be the priest's that sprinkleth the blood of the completes. and the flesh-immersed of the butcher of his completes for thanks will be eaten the same day that it is near-inwarded; he will not leave any of it until the morning. but if the butcher of his near-inward be a vow, or a voluntary near-inward, it will be eaten the same day that he butchers his butcher: and on the morrow also the remainder of it will be eaten: but the remainder of the flesh-immersed of the butcher on the third day will be burnt with fire. and if any of the flesh-immersed of the butcher of his completes be eaten at all on the third day, it will not be accepted, neither will it be imputed to him that butchers it: it will be an abomination, and the self that eateth of it will bear his cloudy. and the flesh-immersed that toucheth any stained thing will not be eaten; it will be burnt with fire: and as for the flesh-immersed all that be top-bright will eat thereof. but the self that eateth of the flesh-immersed of the butcher of completes, that pertain to ohyeah, having his stainedness upon him, even that self will be cut off from his with. moreover the self that will touch any stained

thing, as the stainedness of earthing, or any stained in-them animal, or any abominable stained thing, and eat of the flesh-immersed of the butcher of completes, which pertain to ohyeah, even that self will be cut off from his with. and ohyeah worded to musa, saying, word to interers of isra'al saying, ye will eat no word of fat, of ox, or of sheep, or of goat. and the fat of the beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use: but ye will in no wise eat of it. for whosoever eateth the fat of the in-them animal, of which men near-inward a fire to ohyeah, even the self that eateth it will be cut off from his with. moreover ye will eat no manner of blood, whether it be of birds or of in-them animal, in any of your settlings. whatsoever self it be that eateth any manner of blood, even that self will be cut off from his with. and ohyeah worded to musa, saying, word to interers of isra'al saying, he that butchers the butcher of his completes to ohyeah will near-inward his near-inward to ohyeah of the butcher of his completes. his own hands will bring fires ohyeah, the fat with the breast, it will he bring, that the breast may be sieved for a sieve before ohyeah. and the darkener will burn the fat upon the butcher-place: but the breast will be harun's and his interers'. and the right shoulder will ye give to the darkener for an high of the butchers of your completes. he near-inward the interers of harun, that near-inwardeth the blood of the completes, and the fat, will have the right shoulder for his part. for the sieve breast and the high shoulder have i taken of interers of isra'al from off the butchers of their completes, and have given them to harun the darkener and to his interers by a statute world from among interers of isra'al this is the portion of the converse-swimming of harun, and of the converse-swimming of his interers, out of the near-inwards of ohyeah made by fire, in the day when he presented them to minister to ohyeah in the priest's office; which ohyeah directed to be given them of interers of isra'al in the day that he converse-swimmer them, by a statute world throughout their generations. this is the drops-of-teaching-torah of the onup, of the completeness-absorber, and of the misser, and of the faulter, and of the fullness, and of the butcher of the completes; which ohyeah directed musa in mount sinai, in the day that he directed interers of isra'al to near-inward their near-inwards to ohyeah, in the desert-wording of sinai.

## 8

and ohyeah worded to musa, saying, take harun and his interers with him, and the garments, and the converse-swimming oil, and a bull for the misser, and two rams, and a basket of lit-maz; and gather thou all the meeting together to the opening of the proto-sinaitic-script-meet-until-due-tent. and musa did as ohyeah directed him; and the assembly was gathered together to the opening of the proto-sinaitic-script-meet-until-due-tent. and musa said to the meeting, this is the word which ohyeah directed to be done. and musa near-inward harun and his interers, and washed them with water. and he gave him the coat, and girded him with the girdle, and clothed him with the robe, and put the retriever upon him, and he girded him with the accounting of the retriever, and retrieved it to him therewith. and he namethere the hastener upon him: also he namethere in the hastener the urim and the tumim. and he namethere the branch-bonnet upon his head; also upon the branch-bonnet, even upon his forehead, did he namethere the golden plate, the dedi-

cated crown; as ohyeah directed musa. and musa took the converse-swimming oil, and converse-swimmer the dwelling and all that was therein, and dedicated them. and he sprinkled thereof upon the butcher-place seven times, and converse-swimmer the butcher-place and all his items, both the bulging and his base, to dedicated them. and he poured of the converse-swimming oil upon harun's head, and converse-swimmer him, to dedicated him. and musa near-inward harun's interers, and namethere coats upon them, and girded them with girdles, and namethere bonnets upon them; as ohyeah directed musa. and he brought the bull for the misser: and harun and his interers laid their hands upon the head of the bull for the misser. and he slaughtered it; and musa took the blood, and put it upon the ray-horns of the butcher-place round about with his finger, and missed the butcher-place, and poured the blood at the bottom of the butcher-place, and dedicated it, to out-of-town upon it. and he took all the fat that was upon the near-inwards, and the remainder on the weight-liver, and the two kidneys, and their fat, and musa burned it upon the butcher-place. but the bull, and his hide, his flesh-immersed and his dung, he burnt with fire without the camp; as ohyeah directed musa. and he near-inward the ram for the onup: and harun and his interers laid their hands upon the head of the ram and he slaughtered it; and musa sprinkled the blood upon the butcher-place round about. and he chunk the ram into chunks; and musa burnt the head, and the chunks, and the fat. and he washed the near-inwards and the squat-legs in water; and musa burnt the whole ram upon the butcher-place: it was a onup for a resting smell, and a firy to ohyeah; as ohyeah directed musa. and he near-inward the other ram the ram of fullness: and harun and his interers laid their hands upon the head of the ram and he slaughtered it; and musa took of the blood of it, and put it upon the tip of harun's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. and he near-inward harun's interers, and musa 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 musa sprinkled the blood upon the butcher-place round about. and he took the fat, and the rump, and all the fat that was upon the near-inwards, and the remainder on the weight-liver, and the two kidneys, and their fat, and the right shoulder: and out of the basket of lit-mazat, that was before ohyeah, he took one unleavened cake, and a cake of oiled bread, and one wafer, and namethere them on the fat, and upon the right shoulder: and he put all upon harun's hands, and upon his interers' hands, and sieved them for a sieve before ohyeah. and musa took them from off their hands, and burnt them on the butcher-place upon the onup: they were fullness for a resting smell: it is a firy to ohyeah. and musa took the breast, and sieved it for a sieve before ohyeah: for of the ram of fullness it was musa's part; as ohyeah directed musa. and musa took of the converse-swimming oil, and of the blood which was upon the butcher-place, and sprinkled it upon harun, and upon his garments, and upon his interers, and upon his interers' garments with him; and dedicated harun, and his garments, and his interers, and his interers' garments with him. and musa said to harun and to his interers, boil the flesh-immersed at the opening of the proto-sinaitic-script-meet-until-due-tent: and there eat it with the bread that is in the basket of fullness, as i directed, saying, harun and his interers will eat it. and that which remaineth of the flesh-immersed and of the bread will ye burn with fire.

and ye will not go out of the opening of the proto-sinaitic-script-meet-until-due-tent in seven days, until the days of your fullness be at an end: for seven days will he fill you. as he hath done this day, so ohyeah hath directed to do, to out-of-town for you. therefore will ye abide at the opening of the proto-sinaitic-script-meet-until-due-tent day and night seven days, and keep the seven-charge of ohyeah, that ye die not: for so i am directed. so harun and his interers did all words which ohyeah directed by the hand of musa.

## 9

and it came to pass on the eighth day, that musa called harun and his interers, and the elders of isral and he said to harun, take thee a young calf for a misser, and a ram for a onup, sound, and near-inward them before ohyeah. and to interers of isral thou wilt word, saying, take ye a kid of the goats for a misser; and a calf and a lamb, both of the first year, sound, for a onup; also a bullock and a ram for completes, to butcher before ohyeah; and a completeness-absorber mix-faded with oil: for to day ohyeah will appear to you. and they near-inward that which musa directed before the proto-sinaitic-script-meet-until-due-tent: and all the meeting drew near and stood before ohyeah. and musa said, this is the word which ohyeah directed that ye should do: and the heavyweight of ohyeah will appear to you. and musa said to harun, go to the butcher-place, and near-inward thy misser, and thy onup, and out-of-town for thyself, and for the with: and near-inward the near-inward of the with, and out-of-town for them; as ohyeah directed. harun therefore went to the butcher-place, and slaughtered the calf of the misser, which was for himself. and the interers of harun near-inward the blood to him: and he dipped his finger in the blood, and put it upon the ray-horns of the butcher-place, and poured out the blood at the bottom of the butcher-place: but the fat, and the kidneys, and the remainder above the weight-liver of the misser, he burnt upon the butcher-place; as ohyeah directed musa. and the flesh-immersed and the hide he burnt with fire without the camp. and he slaughtered the onup; and harun's interers presented to him the blood, which he sprinkled round about upon the butcher-place. and they presented the onup to him, with the chunks thereof, and the head: and he burnt them upon the butcher-place. and he did wash the near-inwards and the squat-legs, and burnt them upon the onup on the butcher-place. and he near-inward the with's near-inward, and took the goat, which was the misser for the with, and slaughtered it, and near-inwarded it for miss as the first. and he near-inward the onup, and near-inwarded it according to the crisis. and he near-inward the rest-absorber, and took an handful thereof, and burnt it upon the butcher-place, beside the onup of the morning. he slaughtered also the bullock and the ram for a butcher of completes, which was for the with: and harun's interers presented to him the blood, which he sprinkled upon the butcher-place round about, and the fat of the bullock and of the ram the rump, and that which covereth the inwards, and the kidneys, and the remainder above the weight-liver: and they namethere the fat upon the breasts, and he burnt the fat upon the butcher-place: and the breasts and the right shoulder harun sieved for a sieve before ohyeah; as musa directed. and harun lifted up his hand toward the with, and first-pooled them, and came down from doing the misser, and the onup, and completes. and musa and

harun went into the proto-sinaitic-script-meet-until-due-tent, and came out, and first-pooled the with: and the heavyweight of ohyeah appeared to all the with. and there came a fire out from before ohyeah, and eaten upon the butcher-place the onup and the fat: which when all the with saw, they shouted, and fell on their face-turnings.

## 10

and nadab and abihu, the interers of harun, took either of them his wipe-dish, and namethere fire therein, and namethere incense thereon, and near-inwarded strange-substantial fire before ohyeah, which he directed them not. and there went out fire from ohyeah, and eaten them, and they died before ohyeah. then musa said to harun, this is it that ohyeah worded, saying, i will be dedicated in them that come nigh me, and before all the with i will be given heavyweight. and harun held his peace. and musa called mish'a'al and alzapahn, the interers of ucial the uncle of harun, and said to them, come near, carry your brethren from before the dedicated out of the camp. so they went near, and carried them in their coats out of the camp; as musa had said. and musa said to harun, and to alecer and to itamar, his interers, uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of isra'al bewail the burning which ohyeah hath kindled. and ye will not go out from the opening of the proto-sinaitic-script-meet-until-due-tent, lest ye die: for the converse-swimming oil of ohyeah is upon you. and they did according to the word of musa. and ohyeah worded to harun, saying, do not drink wine nor strong drink, thou, nor thy interers with thee, when ye go into the proto-sinaitic-script-meet-until-due-tent, lest ye die: it will be a statute world throughout your generations: and that ye may differentiate between dedicated and starting, and between stained and top-bright; and that ye may teach interers of isra'al all the statutes which ohyeah hath worded to them by the hand of musa. and musa worded to harun, and to alecer and to itamar, his interers that were left, take the rest-absorber that remaineth of fires ohyeah, and eat it without leaven beside the butcher-place: for it is most dedicated: and ye will eat it in the dedicated place, because it is thy due, and thy interers' due, of the sacrifices of ohyeah made by fire: for so i am directed. and the sieve breast and high shoulder will ye eat in a top-bright place; thou, and thy interers, and thy intera with thee: for they be thy due, and thy interers' due, which are given out of the butchers of completes of interers of isra'al the high shoulder and the sieve breast will they bring with asthe fries of the fat, to sieve it for a sieve before ohyeah; and it will be thine, and thy interers' with thee, by a statute world; as ohyeah hath directed. and musa diligently sought the goat of the misser, and, behold, it was burnt: and he was angry with alecer and itamar, the interers of harun which were left alive, saying, nametherefore have ye not eaten the misser in the dedicated place, seeing it is most dedicated, and to-or-not hath given it you to bear the cloudy of the meeting, to make out-of-town-ment for them before ohyeah? 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 harun said to musa, behold, this day have they near-inwarded their misser and their onup before ohyeah; and such words have befallen me: and if i had eaten the misser to day, should it have word-been ac-

cepted in the eyes of ohyeah? and when musa heard that, he was content.

## 11

and ohyeah worded to musa and to harun, saying to them, word to interers of isra'al saying, these are the in-them animals which ye will eat among all the in-them animals that are on the land. whatsoever splitheth the split-hoof, and is cloven-footed, and cheweth the cud, among the in-them animals, that will ye eat. nevertheless these will ye not eat of them that chew the cud, or of them that split the split-hoof: as the camel, because he cheweth the cud, but split not the split-hoof; he is stained to you. and the coney, because he cheweth the cud, but split not the split-hoof; he is stained to you. and the hare, because he cheweth the cud, but split not the split-hoof; he is stained to you. and the swine, though he split the split-hoof, and be cloven-footed, yet he cheweth not the cud; he is stained to you. of their flesh-immersed will ye not eat, and their carcass will ye not touch; they are stained to you. these will ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them will ye eat. and all that have not fins and scales in the seas, and in the rivers, of all that swarm in the waters, and of any living self which is in the waters, they will be an abomination to you: they will be even an abomination to you; ye will not eat of their flesh-immersed but ye will have their carcasses in abomination. whatsoever hath no fins nor scales in the waters, that will be an abomination to you. and these are they which ye will have in abomination among the birds; they will not be eaten, they are an abomination: the eagle, and the vulture, and the ospray, and the vulture, and the kite after his kind; every raven after his kind; and the daughter-of-dove, and the night hawk, and the cuckoo, and the hawk after his kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after her kind, and the lapwing, and the bat. all birds that swarm, going upon all four, will be an abomination to you. yet these may ye eat of every flying swarm-insect that goeth upon all four, which have squat-legs on their feet, to leap withal upon the land; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. but all other flying swarm-insects, which have four feet, will be an abomination to 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 in-them animal which split the split-hoof, and is not cloven-footed, nor cheweth the cud, are stained to you: every one that toucheth them will be stained. and whatsoever goeth upon his paws, among all manner of animals that go on all four, those are stained to 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 to you. these also will be stained to you among the swarm-insects that swarm upon the land; the weasel, and the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole. these are stained to you among all that swarm: whosoever doth touch them, when they be dead, will be stained until the even. and upon whatsoever any of them, when

they are dead, doth fall, it will be stained; whether it be any item of wood, or raiment, or divide-video-skin, or sack, whatsoever item it be, wherein any work is done, it must be put into water, and it will be stained until the even; so it will be top-brightend. and every earthen item, whereinto any of them falleth, whatsoever is in it will be stained; and ye will break it. of all meat which may be eaten, that on which such water cometh will be stained: and all drink that may be drunk in every such item will be stained. and every thing whereupon any part of their carcass falleth will be stained; whether it be oven, or ranges for pots, they will be broken down: for they are stained and will be stained to you. nevertheless a fountain or pit, wherein there is plenty of water, will be top-bright: but that which toucheth their carcass will be stained. and if any part of their carcass fall upon any sowing seed which is to be sown, it will be top-bright. but if any water be put upon the seed, and any part of their carcass fall thereon, it will be stained to you, and if any in-them animal, 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 swarm-insect that swarmeth upon the land will be an abomination; it will not be eaten. whatsoever goeth upon the belly, and whatsoever goeth upon all four, or whatsoever hath more feet among all swarm-insects that swarm upon the land, them ye will not eat; for they are an abomination. ye will not make yourselves abominable with any creeping self that swarmeth, neither will ye make yourselves stained with them, that ye should be ceased thereby. for i am ohyeah your to-or-not: ye will therefore dedicated yourselves, and ye will be dedicated; for i am dedicated: neither will ye cease yourselves with any manner of creeping self that swarmeth upon the land. for i am ohyeah that bringeth you up out of the land of egypt, to be your to-or-not: ye will therefore be dedicated, for i am dedicated. this is the drops-of-teaching-torah of the in-them animals, and of the birds, and of every living self that moveth in the waters, and of every self that creepeth upon the land: to differentiate between the stained and the top-bright, and between the animal that may be eaten and the animal that may not be eaten.

## 12

and ohyeah worded to musa, saying, word to interers of isral' saying, if a woman have bright-conceived seed, and born a man interer: then she will be stained seven days; according to the days of the separation for her infirmity will she be stained. and in the eighth day the flesh-immersed of his foreskin will be write-circumcised. and she will then continue in the blood of her top-brightening three and thirty days; she will touch no dedicated thing, nor come into the dedicated, until the days of her top-brightening be fulfilled. but if she bear a maid child, then she will be stained two seven-weeks, as in her separation: and she will continue in the blood of her top-brightening sixty and six days. and when the days of her top-brightening are fulfilled, for a interer or for a house-daughter she will bring a lamb of the first year for a onup, and a young dove, or a explore-turtle-dove, for a misser, to the opening of the proto-sinaitic-script-meet-until-due-tent, to the darkener who will near-inward it before ohyeah, and out-of-town for her; and she will be out-of-towned from the issue of her

blood. this is the drops-of-teaching-torah for her that hath born a remember-male or a pierced-female, and if she be not able to bring a lamb, then she will bring two turtles, or two interers of doves; the one for the onup, and the other for a misser: and the darkener will out-of-town for her, and she will be top-bright.

## 13

and ohyeah worded to musa and harun, saying, when a earthing will have in the divide-video-skin of his flesh-immersed a bear-rising, a scab, or bright spot, and it be in the divide-video-skin of his flesh-immersed like the neganegaplague of narrow-waspishness; then he will be brought to harun the darkener or to one of his interers the darkener: and the darkener will look on the touch in the divide-video-skin of the flesh-immersed and when the eir in the touch is turned white, and the touch in sight be deeper than the divide-video-skin of his flesh-immersed it is a touch of narrow-waspishness: and the darkener will look on him, and pronounce him stained. if the bright spot be white in the divide-video-skin of his flesh-immersed and in sight be not deeper than the divide-video-skin, and the eir thereof be not turned white; then the darkener will shut up him that hath the touch seven days: and the darkener will look on him the seventh day: and, behold, if the touch in his eyes be at a standstay, and the touch spread not in the divide-video-skin; then the darkener will shut him up seven days more: and the darkener will look on him again the seventh day: and, behold, if the touch be somewhat dark, and the touch spread not in the divide-video-skin, the darkener will pronounce him top-bright: it is but a scab: and he will wash his clothes, and be top-bright. but if the scab spread much abroad in the divide-video-skin, after that he hath been seen of the darkener for his top-brightsing, he will be seen of the darkener again. and if the darkener see that, behold, the scab spreadeth in the divide-video-skin, then the darkener will stained him: it is a narrow-waspishness. when the touch of narrow-waspishness is in a earthing, then he will be brought to the darkener and the darkener will see him: and, behold, if the bear-rising be white in the divide-video-skin, and it have turned the eir white, and there be quick raw flesh-immersed in the bear-rising; it is an old narrow-waspishness in the divide-video-skin of his flesh-immersed and the darkener will stained him, and will not shut him up: for he is stained. and if a narrow-waspishness break out abroad in the divide-video-skin, and the narrow-waspishness cover all the divide-video-skin of him that hath the touch from his head even to his foot, wheresoever the darkener looketh; then the darkener will consider: and, behold, if the narrow-waspishness have covered all his flesh-immersed he will pronounce him top-bright that hath the touch: it is all turned white: he is top-bright. but when raw flesh-immersed appeareth in him, he will be stained. and the darkener will see the raw flesh-immersed and pronounce him to be stained: for the raw flesh-immersed is stained: it is a narrow-waspishness. or if the raw flesh-immersed turn again, and be changed to white, he will come to the darkener and the darkener will see him: and, behold, if the touch be turned into white; then the darkener will pronounce him top-bright that hath the touch: he is top-bright. the flesh-immersed also, in which, in the skin thereof, was a boil, and is healed, and in the place of the boil there be a white standing up, or a bright spot, white, and somewhat reddish, and it be showed to the dark-



ener and if, when the darkener seeth it, behold, it be in sight lower than the divide-video-skin, and the eir thereof be turned white; the darkener will stained him: it is a touch of narrow-waspishness broken out of the boil. but if the darkener look on it, and, behold, there be no white eirs therein, and if it be not lower than the divide-video-skin, but be somewhat dark; then the darkener will shut him up seven days: and if it spread much abroad in the divide-video-skin, then the darkener will stained him: it is a touch. but if the bright spot standstay in his place, and spread not, it is a burning boil; and the darkener will pronounce him top-bright. or if there be any flesh-immersed in the skin whereof there is a hot burning, and the quick flesh-immersed that burneth have a white bright spot, somewhat reddish, or white; then the darkener will look upon it: and, behold, if the eir in the bright spot be turned white, and it be in sight deeper than the divide-video-skin; it is a narrow-waspishness broken out of the burning: wherefore the darkener will stained him: it is the touch of narrow-waspishness. but if the darkener look on it, and, behold, there be no white eir in the bright spot, and it be no lower than the other divide-video-skin, but be somewhat dark; then the darkener will shut him up seven days: and the darkener will look upon him the seventh day: and if it be spread seven-much abroad in the divide-video-skin, then the darkener will stained him: it is the touch of narrow-waspishness. and if the bright spot standstay in his place, and spread not in the divide-video-skin, but it be somewhat dark; it is a bearing of the burning, and the darkener will pronounce him top-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 will see the touch: and, behold, if it be in sight deeper than the divide-video-skin; and there be in it a yellow thin eir; then the darkener will stained him: it is a dry scall, even a narrow-waspishness upon the head or beard. and if the darkener look on the touch of the scall, and, behold, it be not in sight deeper than the divide-video-skin, and that there is no black eir in it; then the darkener will shut up him that hath the touch of the scall seven days: and in the seventh day the darkener will look on the touch: and, behold, if the scall spread not, and there be in it no yellow eir, and the scall be not in sight deeper than the divide-video-skin; he will be shaven, but the scall will he not shave; and the darkener will shut up him that hath the scall seven days more: and in the seventh day the darkener will look on the scall: and, behold, if the scall be not spread in the divide-video-skin, nor be in sight deeper than the divide-video-skin; then the darkener will pronounce him top-bright: and he will wash his clothes, and be top-bright. but if the scall spread much in the divide-video-skin after his top-brighting; then the darkener will look on him: and, behold, if the scall be spread in the divide-video-skin, the darkener will not seek for yellow eir; he is stained. but if the scall be in his eyes at a standstay, and that there is black eir grown up therein; the scall is healed, he is top-bright: and the darkener will pronounce him top-bright. if a man also or a woman have in the divide-video-skin of their flesh-immersed bright spots, even white bright spots; then the darkener will look: and, behold, if the bright spots in the divide-video-skin of their flesh-immersed be darkish white; it is a freckled spot that growth in the divide-video-skin; he is top-bright. and the man whose eir is fallen off his head, he is bald; yet is he top-bright. and he that hath his eir fallen off from the part of his head toward his face-turnings,

he is forehead bald: yet is he top-bright. and if there be in the baldness, or thigh, a white reddish touch; it is a narrow-waspishness sprung up in his baldness, or his thigh. then the darkener will look upon it: and, behold, if the bear-rising of the touch be white reddish in his baldness, or in his thigh, as the narrow-waspishness appeareth in the divide-video-skin of the flesh-immersed he is a narrow-waspish man, he is stained: the darkener will pronounce him utterly stained; his touch is in his head. and the narrow-waspish in whom the touch is, his clothes will be rent, and his head bare, and he will put a covering upon his upper lip, and will read-call, 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 settlement be. the garment also that the touch of narrow-waspishness is in, whether it be a woollen garment, or a linen garment; whether it be in the warp, or woof; of linen, or of woollen; whether in a divide-video-skin, or in any thing made of divide-video-skin; and if the touch be greenish or reddish in the garment, or in the divide-video-skin, either in the warp, or in the woof, or in any item of divide-video-skin; it is a touch of narrow-waspishness, and will be showed to the darkener and the darkener 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 divide-video-skin, or in any work that is did of divide-video-skin; the touch is a fretting narrow-waspishness; it is stained. he will therefore burn that garment, whether warp or woof, in woollen or in linen, or any item of divide-video-skin, wherein the touch is: for it is a fretting narrow-waspishness; it will be burnt in the fire. and if the darkener will look, and, behold, the touch be not spread in the garment, either in the warp, or in the woof, or in any item of divide-video-skin; then the darkener will direct that they wash the thing wherein the touch is, and he will shut it up seven days more: and the darkener 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 will burn it in the fire; it is fret inward, whether it be bare within or without. and if the darkener 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 divide-video-skin, or out of the warp, or out of the woof: and if it appear still in the garment, either in the warp, or in the woof, or in any item of divide-video-skin; it is a spreading touch: thou will burn that wherein the touch is with fire. and the garment, either warp, or woof, or whatsoever item of divide-video-skin it be, which thou will wash, if the touch be departed from them, then it will be washed the second time, and will be top-bright. this is the drops-of-teaching-torah of the touch of narrow-waspishness in a garment of woollen or linen, either in the warp, or woof, or any item of divide-video-skins, to pronounce it top-bright, or to pronounce it stained.

## 14

and ohyeah worded to musa, saying, this will be the drops-of-teaching-torah of the narrow-waspish in the day of his top-brighting: he will be brought to the darkener and the darkener will go forth out of the camp; and the darkener will look, and, behold, if the touch of narrow-waspishness be healed in the narrow-waspish; then will the darkener direct to take for him that is to be top-brightend two birds alive and top-

bright, and cedar wood, and two caterpillars, and hyssop: and the darkener will direct that one of the birds be slaughtered in an earthen item over living water: as for the living bird, he will take it, and the cedar wood, and the two caterpillars, and the hyssop, and will dip them and the living bird in the blood of the bird that was slaughtered over the living water: and he will sprinkle upon him that is to be top-brightend from the narrow-waspishness seven times, and will pronounce him top-bright, and will let the living bird loose into the open field. and he that is to be top-brightend will wash his clothes, and shave off all his eir, and wash himself in water, that he may be top-bright: and after that he will come into the camp, and will tarry abroad out of his camp seven days. but it will be on the seventh day, that he will shave all his eir off his head and his beard and his eyebrows, even all his eir he will shave off: and he will wash his clothes, also he will wash his flesh-immersed in water, and he will be top-bright. and on the eighth day he will take two he lambs sound, and one ewe lamb of the first year sound, and three tenth dos of fine flour for a rest-absorber, mix-faded with oil, and one log of oil. and the darkener that maketh him top-bright will standstay the man that is to be made top-bright, and those things, before ohyeah, at the opening of the proto-sinaitic-script-meet-until-due-tent: and the darkener will take one he lamb, and near-inward him for a faultler, and the log of oil, and sieve them for a sieve before ohyeah: and he will slay the lamb in the place namethere he will slaughter the misser and the onup, in the dedicated place: for as the misser is the priest's, so is the faultler: it is most dedicated: and the darkener will take some of the blood of the faultler, and the darkener will namethere it upon the tip of the right ear of him that is to be top-brightend, and upon the thumb of his right hand, and upon the great toe of his right foot: and the darkener will take some of the log of oil, and pour it into the palm of his own left hand: and the darkener will dip his right finger in the oil that is in his left hand, and will sprinkle of the oil with his finger seven times before ohyeah: and of the remainder of the oil that is in his hand will the darkener namethere upon the tip of the right ear of him that is to be top-brightend, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the faultler: and the remnant of the oil that is in the priest's hand he will pour upon the head of him that is to be out-of-towned: and the darkener will out-of-town for him before ohyeah. and the darkener will do the misser, and out-of-town for him that is to be out-of-towned from his stainedness; and afterward he will slaughter the onup: and the darkener will onup the onup and the rest-absorber upon the butcher-place: and the darkener will out-of-town for him, and he will be top-bright. and if he be poor, and cannot get so much; then he will take one lamb for a faultler to be sieved, to out-of-town for him, and one tenth do of fine flour mix-faded with oil for a rest-absorber, and a log of oil; and two explore-turtledoves, or two interers of doves, such as he is able to get; and the one will be a misser, and the other a onup. and he will bring them on the eighth day for his top-brightsing to the darkener to the opening of the proto-sinaitic-script-meet-until-due-tent, before ohyeah. and the darkener will take the lamb of the faultler, and the log of oil, and the darkener will sieve them for a sieve before ohyeah: and he will slaughter the lamb of the faultler, and the darkener will take some of the blood of the faultler, and namethere it upon the tip of the right ear of him that

is to be top-brightend, and upon the thumb of his right hand, and upon the great toe of his right foot: and the darkener will pour of the oil into the palm of his own left hand: and the darkener will sprinkle with his right finger some of the oil that is in his left hand seven times before ohyeah: and the darkener will namethere of the oil that is in his hand upon the tip of the right ear of him that is to be top-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 faultler: and the rest of the oil that is in the priest's hand he will namethere upon the head of him that is to be out-of-towned, to out-of-town for him before ohyeah. and he will do the one of the explore-turtledoves, or of interers of doves, such as he can get; even such as he is able to get, the one for a misser, and the other for a onup, with the rest-absorber: and the darkener will out-of-town for him that is to be out-of-towned before ohyeah. this is the drops-of-teaching-torah of him in whom is the touch of narrow-waspishness, whose hand is not able to get that which pertaineth to his top-brightsing. and ohyeah worded to musa and to harun, saying, when ye be come into the land of kanaan which i give to you for a holding, and i put the touch of narrow-waspishness in a house of the land of your holding; and he that owneth the house will come and tell the darkener saying, it seemeth to me there is as it were a touch in the house: then the darkener will direct that they empty the house, before the darkener go into it to see the touch, that all that is in the house be not made stained: and afterward the darkener will go in to see the house: and he will look on the touch, and, behold, if the touch be in the walls of the house with hollow streaks, greenish or reddish, which in sight are lower than the wall; then the darkener will go out of the house to the opening of the house, and shut up the house seven days: and the darkener 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 will direct that they take away the stones in which the touch is, and they will cast them into an stained place without the city: and he will cause the house to be scraped within round about, and they will pour out the dust that they scrape off without the city into an stained place: and they will take other stones, and put them in the place of those stones; and he will take other mortar, and will plaster the house. and if the touch come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered; then the darkener will come and look, and, behold, if the touch be spread in the house, it is a fretting narrow-waspishness in the house; it is stained. and he will break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he will carry them forth out of the city into an stained place. moreover he that goeth into the house all the while that it is shut up will be stained until the even. and he that lieth in the house will wash his clothes; and he that eateth in the house will wash his clothes. and if the darkener will come in, and look upon it, and, behold, the touch hath not spread in the house, after the house was plastered: then the darkener will pronounce the house top-bright, because the touch is healed. and he will take to miss-cleanse the house two birds, and cedar wood, and two caterpillars, and hyssop: and he will slaughter the one of the birds in an earthen item over living water: and he will take the cedar wood, and the hyssop, and the two caterpillars, and the living bird, and dip them in the blood of the slain bird, and in the living water, and sprinkle the

house seven times: and he will miss-cleanse the house with the blood of the bird, and with the living water, and with the living bird, and with the cedar wood, and with the hyssop, and with the two caterpillars: but he will send the living bird out of the city into the open fields, and out-of-town for the house: and it will be top-bright: this is the drops-of-teaching-torah for all manner of touch of narrow-waspishness, and scall, and for the narrow-waspishness of a garment, and of a house, and for a bear-rising, and for a scab, and for a bright spot: to teach when it is stained, and when it is top-bright: this is the drops-of-teaching-torah of narrow-waspishness.

## 15

and ohyeah worded to musa and to harun, saying, word to interers of isra'al and say to them, when any man hath a running issue out of his flesh-immersed on word of his issue he is stained. and this will be his stainedness in his issue: whether his flesh-immersed run with his issue, or his flesh-immersed be stopped from his issue, it is his stainedness. every bed, whereon he lieth that hath the issue, is stained: and every item, whereon he sitteth, will be stained. and whosoever toucheth his bed will wash his clothes, and bathe himself in water, and be stained until the even. and he that sitteth on any item whereon he sat that hath the issue will wash his clothes, and bathe himself in water, and be stained until the even. and he that toucheth the flesh-immersed of him that hath the issue will wash his clothes, and bathe himself in water, and be stained until the even. and if he that hath the issue spit upon him that is top-bright; then he will wash his clothes, and bathe himself in water, and be stained until the even. and what saddle soever he rideth upon that hath the issue will be stained. and whosoever toucheth any item that was under him will be stained until the even: and he that beareth any of those things will wash his clothes, and 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 bathe himself in water, and be stained until the even. and the item of earth, that he toucheth which hath the issue, will be broken: and every item of wood will be rinsed in water. and when he that hath an issue is top-brightend of his issue; then he will number to himself seven days for his top-brightsing, and wash his clothes, and bathe his flesh-immersed in living water, and will be top-bright. and on the eighth day he will take to him two explore-turtledoves, or two interers of doves, and come before ohyeah to the opening of the proto-sinaitic-script-meet-until-due-tent, and give them to the darkener and the darkener will do them, the one for a misser, and the other for a onup; and the darkener will out-of-town for him before ohyeah for his issue. and if any man's seed of copulation go out from him, then he will wash all his flesh-immersed in water, and be stained until the even. and every garment, and every divide-video-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 bathe themselves in water, and be stained until the even. and if a woman have an issue, and her issue in her flesh-immersed be blood, she will be put apart seven days: and whosoever toucheth her will be stained until the even. and every thing that she lieth upon in her separation will be stained: every thing also that she sitteth upon will

be stained. and whosoever toucheth her bed will wash his clothes, and bathe himself in water, and be stained until the even. and whosoever toucheth any thing that she sat upon will wash his clothes, and bathe himself in water, and be stained until the even. and if it be on her bed, or on any item whereon she sitteth, when he toucheth it, he will be stained until the even. and if any man lie with her at all, and her flowers be upon him, he will be stained seven days; and all the bed whereon he lieth will be stained. and if a woman have an issue of her blood many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her stainedness will be as the days of her separation: she will be stained. every bed whereon she lieth all the days of her issue will be to her as the bed of her separation: and whatsoever item she sitteth upon will be stained, as the stainedness of her separation. and whosoever toucheth those things will be stained, and will wash his clothes, and bathe himself in water, and be stained until the even. but if she be top-brightend of her issue, then she will number to herself seven days, and after that she will be top-bright. and on the eighth day she will take to her two turtles, or two interers of doves, and bring them to the darkener to the opening of the proto-sinaitic-script-meet-until-due-tent. and the darkener will do the one for a misser, and the other for a onup; and the darkener will out-of-town for her before ohyeah for the issue of her stainedness. thus will ye separate interers of isra'al from their stainedness; that they die not in their stainedness, when they cease my dwelling that is among them. this is the drops-of-teaching-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.

## 16

and ohyeah worded to musa after the death of the two interers of harun, when they near-inwarded before ohyeah, and died; and ohyeah said to musa, word to harun thy brother, that he come not at all times into the dedicated place within the breaker before the out-of-townment, which is upon the gather-cabinet; that he die not: for i will appear in the cloud upon the out-of-townment. thus will harun come into the dedicated place: with a bull interer of cattle for a misser, and a ram for a onup. he will namethere on the dedicated linen coat, and he will have the linen trousers upon his flesh-immersed and will be girded with a linen girdle, and with the linen branch-bonnet will he be attired: these are dedicated garments; therefore will he wash his flesh-immersed in water, and so namethere them on. and he will take of the meeting of interers of isra'al two kids of the goats for a misser, and one ram for a onup. and harun will near-inward his bull of the misser, which is for himself, and out-of-town for himself, and for his house. and he will take the two goats, and standstay them before ohyeah at the opening of the proto-sinaitic-script-meet-until-due-tent. and harun will cast lots upon the two goats; one lot for ohyeah, and the other lot for the vanish-goat-ecacel. and harun will near-inward the goat upon which ohyeah's lot fell, and near-inward him for a misser. but the goat, on which the lot fell to be the vanish-goat-ecacel, will be standstayd alive before ohyeah, to out-of-town with him, and to send him for a vanish-goat-ecacel into the desert-wording. and harun will near-inward the bull

of the misser, which is for himself, and will out-of-town for himself, and for his house, and will slaughter the bull of the misser which is for himself: and he will take a wipe-dish full of burning coals of fire from off the butcher-place before ohyeah, 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 ohyeah, that the cloud of the incense may cover the out-of-townment that is upon the witness, that he die not: and he will take of the blood of the bull, and sprinkle it with his finger upon the out-of-townment eastward; and before the out-of-townment will he sprinkle of the blood with his finger seven times. then will he slaughter the goat of the misser, that is for the with, and bring his blood within the breaker, and do with that blood as he did with the blood of the bull, and sprinkle it upon the out-of-townment, and before the out-of-townment: and he will out-of-town for the dedicated place, on word of the stainedness of interers of isra'al and on word of their go-beyonds in all their misses: and so will he do for the proto-sinaitic-script-meet-until-due-tent, that remaineth among them in the midst of their stainedness. and there will be no earthing in the proto-sinaitic-script-meet-until-due-tent when he goeth in to out-of-town in the dedicated place, until he come out, and have made an out-of-townment for himself, and for his household, and for all the assembly of isra'al and he will go out to the butcher-place that is before ohyeah, and out-of-town for it; and will take of the blood of the bull, and of the blood of the goat, and put it upon the ray-horns of the butcher-place round about. and he will sprinkle of the blood upon it with his finger seven times, and top-brighten it, and dedicated it from the stainedness of interers of isra'al and when he did an end of out-of-towning the dedicated place, and the proto-sinaitic-script-meet-until-due-tent, and the butcher-place, he will near-inward the live goat: and harun will lay both his hands upon the head of the live goat, and confess over him all the cloudies of interers of isra'al and all their go-beyonds in all their misses, putting them upon the head of the goat, and will send him away by the hand of a fit man into the desert-wording: and the goat will bear upon him all their cloudies to cut-off land: and he will send the goat in the desert-wording. and harun will come into the proto-sinaitic-script-meet-until-due-tent, and will namethere off the linen garments, which he namethere on when he went into the dedicated place, and will leave them there: and he will wash his flesh-immersed with water in the dedicated place, and put on his garments, and come forth, and onup his onup, and the onup of the with, and out-of-town for himself, and for the with. and the fat of the misser will he burn upon the butcher-place. and he that send the goat for the vanish-goat-eacel will wash his clothes, and bathe his flesh-immersed in water, and afterward come into the camp. and the bull for the misser, and the goat for the misser, whose blood was brought in to make out-of-townment in the dedicated place, will one carry forth without the camp; and they will burn in the fire their skins, and their flesh-immersed and their dung. and he that burneth them will wash his clothes, and bathe his flesh-immersed in water, and afterward he will come into the camp. and this will be a statute world to you: that in the seventh month, on the tenth day of the month, ye will pauper your selfs, 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 out-of-town for you, to top-brighten you, that ye may be top-bright

from all your misses before ohyeah. it will be a settles of settle to you, and ye will pauper your selfs, by a statute world. and the darkener whom he will converse-swim, and whom he will fill to darkener in his father's stead, will make the out-of-townment, and will put on the linen clothes, even the dedicated garments: and he will out-of-town for the dedicated dedicated, and he will out-of-town for the proto-sinaitic-script-meet-until-due-tent, and for the butcher-place, and he will out-of-town for the darkener, and for all the with of the assembly. and this will be a world statute to you, to out-of-town for interers of isra'al for all their misses once a year. and he did as ohyeah directed musa.

## 17

and ohyeah worded to musa, saying, word to harun, and to his interers, and to all interers of isra'al and say to them; this is the word which ohyeah hath directed, saying, what man soever there be of the house of isra'al that slaughtereth an ox, or lamb, or goat, in the camp, or that slaughtereth it out of the camp, and near-inwardeth it not to the opening of the proto-sinaitic-script-meet-until-due-tent, to near-inward a near-inward to ohyeah before the dwelling of ohyeah; blood will be imputed to that man; he hath shed blood; and that man will be cut off from his with: to the end that interers of isra'al may bring their butchers, which they butcher in the open field, even that they may bring them to ohyeah, to the opening of the proto-sinaitic-script-meet-until-due-tent, to the darkener and butcher them for butchered complete to ohyeah. and the darkener will sprinkle the blood upon the butcher-place of ohyeah at the opening of the proto-sinaitic-script-meet-until-due-tent, and burn the fat for a resting smell to ohyeah. and they will no more butcher their butchers to devils, after whom they have gone a feeding-whoring. this will be a statute world to them throughout their generations. and thou will say to them, whatsoever man there be of the house of isra'al or of the strangers which sojourn among you, that onupeth a onup or butcher, and bringeth it not to the opening of the proto-sinaitic-script-meet-until-due-tent, to do it to ohyeah; even that man will be cut off from his with. and whatsoever man there be of the house of isra'al or of the strangers that sojourn near-inward you, that eateth any manner of blood; i will even set my face-turnings against that self that eateth blood, and will cut him off from near-inward his with. for the self of the flesh-immersed is in the blood: and i have given it to you upon the butcher-place to out-of-town for your selfs: for it is the blood that maketh an out-of-townment for the self. therefore i said to interers of isra'al no self of you will eat blood, neither will any stranger that sojourneth among you eat blood. and whatsoever man there be of interers of isra'al or of the strangers that sojourn among you, which hunteth and catcheth any animal or birds that may be eaten; he will even pour out the blood thereof, and cover it with dust. for it is the self of all flesh-immersed the blood of it is for the self thereof: therefore i said to interers of isra'al ye will eat the blood of no manner of flesh-immersed for the self of all flesh-immersed is the blood thereof: whosoever eateth it will be cut off. and every self that eateth that which died of itself, or that which was torn with beasts, whether it be one of your own country, or a stranger, he will both wash his clothes, and bathe himself in water, and be stained until the even: then will he be top-bright. but if he wash them not, nor bathe his flesh-immersed

then he will bear his cloudy.

## 18

and ohyeah worded to musa, saying, word to interers of isra'al and say to them, i am ohyeah your to-or-not. after the doings of the land of egypt, nametherein ye settled, will ye not do: and after the doings of the land of kanaan there i bring you, will ye not do: neither will ye walk in their ordinances. ye will do my crises, and keep mine crissis, to walk therein: i am ohyeah your to-or-not. ye will therefore keep my statutes, and my crises: which if a earthling do, he will live in them: i am ohyeah. none of you will approach to any that is near of kin to him, to uncover their nakedness: i am ohyeah. the skin-nakedness of thy father, or the skin-nakedness of thy mother, will thou not uncover: she is thy mother; no uncover her skin-nakedness. the skin-nakedness of thy father's woman will thou not uncover: it is thy father's skin-nakedness. the skin-nakedness of thy sister, the house-daughter of thy father, or house-daughter of thy mother, whether she be born at home, or born abroad, even their skin-nakedness no uncover. the skin-nakedness of thy son's house-daughter or of thy daughter's house-daughter even their skin-nakedness no uncover: for theirs is thine own skin-nakedness. the skin-nakedness of thy father's woman's house-daughter begotten of thy father, she is thy sister, no uncover her skin-nakedness. no uncover the skin-nakedness of thy father's sister: she is thy father's near kinswoman. no uncover the skin-nakedness of thy mother's sister: for she is thy mother's near kinswoman. no uncover the skin-nakedness of thy father's brother, no approach to his woman: she is thine aunt. no uncover the skin-nakedness of thy daughter in law: she is thy son's woman; no uncover her skin-nakedness. no uncover the skin-nakedness of thy brother's woman: it is thy brother's skin-nakedness. no uncover the skin-nakedness of a woman and her house-daughter neither will thou take her son's house-daughter or her daughter's house-daughter to uncover her skin-nakedness; for they are her near kinswomen: it is incest. neither will thou take a woman to her sister, to vex her, to uncover her skin-nakedness, beside the other in her life time. also no approach to a woman to uncover her skin-nakedness, as long as she is put apart for her skin-nakedness. moreover no lie carnally with thy in-sight's woman, to cease thyself with her. and no let any of thy seed cross through the fire to molech, neither will thou slay the namethere of thy to-or-not: i am ohyeah. no lie with mankind, as with womankind: it is taboo. neither will thou lie with any in-them animal to cease thyself therewith: neither will any woman stand before a in-them animal to lie down thereto: it is confusion. cease not ye yourselves in any of these things: for in all these the nations are ceased which i cast out before you: and the land is ceased: therefore i do visit the cloudy thereof upon it, and the land itself vomiteth out her settlers. ye will therefore keep my statutes and my crises, and will not commit any of these taboos; neither any of your own nation, nor any stranger that sojourneth among you: (for all these taboos have the men of the land done, which were before you, and the land is ceased;) that the land spue not you out also, when ye cease it, as it spued out the nations that were before you. for whosoever will commit any of these taboos, even the selfs that commit them will be cut off from near-inward their with. therefore will ye keep mine ordinance, that ye commit not any one of these taboo im-

itate-statutes, which were committed before you, and that ye cease not yourselves therein: i am ohyeah your to-or-not.

## 19

and ohyeah worded to musa, saying, word to all the meeting of interers of isra'al and say to them, ye will be dedicated: for i ohyeah your to-or-not am dedicated. ye will respect every man his mother, and his father, and keep my settless: i am ohyeah your to-or-not. turn ye not to ideal-idols, nor do to yourselves screen to-or-not: i am ohyeah your to-or-not. and if ye butcher a butcher of completes to ohyeah, ye will offer it at your own will. it will be eaten the same day ye butcher 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 slay-eateth it will bear his cloudy, because he hath slayed the dedicated thing of ohyeah: and that self will be cut off from his with. and when ye reap the harvest of your land, no wholly reap the corners of thy field, neither will thou gather the gleanings of thy harvest. and no glean thy vineyard, neither will thou gather every grape of thy vineyard; thou will leave them for the poor and stranger: i am ohyeah your to-or-not. ye will not steal, neither deal falsely, neither lie one to another. and ye will not seven-swear by my namethere falsely, neither will thou slay the namethere of thy to-or-not: i am ohyeah. no defraud thy in-sight, neither rob him: the wages of the achiever that is hired will not abide with thee all night until the morning, no curse-lighten the deaf, nor put a stumbling-block before the skin-blind, but will respect thy to-or-not: i am ohyeah. ye will do no unrighteousness in crisis no respect the person of the poor, nor honor the person of the mighty: but in being right will thou critic thy neighbor. no go up and down gossiping among thy with: neither will thou stand against the blood of thy in-sight; i am ohyeah. no hate thy brother in thine heart: thou will in any wise reprove thy neighbor, and not suffer miss upon him. no stand up, nor bear any grudge against interers of thy with, but thou will love thy in-sight as thyself: i am ohyeah. ye will keep my statutes. no let thy cattle gender with a diverse kind: no 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 retrieved, 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 fault to ohyeah, to the opening of the proto-sinaitic-script-meet-until-due-tent, even a ram for a fault. and the darkener will out-of-town for him with the ram of the fault before ohyeah for his fault which he hath done: and the fault which he hath done will be out-of-towned him. and when ye will come into the land, and will have planted all manner of trees for eat-food, then ye will count the fruit thereof as foreskinned: three years will it be as foreskinned to you: it will not be eaten of. but in the fourth year all the fruit thereof will be dedicated to cheer ohyeah withal. and in the fifth year will ye eat of the fruit thereof, that it may yield to you the increase thereof: i am ohyeah your to-or-not. ye will not eat any thing with the blood: neither will ye use enchantment, nor observe times. ye will not round the corners of your heads, neither will thou swim-corrupt the corners of thy beard. ye will not make any cuttings in your flesh-immersed for the dead,

nor print any marks upon you: i am ohyeah. do not slay thy house-daughter to cause her to be a whore; lest the land fall to feed-whoredom, and the land become full of incest. ye will keep my settless, and reverence my dedicated: i am ohyeah. regard not them that have familiar breathwinds, neither seek after wizards, to be ceased by them: i am ohyeah your to-or-not. thou will stand up before the hoary head, and honor the face-turnings of the old man, and respect thy to-or-not: i am ohyeah. and if a stranger sojourn with thee in your land, ye will not cheat him. but the stranger that dwelleth with you will be to you as one born among you, and thou will love him as thyself; for ye were strangers in the land of egypt: i am ohyeah your to-or-not. ye will do no unrighteousness in crisis in meteyard, in weight, or in crisis. right balances, right weights, a right efah, and a right here-hin will ye have: i am ohyeah your to-or-not, which brought you out of the land of egypt. therefore will ye keep all my statutes, and all my crises, and do them: i am ohyeah.

## 20

and ohyeah worded to musa, saying, again, thou will say to interers of isra'el whosoever he be of interers of isra'el or of the strangers that sojourn in isra'el that giveth any of his seed to molech; he will surely be put to death: the with of the land will stone him with stones. and i will namethere my face-turnings against that man, and will cut him off from near-inward his with; because he hath given of his seed to molech, to cease my dedicated, and to slay my dedicated namethere. and if the with of the land do any ways hide their eyes from the man, when he giveth of his seed to molech, and kill him not: then i will namethere my face-turnings against that man, and against his family, and will cut him off, and all that go a feeding-whoring after him, to prostitute with molech, from near-inward their with. and the self that turneth after such as have familiar breathwinds, and after wizards, to go a feeding-whoring after them, i will even set my face-turnings against that self, and will cut him off from near-inward his with. dedicated yourselves therefore, and be ye dedicated: for i am ohyeah your to-or-not. and ye will keep my statutes, and do them: i am ohyeah which dedicated you. forevery one that curse-lightenth his father or his mother will be deadly put to death: he hath curse-lightend his father or his mother; his blood will be upon him. and the man that committeth adultery with his insight man's woman, even he that committeth adultery with his in-sight'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 skin-nakedness: both of them will surely be put to death; their blood will be upon them. and if a man lie with his daughter in law, both of them will surely be put to death: they have wrought confusion; their blood will be upon them. if a man also lie with mankind, as he lieth with a woman, both of them have committed an taboo: 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 incest: they will be burnt with fire, both he and they; that there be no incest among you. and if a man lie with a in-them animal, he will surely be put to death: and ye will kill the in-them animal. and if a woman approach to any in-them animal, and lie down thereto, thou will kill the woman, and the in-them animal: they will surely be put to death; their blood will be upon them. and if a man will take his sister, his fa-

ther's house-daughter or his mother's house-daughter and see her skin-nakedness, and she see his skin-nakedness; be he kind; and they will be cut off in the eyes of their with: he hath uncovered his sister's skin-nakedness; he will bear his cloudy. and if a man will lie with a woman having her sickness, and will uncover her skin-nakedness; he hath discovered her fountain, and she hath uncovered the fountain of her blood: and both of them will be cut off from near-inward their with. and no uncover the skin-nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they will bear their cloudy. and if a man will lie with his uncle's woman, he hath uncovered his uncle's skin-nakedness: they will bear their miss they will die childless. and if a man will take his brother's woman, it is an unclean thing: he hath uncovered his brother's skin-nakedness; they will be childless. ye will therefore keep all my statutes, and all my crises, and do them: that the land, there i bring you to settle therein, spue you not out. and ye will not walk in the manners of the nation, which i cast out before you: for they committed all these things, and therefore i abhorred them. but i have said to you, ye will inherit their land, and i will give it to you to inherit it, a land that floweth with milk and honey: i am ohyeah your to-or-not, which have differentiated you from other withs. ye will therefore differentiate between top-bright in-them animals and stained, and between stained birds and top-bright: and ye will not make your selfs abominable by in-them animal, or by birds, or by any earthlingner of living thing that creepeth on the earth, which i have differentiated from you as stained. and ye will be dedicated to me: for i ohyeah am dedicated, and have differentiated you from other withs, that ye should be mine. a man also or woman that hath a familiar breathwind, or that is a wizard, will surely be put to death: they will stone them with stones: their blood will be upon them.

## 21

and ohyeah said to musa, speak to the darkener the interers of harun, and say to them, there will none be ceased for the dead among his with: but for his kin, that is near to him, that is, for his mother, and for his father, and for his interer and for his house-daughter and for his brother. and for his sister a virgin, that is nigh to him, which hath had no man; for her may he be ceased. but he will not cease himself, being a chief possessor among his with, to profane himself. they will not make baldness upon their head, neither will they shave off the corner of their beard, nor make any cuttings in their flesh-immersed they will be dedicated to their to-or-not, and not slay the namethere of their to-or-not: for the near-inwards of ohyeah made by fire, and the bread of their to-or-not, they do near-inward: therefore they will be dedicated. they will not take a woman that is a whore, or slay; neither will they take a woman put away from her man: for he is dedicated to his to-or-not. thou will dedicated him therefore; for he near-inwardeth the bread of thy to-or-not: he will be dedicated to thee: for i ohyeah, which dedicated you, am dedicated. and the house-daughter of any darkener if she slay herself by playing the whore, she slayth her father: she will be burnt with fire. and he that is the high darkener among his brethern, upon whose head the converse-swimming oil was poured, and that is filld to namethere 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 slay the dedicated of his to-or-not; for the crown of the converse-swimming oil of his to-or-not is upon him: i am ohyeah. and he will take a woman in her virginity. a widow, or a divorced woman, or slay, or an feed-harlot, these will he not take; but he will take a virgin of his own with to woman. neither will he slay his seed among his with: for i ohyeah do dedicated him. and ohyeah worded to musa, saying, word to harun, saying, whosoever he be of thy seed in their generations that hath any blemish, let him not approach to near-inward the bread of his to-or-not. for whatsoever man he be that hath a blemish, he will not approach: a skin-blind man, or a stopskip-lame, or he that hath a flat nose, or any thing superfluous, or a man that is broken-footed, or broken-handed, or crookbacked, 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 harun the darkener will come nigh to near-inward the near-inwards of ohyeah made by fire: he hath a blemish; he will not come nigh to near-inward the bread of his to-or-not. he will eat the bread of his to-or-not, both of the most dedicated, and of the dedicated. only he will not go in to the breaker, nor come nigh to the butcher-place, because he hath a blemish; that he slay not my dedicated: for i ohyeah do dedicated them. and musa told it to harun, and to his interers, and to all interers of isra'al

## 22

and ohyeah worded to musa, saying, word to harun and to his interers, that they separate themselves from the dedicated words of interers of isra'al and that they slay not my dedicated namethere in those words which they dedicated to me: i am ohyeah. say to them, whosoever he be of all your seed near-inward your generations, that goeth to the dedicated things, which interers of isra'al dedicated to ohyeah, having his stainedness upon him, that self will be cut off from my presence: i am ohyeah. what man soever of the seed of harun is a narrow-waspish, or hath a running issue; he will not eat of the dedicated things, until he be top-bright. and and who toucheth any stained self, or a man whose seed goeth from him; or whosoever toucheth any swarm-insect, whereby he may be made stained, or a earthing of whom he may take stainedness, whatsoever stainedness he hath; the self which hath touched any such will be stained until even, and will not eat of the dedicated things, unless he wash his flesh-immersed with water. and when the sun is down, he will be top-bright, and will afterward eat of the dedicated things; because it is his eat-food. that which dieth of itself, or is torn with beasts, he will not eat to cease himself therewith; i am ohyeah. they will therefore keep mine ordinance, lest they bear miss for it, and die therefore, if they slay it: i ohyeah do dedicated them. there will no stranger eat of the dedicated thing: a sojourner of the darkener or an hired servant, will not eat of the dedicated thing. but if the darkener buy any self with his money, he will eat of it, and he that is born in his house: they will eat of his meat. if the priest's house-daughter also be married to a stranger, she may not eat of an high of the dedicated things. but if the priest's house-daughter be a widow, or divorced, and have no child, and is resetted to her father's house, as in her youth, she will eat of her father's meat: but there will be no stranger eat thereof. and if a man eat of the dedicated thing unwittingly, then he will put the fifth part thereof to it, and will give it to the darkener with the dedicated thing. and they

will not slay the dedicated things of interers of isra'al which they high to ohyeah; or suffer them to bear the cloudy of fault, when they eat their dedicated things: for i ohyeah do dedicated them. and ohyeah worded to musa, saying, word to harun, and to his interers, and to all interers of isra'al and say to them, whatsoever he be of the house of isra'al or of the strangers in isra'al that will near-inward his near-inward for all his vows, and for all his generouss, which they will near-inward to ohyeah for a onup; ye will at your will a remember-male sound, of the beeves, of the sheep, or of the goats. but whatsoever hath a blemish, that will ye not near-inward: for it will not be acceptable for you. and whosoever butchers a butcher of completes to ohyeah to accomplish his vow, or a generous in beeves or sheep, it will be sound to be accepted; there will be no blemish therein. skin-blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye will not near-inward these to ohyeah, nor make an fry of them upon the butcher-place to ohyeah. either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou do for a generous; but for a vow it will not be accepted. ye will not near-inward to ohyeah that which is bruised, or crushed, or broken, or cut; neither will ye do any near-inward thereof in your land. neither from a stranger's hand will ye near-inward the bread of your to-or-not of any of these; because their swim-corruption is in them, and blemishes be in them: they will not be accepted for you. and ohyeah worded to musa, saying, when a bullock, or a sheep, or a goat, is near-inward forth, then it will be seven days under the dam; and from the eighth day and thenceforth it will be accepted for a fry to ohyeah. and whether it be cow, or ewe, ye will not slaughter it and her young both in one day. and when ye will butcher a butcher of thanks to ohyeah, butcher 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 ohyeah. therefore will ye keep my directives, and do them: i am ohyeah. neither will ye slay my dedicated namethere; but it will be dedicated among interers of isra'al i am ohyeah which dedicated you, that brought you out of the land of egypt, to be your to-or-not: i am ohyeah.

## 23

and ohyeah worded to musa, saying, word to interers of isra'al and say to them, concerning the feasts of ohyeah, which ye will readcall to be dedicated convocations, even these are my feasts. six days will work be done: but the seventh day is the settles of settle, an dedicated convocation; ye will do no work therein: it is the settles of ohyeah in all your settlings. these are the feasts of ohyeah, even dedicated convocations, which ye will readcall in their seasons. in the fourteenth day of the first month at even is ohyeah's stopskip. and on the fifteenth day of the same month is the feast of lit-mazat to ohyeah: seven days ye eat lit-mazat. in the first day ye will have an dedicated convocation: ye will do no servile work therein. but ye will near-inward a fry to ohyeah seven days: in the seventh day is an dedicated convocation: ye will do no servile work therein. and ohyeah worded to musa, saying, word to interers of isra'al and say to them, when ye be come into the land which i give to you, and will reap the harvest thereof, then ye will bring a sheaf of the firstfruits of your harvest to the darkener and he will sieve the sheaf before ohyeah, to be accepted for you: on the morrow after the settles the darkener will sieve it. and ye will do

that day when ye sieve the sheaf an he lamb sound of the first year for a onup to ohyeah. and the rest-absorber thereof will be two tenth dos of fine flour mixed with oil, a fry to ohyeah for a resting smell: and the pouring thereof will be of wine, the fourth part of an here-hin and ye will eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have near-inward a near-inward to your to-or-not: it will be a statute world throughout your generations in all your settlings. and ye will count to you from the morrow after the settles, from the day that ye brought the sheaf of the sieve; seven settless will be sound: even to the morrow after the seventh settles will ye number fifty days; and ye will near-inward a new settle-absorber to ohyeah. ye will bring out of your settlements two sieve loaves of two tenth dos; they will be of fine flour; they will be baked with leaven; they are the firstfruits to ohyeah. and ye will near-inward with the bread seven lambs sound of the first year, and one bull interer of cattle, and two lambs: they will be for a onup to ohyeah, with their rest-absorber, and their pourings, even a ash, of resting smell to ohyeah. then ye will butcher one kid of the goats for a misser, and two lambs of the first year for a butcher of completes. and the darkener will sieve them with the bread of the firstfruits for a sieve before ohyeah, with the two lambs: they will be dedicated to ohyeah for the darkener and ye will readcall on the selfsame day, that it may be an dedicated convocation to you: ye will do no servile work therein: it will be a statute world in all your settlings throughout your generations. and when ye reap the harvest of your land, no make clean riddance of the corners of thy field when thou reapest, neither will thou gather any gleaning of thy harvest: thou will leave them to the poor, and to the stranger: i am ohyeah your to-or-not. and ohyeah worded to musa, saying, word to interers of isra'al saying, in the seventh month, in the first day of the month, will ye have a settles, a memorial of blowing of trumpets, an dedicated convocation. ye will do no servile work therein: but ye will near-inward a fry to ohyeah. and ohyeah worded to musa, saying, also on the tenth day of this seventh month there will be a day of out-of-townments: it will be an dedicated convocation to you; and ye will pauper your selfs, and near-inward a fry to ohyeah. and ye will do no work in that same day: for it is a day of out-of-townments, to out-of-town for you before ohyeah your to-or-not. for whatsoever self it be that will not be afflicted in that same day, he will be cut off from his with. and whatsoever self it be that doeth any work in that same day, the same self will i make lost from near-inward his with. ye will do no manner of work: it will be a statute world throughout your generations in all your settlings. it will be to you a settles of settle, and ye will pauper your selfs: in the ninth day of the month at even, from even to even, will ye celebrate your settles. and ohyeah worded to musa, saying, word to interers of isra'al saying, the fifteenth day of this seventh month will be the feast of booths for seven days to ohyeah. on the first day will be an dedicated convocation: ye will do no servile work therein. seven days ye will near-inward a fry to ohyeah: on the eighth day will be an dedicated convocation to you; and ye will near-inward a fry to ohyeah: it is a confine assembly; and ye will do no servile work therein. these are the feasts of ohyeah, which ye will readcall to be dedicated convocations, to near-inward a fry to ohyeah, a onup, and a rest-absorber, a butcher, and pourings, every word upon his day: beside the settless of ohyeah, and beside your gifts, and beside all your vows, and beside all your

generouss, which ye give to ohyeah. also in the fifteenth day of the seventh month, when ye have added in the fruit of the land, ye will keep a feast to ohyeah seven days: on the first day will be a settles, and on the eighth day will be a settles. 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 be glad before ohyeah your to-or-not seven days. and ye will do it a feast to ohyeah seven days in the year. it will be a statute world in your generations: ye will celebrate it in the seventh month. ye will dwell in booths seven days; all that are israelites born will dwell in booths: that your generations may know that i made interers of isra'al to settle in booths, when i brought them out of the land of egypt: i am ohyeah your to-or-not. and musa declared to interers of isra'al the feasts of ohyeah.

## 24

and ohyeah worded to musa, saying, direct interers of isra'al that they bring to thee win-pure oil olive beaten for the light, to cause the lamps to burn continually. without the breaker of the witness, in the proto-sinaitic-script-meet-until-due-tent, will harun order it from the evening to the morning before ohyeah continually: it will be a statute world in your generations. he will order the lamps upon the top-bright stream-candle-light before ohyeah continually. and thou will take fine flour, and bake twelve cakes thereof: two tenth dos will be in one cake. and thou will namethere them in two rows, six on a row, upon the top-bright ovary-send-table before ohyeah. and thou will put win-pure white-frankincense upon each row, that it may be on the bread for a memorial, even a fry to ohyeah. every settles he will set it in order before ohyeah continually, being taken from interers of isra'al by a world alignment. and it will be harun's and his interers'; and they will eat it in the dedicated place: for it is most dedicated to him of fires ohyeah by a world statute. and interer of an israelitish woman, whose father was an egyptian, went out among interers of isra'al and this interer of the israelitish woman and a man of isra'al strove together in the camp; and the israelitish woman's interer blasphemed the namethere of the lord, and curse-lightend. and they brought him to musa: (and his mother's namethere was sheolmith, the house-daughter of dibri, of the tilter of dan and they namethere him in ward, that the mind of ohyeah might be showed them. and ohyeah worded to musa, saying, bring forth him that hath curse-lightend without the camp; and let all that heard him namethere their hands upon his head, and let all the meeting stone him. and thou will word to interers of isra'al saying, whosoever curse-lightenth his to-or-not will bear his miss and he that blasphemeth the namethere of ohyeah, he will surely be namethere to death, and all the meeting will certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the namethere of the lord, will be namethere to death. and he that killeth any man-self will surely be put to death. and he that killeth a in-them animal self will complete; self for self. 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 earthing, so will it be done to him again. and he that killeth a in-them animal, he will complete it: and he that killeth a earthing, he will be put to death. ye will have one crisis of law, as well for the stranger, as for one of your



own country: for i am ohyeah your to-or-not. and musa worded to interers of isra'al that they should bring forth him that had curse-lightend out of the camp, and stone him with stones. and interers of isra'al did as ohyeah directed musa.

## 25

and ohyeah worded to musa in mount sinai, saying, word to interers of isra'al and say to them, when ye come into the land which i give you, then will the land keep a settles to ohyeah. six years thou will sow thy field, and six years thou will prune thy vineyard, and gather in the fruit thereof; but in the seventh year will be a settles of settle to the land, a settles for ohyeah: thou will neither sow thy field, nor prune thy vineyard. that which growth of its own accord of thy harvest no reap, neither gather the grapes of thy vine undressed: for it is a year of settle to the land. and the settles 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 animal that are in thy land, will all the increase thereof be meat. and thou will number seven settless of years to thee, seven times seven years; and the space of the seven settless of years will be to thee forty and nine years. then will thou cause the mouthpiece-horn of the river-jubilee to sound on the tenth day of the seventh month, in the day of out-of-townments will ye do the mouthpiece-horn sound throughout all your land. and ye will dedicated the fiftieth year, and readcall liberty throughout all the land to all the settlers thereof: it will be a river-jubilee to you; and ye will reset every man to his holding, and ye will reset every man to his family. a river-jubilee will that fiftieth year be to you: ye will not sow, neither reap that which growth of itself in it, nor gather the grapes in it of thy vine undressed. for it is the river-jubilee; it will be dedicated to you: ye will eat the increase thereof out of the field. in the year of this river-jubilee ye will reset every man to his holding, and if thou sell ought to thy neighbor, or buyest ought of thy neighbor's hand, ye will not fraud one another: according to the count of years after the river-jubilee thou will buy of thy neighbor, and according to the count of years of the fruits he will sell to thee: according to the multitude of years thou will increase the price thereof, and according to the count-fewness of years thou will diminish the price of it: for according to the count of the years of the fruits doth he sell to thee. ye will not therefore fraud one another; but thou will respect thy to-or-not: for i am ohyeah your to-or-not. nametherefore ye will do my statutes, and keep my crises, and do them; and ye will settle in the land for sure. and the land will yield her fruit, and ye will eat your seven-fill, and settle therein for sure. 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 first-pooling upon you in the sixth year, and it will bring forth fruit for three years. and ye will sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye will eat of the old store. the land will not be sold forever: for the land is mine, for ye are strangers and sojourners with me. and in all the land of your holding ye will grant a redemption for the land. if thy brother be waxen poor, and hath sold away some of his holding, 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 to the man to whom he sold it; that he may reset to his holding. but if he be not able to restore it to him, then that which is sold will remain in the hand of him that hath bought it until the year of river-jubilee: and in the river-jubilee it will go out, and he will reset to his holding. and if a man sell a seat house in a walled city, then he may redeem it within a whole year after it is sold; within a full year may he redeem it. and if it be not redeemed within the space of a full year, then the house that is in the walled city will be established forever to him that bought it throughout his generations: it will not go out in the river-jubilee. but the houses of the villages which have no wall round about them will be counted as the fields of the land: they may be redeemed, and they will go out in the river-jubilee. notwithstanding the cities of the levites, and the houses of the cities of their holding, may the levites redeem at any time. and if a man purchase of the levites, then the house that was sold, and the city of his holding, will go out in the year of river-jubilee: for the houses of the cities of the levites are their holding among interers of isra'al but the field of the plots of their cities may not be sold; for it is their world ahpossession. and if thy brother be waxen poor, and tilted in decay with thee; then thou will relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. take thou no usury of him, or increase: but respect thy to-or-not; that thy brother may live with thee. no give him thy money upon usury, nor lend him thy victuals for increase. i am ohyeah your to-or-not, which brought you forth out of the land of egypt, to give you the land of kanaan and to be your to-or-not. and if thy brother that dwelleth by thee be waxen poor, and be sold to thee; no compel him to work for as a bondservant: but as an hired worker, and as a sojourner, he will be with thee, and will work for thee to the year of river-jubilee. and then will he depart from thee, both he and his interers with him, and will reset to his own family, and to the holding of his fathers will he reset. for they are my workers, which i brought forth out of the land of egypt: they will not be sold as workers. no rule over him with rigor; but will respect thy to-or-not. both thy workers, and thy bondmaids, which thou will have, will be of the body-nations that are round about you; of them will ye buy workers and bondmaids. moreover of interers of the strangers that do sojourn among you, of them will ye buy, and of their families that are with you, which they begat in your land: and they will be your holding. and ye will take them as an inheritance for your interers after you, to inherit them for an inheritance; they will be your workers to world: but over your brethren interers of isra'al 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 to the stranger or sojourner by thee, or to the stock of the stranger's family: after that he is sold he may be redeemed again; one of his brethren may redeem him: either his uncle, or his uncle's interer may redeem him, or any that is nigh of kin to him of his family may redeem him; or if he be able, he may redeem himself. and he will count with him that bought him from the year that he was sold to him to the year of river-jubilee: and the price of his sale will be according to the count of years, according to the count of the days of an hired servant will it be with him. if there be yet many years behind, according to them he will give again the price of his redemption out of the money that he was bought for. and if there remain but few years to the year of river-jubilee,

then he will count with him, and according to his years will he give him again the price of his redemption. and as a yearly hired servant will he be with him: and the other will not rule with rigor over him in thy eyes. and if he be not redeemed in these years, then he will go out in the year of river-jubilee, both he, and his interers with him. for to me interers of isra'el are workers; they are my workers whom i brought forth out of the land of egypt: i am ohyeah your to-or-not.

## 26

ye will do you no ideal-idols nor chiseling, neither rear you up a standing status-post, neither will ye set up any status-post of stone in your land, to bow down to it: for i am ohyeah your to-or-not. ye will keep my settless, and reverence my dedicated: i am ohyeah. if ye walk in my statutes, and keep my directives, and do them; then i will give you rain in due season, and the field will yield her increase, and the trees of the field will yield their fruit. and your threshing will reach to the vintage, and the vintage will reach to the sowing time: and ye will eat your bread to the seven-full, and settle in your land for sure. and i will give complete in the land, and ye will lie down, and none will make you afraid: and i will settle video-divide animals out of the land, neither will the sword go through your land. and ye will chase your enemies, and they will fall before you by the sword. and five of you will chase an hundred, and an hundred of you will put ten thousand to flight: and your enemies will fall before you by the sword. for i will have respect to 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 on word of the new. and i set my dwelling among you: and my self will not loathe you. and i will walk among you, and will be your to-or-not, and ye will be my with. i am ohyeah your to-or-not, which brought you forth out of the land of egypt, that ye should not be their workers; and i have broken the bands of your yoke-upon, and made you go upright. but if ye will not hearken to me, and will not do all these directives; and if ye will despise my statutes, or if your self loathe my crises, so that ye will not do all my directives, but that ye break my alignment: i also will do this to you; i will even appoint over you alarm-hastening, consumption, and the burning ague, that will eat the eyes, and cause sorrow of self: and ye will sow your seed in empty, for your enemies will eat it. and i will set my face-turnings against you, and ye will be slain before your enemies: they that hate you will reign over you; and ye will flee when none pursueth you. and if ye will not yet for all this hearken to me, then i will punish you seven times more for your misses. and i will break the pride of your goatness; and i will make your heaven as iron, and your land as brass: and your energy will be spent in empty: for your land will not yield her increase, neither will the trees of the land yield their fruits. and if ye walk contrary to me, and will not hearken to me; i will bring seven times more plagues upon you according to your misses. i will also send animal of the fields 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 name-desolate. and if ye will not be reformed by me by these things, but will walk contrary to me; then will i also walk contrary to you, and will punish you yet seven times for your misses. and i will bring a sword upon you, that will stand up the quarrel of my alignment: and when ye are added together

within your cities, i will send the word among you; and ye will be delivered into the hand of the enemy. and when i have broken the tilter 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 seven-satisfy. and if ye will not for all this hearken to me, but walk contrary to me; then i will walk contrary to you also in fury; and i, even i, will chastise you seven times for your misses. and ye will eat the flesh-immersed of your interers, and the flesh-immersed of your intera will ye eat. and i will destroy your in-whats, and cut down your conceive-sunflowers, and cast your carcasses upon the carcasses of your bullshit, and my self will loathe you. and i will make your cities sword-parched, and bring your dedicated to name-desolation, and i will not smell the savor of your sweet odors. and i will bring the land into name-desolation: and your enemies which dwell therein will be astonished at it. and i will scatter you among the body-nations, and will draw out a sword after you: and your land will be name-desolate, and your cities sword-parched. then will the land enjoy her settless, as long as it lieth name-desolate, and ye be in your enemies' land; even then will the land settle, and enjoy her settless. as long as it lieth name-desolate it will settle; because it did not settle in your settless, when ye settled upon it. and upon them that are left alive of you i will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf will chase them; and they will flee, as fleeing from a sword; and they will fall when none pursueth. and they will fall one upon another, as it were before a sword, when none pursueth: and ye will have no power to stand before your enemies. and ye will get lost among the body-nations, and the land of your enemies will eat you up. and they that are left of you will pine away in their cloudy in your enemies' lands; and also in the cloudies of their fathers will they pine away with them. if they will confess their cloudy, and the cloudy of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me; and that i also have walked contrary to them, and have brought them into the land of their enemies; if then their foreskinned hearts be surrendered, and they then accept of the punishment of their cloudy: then will i remember my alignment with jeqob, and also my alignment with iz'haq, and also my alignment with ibrahim will i remember; and i will remember the land. the land also will be left of them, and will enjoy her settless, while she lieth name-desolate without them: and they will accept of the punishment of their cloudy: because, even because they despised my crises, and because their self abhorred my statutes. and yet for all that, when they be in the land of their enemies, i will not cast them away, neither will i loathe them, to destroy them utterly, and to break my alignment with them: for i am ohyeah their to-or-not. but i will for their sakes remember the alignment of their ancestors, whom i brought forth out of the land of egypt in the eyes of the body-nations, that i might be their to-or-not: i am ohyeah. these are the statutes and crises and drops-of-teaching-torah which ohyeah made between him and interers of isra'el in mount sinai by the hand of musa.

## 27

and ohyeah worded to musa, saying, word to interers of isra'el and say to them, when a man will make a singular vow, the selfs will be for ohyeah by thy estima-

tion. and thy estimation will be of the remember-male from twenty years old even to sixty years old, even thy estimation will be fifty sheqels of silver, after the sheqel of the dedicated. and if it be a pierced-female, then thy estimation will be thirty sheqels. and if it be from five years old even to twenty years old, then thy estimation will be of the remember-male twenty sheqels, and for the pierced-female ten sheqels. and if it be from a month old even to five years old, then thy estimation will be of the remember-male five sheqels of silver, and for the pierced-female thy estimation will be three sheqels of silver. and if it be from sixty years old and on; if it be a remember-male, then thy estimation will be fifteen sheqels, and for the pierced-female ten sheqels. but if he be poorer than thy estimation, then he will standstay himself before the darkener and the darkener will value him; according to his ability that vowed will the darkener value him. and if it be a in-them animal, whereof men near-inward a near-inward to ohyeah, all that any man giveth of such to ohyeah will be dedicated. he will not alter it, nor change it, a good for a video-divide or a video-divide for a good: and if he will at all change in-them animal for in-them animal, then it and the exchange thereof will be dedicated. and if it be any stained in-them animal, of which they do not near-inward a sacrifice to ohyeah, then he will standstay the in-them animal before the darkener and the darkener will value it, whether it be good or video-divide as thou valuest it, who art the darkener so will it be. but if he will at all redeem it, then he will add a fifth part thereof to thy estimation. and when a man will dedicated his house to be dedicated to ohyeah, then the darkener will estimate it, whether it be good or video-divide as the darkener will estimate it, so will it stand up and if he that dedicated it will redeem his house, then he will add the fifth part of the money of thy estimation to it, and it will be his. and if a man will dedicated to ohyeah some part of a field of his holding, then thy estimation will be according to the seed thereof: an homer of barley seed will be valued at fifty sheqels of silver. if he dedicated his field from the year of river-jubilee, according to thy estimation it will stand up but if he dedicated his field after the river-jubilee, then the darkener will reckon to him the money according to the years that remain, even to 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 to it, and it will be assured to him. and if he will not redeem the field, or if he have sold the field to another man, it will not be redeemed any more. but the field, when it goeth out in the river-jubilee, will be dedicated to ohyeah, as a field devoted; the holding thereof will be the priest's. and if a man dedicated to ohyeah a field which he hath bought, which is not of the fields of his holding; then the darkener will reckon to him the worth of thy estimation, even to the year of the river-jubilee: and he will give thine estimation in that day, as a dedicated thing to ohyeah. in the year of the river-jubilee the field will reset to him of whom it was bought, even to him to whom the holding of the field did belong. and all thy estimations will be according to the sheqel of the dedicated: twenty gerahs will be the sheqel. only the firstborn of the in-them animals, which should be ohyeah's firstborn, no man will dedicated it; whether it be ox, or sheep: it is ohyeah's. and if it be of an stained in-them animal, then he will retrieve it according to thine estimation, and will add a fifth part of it thereto: or if it be not retrieveed, then it will be sold according to thy estimation. notwith-

standing no devoted thing, that a earthling will devote to ohyeah of all that he hath, both of earthling and in-them animal, and of the field of his holding, will be sold or redeemed: every devoted thing is most dedicated to ohyeah. none devoted, which will be devoted of men, will be retrieveed; but will surely be put to death. and all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is ohyeah's: it is dedicated to ohyeah. and if a man will at all redeem ought of his tithes, he will add thereto the fifth part thereof. and concerning the tithe of the cattle or of the sheep, even of whatsoever crosseth under the branch, the tenth will be dedicated to ohyeah. he will not search whether it be good or video-divide 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 redeemed. these are the directives, which ohyeah directed musa for interers of isra'al in mount sinai.

## in the desert-wording

1

and ohyeah worded to musa in the desert-wording of sinai, in the proto-sinaitic-script-meet-until-due-tent, on the first day of the second month, in the second year after they were come out of the land of egypt, saying, take ye the sum of all the meeting of interers of isra'al after their families, by the house of their fathers, with the count of their nametheres, every remember-male by their polls; from twenty years old and upward, all that are able to go forth to war in isra'al thou and harun will number them by their troops, and with you there will be a man of every tilter; every one head of the house of his fathers. and these are the nametheres of the men that will stand with you: of the tribe of rauben; alizur interer of shediu. of simeon; shelumi'al interer of zurishaddai. of yeahodah; nahshon interer of eminadab. of issachar; nethane'al interer of zuar. of cebulun; aliab interer of helon. of interers of yusif: of apraim; alisheme interer of emihud: of manasseh; gamali'al interer of pedahzur. of benjamin; abidan interer of gideon. of dan ahiecer interer of emishadai. of asher; pagi'al interer of okran. of gad aliasaph interer of deu'al. of naftali; ahire interer of enan. these were the readcalled of the meeting, presidents of the tribes of their fathers, heads of thousands in isra'al and musa and harun took these men which are expressed by their nametheres: and they assembled all the meeting together on the first day of the second month, and they recountd their pedigrees after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, by their polls. as ohyeah directed musa, so he numbered them in the desert-wording of sinai. and interers of rauben, israel's eldest interer by their generations, after their families, by the house of their fathers, according to the count of the nametheres, by their polls, every remember-male from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of rauben, were forty and six thousand and five hundred. of interers of simeon, by their generations, after their families, by the house of their fathers, counted of them-those that were order, according to the count of the nametheres, by their polls, every remember-male from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of gad were forty and five thousand six hundred and fifty. of interers of yeahodah, by their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of yeahodah, were seventy-four thousand and six hundred. of interers of issachar, by their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of issachar, were fifty and four thousand and four hundred. of interers of cebulun, by their generations, after their families, by the house of their fathers, according

to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of cebulun, were fifty and seven thousand and four hundred. of interers of yusif, nametherey, of interers of apraim, by their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of apraim, were forty thousand and five hundred. of interers of manasseh, by their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of manasseh, were thirty and two thousand and two hundred. of interers of benjamin, by their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of benjamin, were thirty and five thousand and four hundred. of interers of dan by their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of dan were sixty and two thousand and seven hundred. of interers of asher, by their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of asher, were forty and one thousand and five hundred. of interers of naftali, throughout their generations, after their families, by the house of their fathers, according to the count of the nametheres, from twenty years old and upward, all that came out in zabas; numbered of them-those that were order, even of the tilter of naftali, were fifty and three thousand and four hundred. these are those that were numbered, which musa and harun numbered, and the presidents of isra'al being twelve men: each one was for the house of his fathers. so were all those that were numbered of interers of isra'al by the house of their fathers, from twenty years old and upward, all that came out in zabas in isra'al even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty. but the levites after the tilter of their fathers were not numbered among them. for ohyeah had worded to musa, saying, only no number the tilter of levi neither take the sum of them among interers of isra'al but thou will appoint the levites over the dwelling of witness, and over all the items thereof, and over all things that belong to it: they will bear the dwelling, and all the items thereof; and they will immerse to it, and will encamp round about the dwelling, and when the dwelling setteth forward, the levites will take it down: and when the dwelling is to be pitched, the levites will set it up: and the stranger that cometh nigh will be put to death. and interers of isra'al will pitch their camps, every man by his own camp, and every man by his own standard, throughout their troops. but the levites will pitch round about the dwelling of witness, that there be no wrath upon the meeting of interers of isra'al and the levites will keep the charge of the dwelling of witness. and interers of isra'al did according to all that ohyeah directed musa, so did they.

and ohyeah worded to musa and to harun, saying, every man of interers of isra'al will pitch by his own standard, with the ensign of their father's house: far off about the proto-sinaitic-script-meet-until-due-tent will they pitch. and on the east side toward the rising of the sun will they of the standard of the camp of yeaohdah pitch throughout their troops: and nahshon interer of eminadab will be captain of interers of yeaohdah. and his troop, and numbered of them-those that were order, were seventy-four thousand and six hundred. and those that do pitch next to him will be the tilter of issachar: and nethane'al interer of zuar will be captain of interers of issachar. and his troop, and those that were numbered thereof, were fifty and four thousand and four hundred. then the tilter of cebulun: and aliab interer of helon will be captain of interers of cebulun. and his troop, and those that were numbered thereof, were fifty and seven thousand and four hundred. all that were numbered in the camp of yeaohdah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their troops. these will first namethere forth. on the south side will be the standard of the camp of rauben according to their troops: and the captain of interers of rauben will be alizur interer of shediur. and his troop, and those that were numbered thereof, were forty and six thousand and five hundred. and those which pitch by him will be the tilter of simeon: and the captain of interers of simeon will be shelumi'al interer of zurishaddai. and his troop, and numbered of them-those that were order, were fifty and nine thousand and three hundred. then the tilter of gad and the captain of the interers of gad will be aliasaph interer of reu'al. and his troop, and numbered of them-those that were order, were forty and five thousand and six hundred and fifty. all that were numbered in the camp of rauben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their troops. and they will namethere forth in the second rank. then the proto-sinaitic-script-meet-until-due-tent will set forward with the camp of the 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 west side will be the standard of the camp of apraim according to their troops: and the captain of the interers of apraim will be alisheme interer of emihud. and his troop, and numbered of them-those that were order, were forty thousand and five hundred. and by him will be the tilter of manasseh: and the captain of interers of manasseh will be gamali'al interer of pedahzur. and his troop, and numbered of them-those that were order, were thirty and two thousand and two hundred. then the tilter of benjamin: and the captain of the interers of benjamin will be abidan interer of gideon. and his troop, and numbered of them-those that were order, were thirty and five thousand and four hundred. all that were numbered of the camp of apraim were an hundred thousand and eight thousand and an hundred, throughout their troops. and they will go forward in the third rank. the standard of the camp of dan will be on the north side by their troops: and the captain of interers of dan will be ahiecer interer of emishadai. and his troop, and numbered of them-those that were order, were sixty and two thousand and seven hundred. and those that encamp by him will be the tilter of asher: and the captain of interers of asher will be pagi'al interer of okran. and his troop, and numbered of them-

those that were order, were forty and one thousand and five hundred. then the tilter of naftali: and the captain of interers of naftali will be ahire interer of enan. and his troop, and numbered of them-those that were order, were fifty and three thousand and four hundred. all they that were numbered in the camp of dan 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 interers of isra'al by the house of their fathers: all those that were numbered of the camps throughout their troops were six hundred thousand and three thousand and five hundred and fifty. but the levites were not numbered among interers of isra'al as ohyeah directed musa. and interers of isra'al did according to all that ohyeah directed musa: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

### 3

these also are the generations of harun and musa in the day that ohyeah worded with musa in mount sinai. and these are the nametheres of the interers of harun: nadab the firstborn, and abihu, alecer, and itamar. these are the nametheres of the interers of harun, the darkener which were converse-swimmer, whom he filled to darkener. and nadab and abihu died before ohyeah, when they near-inward strange-substantial fire before ohyeah, in the desert-wording of sinai, and they had no interers: and alecer and itamar ministered in the priest's office in the sight of harun their father. and ohyeah worded to musa, saying, near-inward the tilter of levi near, and standstay them before harun the darkener that they may immerse to him. and they will keep his charge, and the charge of the whole meeting before the proto-sinaitic-script-meet-until-due-tent, to do the work of the dwelling. and they will keep all the items of the proto-sinaitic-script-meet-until-due-tent, and the charge of interers of isra'al to do the work of the dwelling. and thou will give the levites to harun and to his interers: they are wholly given to him out of interers of isra'al and thou will namethere harun and his interers, and they will wait on their priest's office: and the stranger that cometh nigh will be namethere to death. and ohyeah worded to musa, saying, and i, behold, i have taken the levites from among interers of isra'al instead of all the firstborn that openeth the womb among interers of isra'al therefore the levites will be mine; because all the firstborn are mine; for on the day that i smote all the firstborn in the land of egypt i dedicated to me all the firstborn in isra'al both earthing and in-them animal: mine will they be: i am ohyeah. and ohyeah worded to musa in the desert-wording of sinai, saying, number interers of levi after the house of their fathers, by their families: every remember-male from a month old and upward will thou number them. and musa numbered them according to ohyeah word, as he was directed. and these were the interers of levi by their nametheres; gershon, and kohath, and merari. and these are the nametheres of the interers of gershon by their families; build-my-white-libni, and shimei. and the interers of kohath by their families; imran, and izehar, hebron, and ucial. and the interers of merari by their families; mahli, and mushi. these are the families of the levites according to the house of their fathers. of gershon was the family of the build-my-white-libnites, and the family of the shimites: these are the families of the gershonites. counted of

them-those that were order, according to the count of all the remember-males, from a month old and upward, even counted of them-those that were order were seven thousand and five hundred. the families of the gershonites will pitch behind the dwelling westward. and the chief of the house of the father of the gershonites will be aliasaph interer of lael. and the charge of the interers of gershon in the proto-sinaitic-script-meet-until-due-tent will be the dwelling, and the tent, the covering thereof, and the screen-hanging for the opening of the proto-sinaitic-script-meet-until-due-tent, and the screen-hangings of the courtyard, and the curtain for the opening of the courtyard, which is by the dwelling, and by the butcher-place round about, and the cords of it for all the work thereof. and of kohath was the family of the imranites, and the family of the izeharites, and the family of the hebronites, and the family of the ucialites: these are the families of the kohathites. in the count of all the remember-males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the dedicated. the families of the interers of kohath will pitch on the side of the dwelling southward. and the chief of the house of the father of the families of the kohathites will be alizaphan interer of ucial. and their charge will be the gather-cabinet, and the send-table and the stream-candle-light, and the butcher-places, and the items of the dedicated nametherewith they immerse, and the screen-hanging, and all the work thereof. and alecer interer of harun the darkener will be president over the chief of the levites, and have the oversight of them that keep the charge of the dedicated. of merari was the family of the mahlites, and the family of the mushites: these are the families of merari. and counted of them-those that were order, according to the count of all the remember-males, from a month old and upward, were six thousand and two hundred. and the chief of the house of the father of the families of merari was zuriel interer of abihail: these will pitch on the side of the dwelling northward. and under the custody and charge of the interers of merari will be the boards of the dwelling, and the bars thereof, and the standstays thereof, and the bases thereof, and all the items thereof, and all that workth thereto, and the standstays of the courtyard round about, and their bases, and their pins, and their cords. but those that encamp before the dwelling toward the east, even before the proto-sinaitic-script-meet-until-due-tent eastward, will be musa, and harun and his interers, keeping the charge of the dedicated for the charge of interers of isra'al and the stranger that cometh nigh will be namethere to death. all that were numbered of the levites, which musa and harun numbered at the commandment of ohyeah, throughout their families, all the remember-males from a month old and upward, were twenty and two thousand. and ohyeah said to musa, count all the firstborn of the remember-males of interers of isra'al from a month old and upward, and take the count of their nametheres. and thou wilt take the levites for me (i am ohyeah) instead of all the firstborn among interers of isra'al and the cattle of the levites instead of all the firstborns among the cattle of interers of isra'al and musa numbered, as ohyeah directed him, all the firstborn among interers of isra'al and all the firstborn remember-males by the count of nametheres, from a month old and upward, of counted of them-those that were order, were twenty and two thousand two hundred and seventy-three. and ohyeah worded to musa, saying, take the levites instead of all the firstborn among interers of

isra'al and the cattle of the levites instead of their cattle; and the levites will be mine: i am ohyeah. and for those that are to be retrieveed of the two hundred and seventy-three of the firstborn of interers of isra'al which are more than the levites; thou wilt even take five sheqels apiece by the poll, after the sheqel of the dedicated wilt thou take them: (the sheqel is twenty gerahs: and thou wilt give the money, wherewith the odd number of them is to be retrieveed, to harun and to his interers. and musa took the redemption money of them that were over and on them that were retrieveed by the levites: of the firstborn of interers of isra'al took he the money; a thousand three hundred and sixty and five sheqels, after the sheqel of the dedicated: and musa gave the money of them that were retrieveed to harun and to his interers, according to ohyeah word, as ohyeah directed musa.

#### 4

and ohyeah worded to musa and to harun, saying, take the sum of the interers of kohath from among the interers of levi after their families, by the house of their fathers, from thirty years old and upward even until fifty years old, all that enter into the troop, to do the work in the proto-sinaitic-script-meet-until-due-tent. this will be the work of the interers of kohath in the proto-sinaitic-script-meet-until-due-tent, about the most dedicated things: and when the camp setteth forward, harun will come, and his interers, and they will take down the covering breaker, and cover the gather-cabinet of witness with it: and will namethere theon the covering of takhash divide-video-skins, and will spread over it a cloth wholly of blue, and will namethere in the canvas thereof. and upon the ovary-send-table of face-turns-bread they will spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and screens to screen withal: and the continual bread will be thereon: and they will spread upon them a cloth of two caterpillars, and cover the same with a covering of takhash divide-video-skins, and will namethere in the canvas thereof. and they will take a cloth of blue, and cover the stream-candle-light of the light, and his lamps, and his tongs, and his shutters, and all the oil items thereof, nametherewith they immerse to it: and they will put it and all the items thereof within a covering of takhash divide-video-skins, and will put it upon a bar. and upon the golden butcher-place they will spread a cloth of blue, and cover it with a covering of takhash divide-video-skins, and will namethere to the canvas thereof: and they will take all the items of immersing, wherewith they immerse in the dedicated, and put them in a cloth of blue, and cover them with a covering of takhash divide-video-skins, and will put them on a bar: and they will take away the ashes from the butcher-place, and spread a purple cloth thereon: and they will namethere upon it all the items thereof, nametherewith they immerse about it, even the wipe-dishes, the fleshhooks, and the shovels, and the basins, all the items of the butcher-place; and they will spread upon it a covering of takhash divide-video-skins, and namethere to the canvas of it. and when harun and his interers have made an end of covering the dedicated, and all the items of the dedicated, as the camp is to set forward; after that, the interers of kohath will come to bear it: but they will not touch any dedicated thing, lest they die. these things are the burden of the interers of kohath in the proto-sinaitic-script-meet-until-due-tent. and to the office of alecer interer of harun the

darkener pertaineth the oil for the light, and the sweet incense, and the daily rest-absorber, and the converse-swimming oil, and the oversight of all the dwelling, and of all that therein is, in the dedicated, and in the items thereof. and ohyeah worded to musa and to harun saying, cut ye not off the branch of the families of the kohathites from among the levites: but thus do to them, that they may live, and not die, when they approach to the most dedicated things: harun and his interers will go in, and namethere them every one to his work and to his burden: but they will not go in to see when the dedicated things are covered, lest they die. and ohyeah worded to musa, saying, take also the sum of the interers of gershon, throughout the houses of their fathers, by their families; from thirty years old and upward until fifty years old will thou number them; all that enter in to perform the work, to do the work in the proto-sinaitic-script-meet-until-due-tent. this is the work of the families of the gershonites, to work for and for burdens: and they will bear the video-divide-curtains of the dwelling, and the proto-sinaitic-script-meet-until-due-tent, his covering, and the covering of the takhash skins that is on upon it, and the screen-hanging for the opening of the proto-sinaitic-script-meet-until-due-tent, and the screen-hangings of the courtyard, and the screen-hanging for the opening of the gate of the courtyard, which is by the dwelling and by the butcher-place round about, and their cords, and all the items of their work, and all that is did for them: so will they work for at the nametherement of harun and his interers will be all the work of the interers of the gershonites, in all their burdens, and in all their work: and ye will namethere to them in charge all their burdens. this is the work of the families of the interers of gershon in the proto-sinaitic-script-meet-until-due-tent: and their charge will be under the hand of itamar interer of harun the darkener as for the interers of merari, thou will number them after their families, by the house of their fathers; from thirty years old and upward even to fifty years old will thou number them, every one that entereth into the work, to do the work of the proto-sinaitic-script-meet-until-due-tent. and this is the charge of their burden, according to all their work in the proto-sinaitic-script-meet-until-due-tent; the boards of the dwelling, and the bars thereof, and the standstays thereof, and bases thereof, and the standstays of the courtyard round about, and their bases, and their pins, and their cords, with all their items, and with all their work: and by namethere ye will reckon the items of the charge of their burden. this is the work of the families of the interers of merari, according to all their work, in the proto-sinaitic-script-meet-until-due-tent, under the hand of itamar interer of harun the darkener and musa and harun and the chief of the meeting numbered the interers of the kohathites after their families, and after the house of their fathers, from thirty years old and upward even to fifty years old, every one that entereth into the work, for the work in the proto-sinaitic-script-meet-until-due-tent: and numbered of them-those that were order by their families were two thousand seven hundred and fifty. these were they that were numbered of the families of the kohathites, all that might do work in the proto-sinaitic-script-meet-until-due-tent, which musa and harun did number according to the commandment of ohyeah by the hand of musa. and those that were numbered of the interers of gershon, throughout their families, and by the house of their fathers, from thirty years old and upward even to fifty years old, every one

that entereth into the work, for the work in the proto-sinaitic-script-meet-until-due-tent, even numbered of them-those that were order, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. these are they that were numbered of the families of the interers of gershon, of all that might do work in the proto-sinaitic-script-meet-until-due-tent, whom musa and harun did number according to the mouth of ohyeah. and those that were numbered of the families of the interers of merari, throughout their families, by the house of their fathers, from thirty years old and upward even to fifty years old, every one that entereth into the work, for the work in the proto-sinaitic-script-meet-until-due-tent, even numbered of them-those that were order after their families, were three thousand and two hundred. these be those that were numbered of the families of the interers of merari, whom musa and harun numbered according to ohyeah word by the hand of musa. all those that were numbered of the levites, whom musa and harun and the chief of isra'el numbered, after their families, and after the house of their fathers, from thirty years old and upward even to fifty years old, every one that came to do the work of the ministry, and the work of the burden in the proto-sinaitic-script-meet-until-due-tent. even numbered of them-those that were order, were eight thousand and five hundred and fourscore, according to the directment of ohyeah they were numbered by the hand of musa, every one according to his work, and according to his burden: thus were they numbered of him, as ohyeah directed musa.

## 5

and ohyeah worded to musa, saying, direct interers of isra'el 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 remember-male and pierced-female will ye put out, without the camp will ye put them; that they cease not their camps, in the half whereof i dwell. and interers of isra'el did so, and put them out without the camp: as ohyeah worded to musa, so did interers of isra'el and ohyeah worded to musa, saying, word to interers of isra'el when a earthing or woman will commit any fault that men commit, to do a fault against ohyeah, and that self be faulty; then they will confess their fault which they have done: and he will recompense his fault with the principal thereof, and add to it the fifth part thereof, and give it to him against whom he hath faulted. but if the man have no kinsman to recompense the fault to, let the fault be recompensed to ohyeah, even to the darkener beside the ram of the out-of-townments, namethereby an out-of-townments will be made for him. and every near-inward of all the dedicated things of interers of isra'el which they near-inward to the darkener will be his. and every man's dedicated things will be his: whatsoever any man giveth the darkener it will be his. and ohyeah worded to musa, saying, word to interers of isra'el and say to them, if any man's woman go aside, and goes over the top 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 breathwind of jealousy come upon him, and he be jealous of his woman, and she be ceased: or if breathwind of jealousy come upon him, and he be jealous of his woman, and she be not ceased: then will the man near-inward his woman to the darkener and he will near-

inward her near-inward for her, the tenth part of an eph of barley meal; he will pour no oil upon it, nor namethere white-frankincense thereon; for it is a near-inward of jealousy, an rest-absorber of remembering, near-inwarding cloudy to remembrance. and the darkener will near-inward her near, and standstay her before ohyeah; and the darkener will take dedicated water in an earthen item; and of the dust that is in the floor of the dwelling the darkener will take, and namethere it into the water: and the darkener will standstay the woman before ohyeah, and uncover the woman's head, and put the rest-absorber of remembering in her hands, which is the jealousy rest-absorber: and the darkener will have in his hand the bitter water of the curse-lighten: and the darkener will seven-charge her by an seven-oath, and say to the woman, if no man have lain with thee, and if thou hast not gone aside to stainedness with another instead of thy man, be thou free from this bitter water of the seven-curse: but if thou hast gone aside to another instead of thy man, and if thou be ceased, and some man have lain with thee beside thine man: then the darkener will seven-charge the woman with an seven-oath of cursing, and the darkener will say to the woman, ohyeah make thee a seven-curse and an seven-oath among thy with, when ohyeah doth make thy thigh to rot, and thy belly to swell; and this water of the curse-lighten will go into thy bowels, to make thy belly to swell, and thy thigh to rot: and the woman will say, art art and the darkener will write these tops in a recount-scroll, and he will wipe them with the bitter water: and he will cause the woman to drink the bitter water of the curse-lighten: and the water of the curse-lighten will enter into her, and become bitter. then the darkener will take the jealousy rest-absorber out of the woman's hand, and will sieve the near-inward before ohyeah, and near-inward it upon the butcher-place: and the darkener will take an handful of the rest-absorber, even the memorial thereof, and burn it upon the butcher-place, and afterward will cause the woman to drink the water. and when he did her to drink the water, then it will come to pass, that, if she be ceased, and have done trespass against her man, that the water of the curse-lighten will enter into her, and become bitter, and her belly will swell, and her thigh will rot: and the woman will be a ontop near-inward her with. and if the woman be not ceased, but be top-bright; then she will be top-brighted, and will be sown with seed. this is the drops-of-teaching-torah of jealousies, when a woman goeth aside to another instead of her man, and is ceased; or when breathwind of jealousy cometh upon him, and he be jealous over his woman, and will standstay the woman before ohyeah, and the darkener will do upon her all this drops-of-teaching-torah then will the man be guiltless from cloudy, and this woman will bear her cloudy.

## 6

and ohyeah worded to musa, saying, word to interers of isra'al and say to them, when either man or woman will separate themselves to vow a vow of a nazarite, to separate themselves to ohyeah: he will separate himself from wine and strong drink, and will drink no vinegar of wine, or vinegar of strong drink, neither will he drink any liquor of grapes, nor eat moist grapes, or dried. all the days of his separation will he eat nothing that is did of the vine tree, from the kernels even to the husk. all the days of the vow of his separation there will no razor come upon his head: until the days be ful-

lled, in the which he separateth himself to ohyeah, he will be dedicated, and will let the locks of the eir of his head grow. all the days that he separateth himself to ohyeah 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 to-or-not is upon his head. all the days of his separation he is dedicated to ohyeah, 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 top-brighting, on the seventh day will he shave it. and on the eighth day he will bring two turtles, or two interers of doves, to the darkener to the opening of the proto-sinaitic-script-meet-until-due-tent: and the darkener will do the one for a misser, and the other for a onup, and out-of-town for him, for that he missed by the dead, and will dedicated his head that same day. and he will fill to ohyeah the days of his separation, and will bring a lamb of the first year for a faultier: but the days that were before will be lost, because his separation was ceased. and this is the drops-of-teaching-torah of the nazarite, when the days of his separation are fulfilled: he will be brought to the opening of the proto-sinaitic-script-meet-until-due-tent: and he will near-inward his near-inward to ohyeah, one he lamb of the first year sound for a onup, and one ewe lamb of the first year sound for a misser, and one ram sound for completes, and a basket of lit-mazat, cakes of fine flour mix-faded with oil, and wafers of lit-mazat converse-swimmer with oil, and their rest-absorber, and their pourings. and the darkener will near-inward them before ohyeah, and will near-inward his misser, and his onup: and he will do the ram for a butcher of completes to ohyeah, with the basket of lit-mazat: the darkener will offer also his completeness-absorber, and his pouring. and the nazarite will shave the head of his separation at the opening of the proto-sinaitic-script-meet-until-due-tent, and will take the eir of the head of his separation, and put it in the fire which is under the butcher of the completes. and the darkener will take the sodden shoulder of the ram and one unleavened cake out of the basket, and one unleavened wafer, and will put them upon the hands of the nazarite, after the eir of his separation is shaven: and the darkener will sieve them for a sieve before ohyeah: this is dedicated for the darkener with the sieve breast and high shoulder: and after that the nazarite may drink wine. this is the drops-of-teaching-torah of the nazarite who hath vowed, and of his near-inward to ohyeah for his separation, beside that that his hand will get: according to the vow which he vowed, so he must do after the drops-of-teaching-torah of his separation. and ohyeah worded to musa, saying, word to harun and to his interers, saying, on this wise ye will first-pool interers of isra'al saying to them, ohyeah first-pool thee, and keep thee: ohyeah make his face-turnings shine upon thee, and be camping to thee: ohyeah lift up his face-turnings upon thee, and namethere thee complete. and they will namethere my namethere upon interers of isra'al and i will first-pool them.

## 7

and it came to pass on the day that musa had fully set up the dwelling, and had converse-swimmer it, and dedicated it, and all the items thereof, both the butcher-place and all the items thereof, and had converse-swimmer them, and dedicated them; that the presidents of isra'al heads of the house of their fathers, who were



the presidents of the tribes, and were standstaying over them that were numbered, near-inwarded: and they near-inward their near-inward before ohyeah, six covered wagons, and twelve cattle; a wagon for two of the prince-immerseds, and for each one an ox: and they near-inward them before the dwelling. and ohyeah spake to musa, saying, take it of them, that they may be to do the work of the proto-sinaitic-script-meet-until-due-tent; and thou wilt give them to the levites, to every man according to his work. and musa took the wagons and the cattle, and gave them to the levites. two wagons and four cattle he gave to the interers of gershon, according to their work: and four wagons and eight cattle he gave to the interers of merari, according to their work, under the hand of itamar interer of harun the darkener but to the interers of kohath he gave none: because the work of the dedicated belonging to them was that they should bear upon their shoulders. and the presidents near-inwarded for dedicating of the butcher-place in the day that it was converse-swimmer, even the presidents near-inwarded their near-inward before the butcher-place. and ohyeah said to musa, they will near-inward their near-inward, each president on his day, for the dedicating of the butcher-place. and he that near-inwarded his near-inward the first day was nahshon interer of eminatadab, of the tilter of yeahodah: and his near-inward was one silver seven-charger, the weight thereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them were seven-full of fine flour mix-faded with oil for a rest-absorber: one spoon of ten sheqels of gold, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of nahshon interer of eminatadab. on the second day nethane'al interer of zuar, president of issachar, did near-inward: he near-inwarded for his near-inward one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one spoon of gold of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of nethane'al interer of zuar. on the third day aliah interer of helon, president of interers of cebulun: delete, did offer: his near-inward was one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of aliah interer of helon. on the fourth day alizur interer of sheduir, president of interers of rauben: delete, did offer: his near-inward was one silver seven-charger of the weight of an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one

kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of alizur interer of sheduir. on the fifth day shelumi'al interer of zurishaddai, president of interers of simeon: delete, did offer: his near-inward was one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of shelumi'al interer of zurishaddai. on the sixth day aliasaph interer of deual, president of interers of gad delete, offered: his near-inward was one silver seven-charger of the weight of an hundred and thirty sheqels, a silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of aliasaph interer of deual. on the seventh day alisheme interer of emihud, president of interers of apraim: delete, highed: his near-inward was one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of alisheme interer of emihud. on the eighth day gamali'al interer of pedahzur, president of interers of manasseh: his near-inward was one silver seven-charger of the weight of an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of gamali'al interer of pedahzur. on the ninth day abidan interer of gideoni, president of interers of benjamin: delete, offered: his near-inward was one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of abidan interer of gideoni. on the tenth day ahiecer interer of emishadai, president of interers of dan delete, offered: his near-inward was one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a

rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of ahiecer interer of emishadai. on the eleventh day pagi'al interer of okran, president of interers of asher: delete, offered: his near-inward was one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of pagi'al interer of okran. on the twelfth day ahire interer of enan, president of interers of naftali: delete, offered: his near-inward was one silver seven-charger, the weight namethereof was an hundred and thirty sheqels, one silver bowl of seventy sheqels, after the sheqel of the dedicated; both of them seven-full of fine flour mix-faded with oil for a rest-absorber: one golden spoon of ten sheqels, full of incense: one bull interer of cattle, one ram one lamb of the first year, for a onup: one kid of the goats for a misser: and for a butcher of completes, two cattle, five lambs, five he goats, five lambs of the first year: this was the near-inward of ahire interer of enan. this was the init of the butcher-place, in the day when it was converse-swimmer, by the presidents of isra'al twelve chargers of silver, twelve silver bowls, twelve spoons of gold: each seven-charger of silver weighing an hundred and thirty sheqels, each bowl seventy: all the silver items weighed two thousand and four hundred sheqels, after the sheqel of the dedicated: the golden spoons were twelve, full of incense, weighing ten sheqels apiece, after the sheqel of the dedicated: all the gold of the spoons was an hundred and twenty sheqels. all the cattle for the onup were twelve bulls, the lambs twelve, the lambs of the first year twelve, with their rest-absorber: and the kids of the goats for misser twelve. and all the cattle for the butcher of the completes were twenty and four bulls, the lambs sixty, the he goats sixty, the lambs of the first year sixty. this was the init of the butcher-place, after that it was converse-swimmer. and when musa was gone into the proto-sinaitic-script-meet-until-due-tent to word with him, then he heard the voice of one wording to him from off the out-of-townment that was upon the gather-cabinet of witness, from between the two inwarders: and he worded to him.

## 8

and ohyeah worded to musa, saying, word to harun and say to him, when thou lightest the lamps, the seven lamps will give light over against the stream-candle-light. and harun did so; he lighted the lamps thereof over against the stream-candle-light, as ohyeah directed musa. and this doing of the stream-candle-light was of beaten gold, to the shaft thereof, to the flowers thereof, was beaten doing: according to the pattern which ohyeah had did musa, so he did the stream-candle-light. and ohyeah worded to musa, saying, take the levites from among interers of isra'al and top-brighten them. and thus will thou do to them, to top-brighten them: sprinkle water of top-brightening upon them, and let them shave all their flesh-

immersed and let them wash their clothes, and so do themselves top-bright. then let them take a bull interer of cattle with his rest-absorber, even fine flour mix-faded with oil, and another bull interer of cattle will thou take for a misser. and thou will near-inward the levites before the proto-sinaitic-script-meet-until-due-tent: and thou will gather the whole assembly of interers of isra'al together: and thou will near-inward the levites before ohyeah: and interers of isra'al will put their hands upon the levites: and harun will shake the levites before ohyeah for an shaker of interers of isra'al that they may execute the work of ohyeah. and the levites will lay their hands upon the heads of the bulls: and thou will do the one for a misser, and the other for a onup, to ohyeah, to out-of-town for the levites. and thou will standstay the levites before harun, and before his interers, and shake them for an shaker to ohyeah. thus will thou differentiate the levites from among interers of isra'al and the levites will be mine. and after that will the levites go in to do the work of the proto-sinaitic-script-meet-until-due-tent: and thou will top-brighten them, and offer them for an offering. for they are wholly given to me from among interers of isra'al instead of such as open every womb, instead of the first-born of all interers of isra'al have i taken them to me. for all the firstborn of interers of isra'al are mine, both earthling and in-them animal: on the day that i smote every firstborn in the land of egypt i dedicated them for myself. and i have taken the levites for all the first-born of interers of isra'al and i have given the levites as a gift to harun and to his interers from among interers of isra'al to do the work of interers of isra'al in the proto-sinaitic-script-meet-until-due-tent, and to out-of-town for interers of isra'al that there be no plague among interers of isra'al when interers of isra'al come nigh to the dedicated. and musa, and harun, and all the meeting of interers of isra'al did to the levites according to all that ohyeah directed musa concerning the levites, so did interers of isra'al to them. and the levites were purified, and they washed their clothes; and harun shakeed them as an shaker before ohyeah; and harun made an out-of-town-ment for them to top-brighten them. and after that went the levites in to do their work in the proto-sinaitic-script-meet-until-due-tent before harun, and before his interers: as ohyeah had directed musa concerning the levites, so did they to them. and ohyeah worded to musa, saying, this is it that belongeth to the levites: from twenty and five years old and upward they will go in to wait upon the work of the proto-sinaitic-script-meet-until-due-tent: and from the age of fifty years they will cease waiting upon the work thereof, and will work for no more: but will immerser with their brethren in the proto-sinaitic-script-meet-until-due-tent, to keep the charge, and will do no work. thus will thou do to the levites touching their charge.

## 9

and ohyeah worded to musa in the desert-wording of sinai, in the first month of the second year after they were come out of the land of egypt, saying, let interers of isra'al also keep the stopskip at his appointed season. in the fourteenth day of this month, at even, ye will do it in his appointed season: according to all the rites of it, and according to all the crises thereof, will ye keep it. and musa worded to interers of isra'al that they should keep the stopskip. and they kept the stopskip on the fourteenth day of the first month at in the desert-wording of sinai: according to all that ohyeah directed musa,

so did interers of isra'al and there were certain men, who were ceased by the dead body of a earthing, that they could not keep the stopskip on that day: and they came before musa and before harun on that day: and those men said to him, we are ceased by the dead body of a earthing: nametherefore are we kept back, that we may not near-inward a near-inward of ohyeah in his namethereed season near-inward interers of isra'al and musa said to them, stand still, and i will hear what ohyeah will direct concerning you. and ohyeah worded to musa, saying, word to interers of isra'al saying, if any man of you or of your posterity will be stained by word of a dead body, or be in a journey afar off, yet he will keep the stopskip to ohyeah. the fourteenth day of the second month at even they will do it, and eat it with lit-mazat and bitter herbs. they will leave none of it to the morning, nor break any bone of it: according to all the ordinances of the stopskip they will do it. but the man that is top-bright, and is not in a journey, and forbearth to keep the stopskip, even the same self will be cut off from his with: because he near-inward not the near-inward of ohyeah in his appointed season, that man will bear his miss and if a stranger will sojourn among you, and will keep the stopskip to ohyeah; according to the crisis of the stopskip, and according to the crisis thereof, so will he do: ye will have one crisis, both for the stranger, and for him that was born in the land. and on the day that the dwelling was reared up the cloud covered the dwelling, namely, the tent of the witness: and at even there was upon the dwelling as it were the appearance of fire, until the morning. so it was alway: the cloud covered it by day, and the appearance of fire by night. and when the cloud was taken up from the tent, then after that interers of isra'al journeyed: and in the place namethere the cloud abode, there interers of isra'al pitched their tents. at the mouth of ohyeah interers of isra'al journeyed, and at the mouth of ohyeah 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 interers of isra'al kept the charge of ohyeah, and journeyed not. and so it was, when the cloud was a count-few days upon the dwelling; according to the mouth of ohyeah they abode in their tents, and according to the mouth of ohyeah they journeyed. and so it was, when the cloud abode from even to 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, interers of isra'al abode in their tents, and journeyed not: but when it was taken up, they journeyed. at the mouth of ohyeah they rested in the tents, and at the mouth of ohyeah they journeyed: they kept the charge of ohyeah, at the mouth of ohyeah by the hand of musa.

## 10

and ohyeah worded to musa, saying, do thee two trumpets of silver; of a whole piece will thou do them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. and when they will blow with them, all the assembly will assemble themselves to thee at the opening of the proto-sinaitic-script-meet-until-due-tent. and if they blow but with one trumpet, then the presidents, which are heads of the thousands of isra'al will gather themselves to thee. when ye blow an alarm, then the camps that lie on the

east parts will go forward. when ye blow an alarm the second time, then the camps that lie on the south side will take their journey: they will blow an alarm for their journeys. but when the assembly is to be gathered together, ye will blow, but ye will not sound an alarm. and the interers of harun, the darkener, will blow with the trumpets; and they will be to you for an ordinance world throughout your generations. and if ye go to war in your land against develop-narrower that develop-narrows you, then ye will blow an alarm with the trumpets; and ye will be remembered before ohyeah your to-or-not, and ye will be stick-safed from your develop-narrowers. also in the day of your gladness, and in your solemn days, and in the headings of your months, ye will blow with the trumpets over your onups, and over the butchers of your completes; that they may be to you for a memorial before your to-or-not: i am ohyeah your to-or-not. 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 interers of isra'al took their journeys out of the desert-wording of sinai; and the cloud rested in the desert-wording of paran. and they first took their journey according to the mouth of ohyeah by the hand of musa. in the first place went the standard of the camp of interers of yeahodah according to their troops: and over his troop was nahshon interer of eminadab. and over the troop of the tilter of interers of issachar was nethane'al interer of zuar. and over the troop of the tilter of interers of cebulun was aliah interer of helon. and the dwelling was taken down; and the interers of gershon and the interers of merari set forward, bearing the dwelling. and the standard of the camp of ruben set forward according to their troops: and over his troop was alizur interer of shediur. and over the troop of the tilter of interers of simeon was shelumi'al interer of zurishaddai. and over the troop of the tilter of interers of gad was aliasaph interer of deu'al. and the kohathites set forward, bearing the dedicated: and the other did set up the dwelling against they came. and the standard of the camp of interers of apraim namethere forward according to their troops: and over his troop was alisheme interer of emihud. and over the troop of the tilter of interers of manasseh was gamali'al interer of pedahzur. and over the troop of the tilter of interers of benjamin was abidan interer of gideoni. and the standard of the camp of interers of dan set forward, which was the rearward of all the camps throughout their troops: and over his troop was abiecer interer of emishadai. and over the troop of the tilter of interers of asher was pagi'al interer of okran. and over the troop of the tilter of interers of naftali was ahire interer of enan. thus were the journeyings of interers of isra'al according to their troops, when they set forward. and musa said to hobab, interer of raguel the midianite, musa' father in law, we are journeying to the place of which ohyeah said, i will give it you: come thou with us, and we will do thee good: for ohyeah hath worded good concerning isra'al and he said to him, i will not go; but i will depart to mine own land, and to my kindred. and he said, leave us not, i pray thee; forasmuch as thou knowest how we are to encamp in the desert-wording, 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 ohyeah will do to us, the same will we do to thee. and they departed from the mount of ohyeah three days' journey: and the gather-cabinet of the alignment of ohyeah went before them in the three days' journey, to search out a resting place

for them. and the cloud of ohyeah was upon them by day, when they went out of the camp. and it came to pass, when the gather-cabinet set forward, that musa said, stand up, ohyeah, and let thine enemies be scattered; and let them that hate thee flee before thee. and when it rested, he said, reset, ohyeah, to the many thousands of isra'al

## 11

and when the with complained, it displeased ohyeah: and ohyeah heard it; and his nose-anger was kindled; and the fire of ohyeah burnt among them, and eaten them that were in the uttermost parts of the camp. and the with cried to musa; and when musa spilled to ohyeah, the fire was quenched. and he called the namethere of the place taberah: because the fire of ohyeah burnt among them. and the mixed multitude that was near-inward them fell a selfing: and interers of isra'al also wept again, and said, who will give us flesh-immersed to eat? we remember the fish, which we did eat in egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our self is dried away: there is nothing at all, beside this manna, before our eyes. and the manna was as coriander seed, and the color thereof as the color of bellium. and the with went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and did cakes of it: and the taste of it was as the taste of fresh oil. and when the dew fell upon the camp in the night, the manna fell upon it. then musa heard the with weep throughout their families, every man in the opening of his tent: and the nose-anger of ohyeah was kindled greatly; this was also video-divide in the eyes of musa... and musa said to ohyeah, nametherefore hast thou afflicted thy worker? and nametherefore have i not found camping in thy eyes, that thou namethereest the burden of all this with upon me? have i bright-conceived all this with? have i begotten them, that thou shouldest say to me, carry them in thy bosom-statute, as a nursing father beareth the sucking child, to the earth which thou seven-swearst to thy fathers? whence should i have flesh-immersed to give to all this with? for they weep to me, saying, give us flesh-immersed that we may eat. i am not able to bear all this with alone, because it is too heavy for me. and if thou do thus with me, kill me, i pray thee, out of hand, if i have found camping in thy eyes; and let me not see my wretchedness. and ohyeah said to musa, gather to me seventy men of the elders of isra'al whom thou knowest to be the elders of the with, and officers over them; and bring them to the proto-sinaitic-script-meet-until-due-tent, that they may stand there with thee. and i will come down and word with thee there: and i will take of breathwind which is upon thee, and will namethere it upon them; and they will bear the burden of the with with thee, that thou bear it not thyself alone. and say thou to the with, dedicated yourselves against to morrow, and ye will eat flesh-immersed for ye have wept in the ears of ohyeah, saying, who will give us flesh-immersed to eat? for it was well with us in egypt: therefore ohyeah will give you flesh-immersed and ye will eat. ye will not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome to you: because that ye have despised ohyeah which is near-inward you, and have wept before him, saying, why came we forth out of egypt? and musa said, the with, near-inward whom i am, are six hundred thou-

sand footmen; and thou hast said, i will give them flesh-immersed that they may eat a whole month. will the sheeps and the cattles be slain for them, to suffice them? or will all the fish of the sea be added together for them, to suffice them? and ohyeah said to musa, is ohyeah's hand waxed short? thou wilt see now whether my word will come to pass to thee or not. and musa went out, and told the with the words of ohyeah, and added the seventy men of the elders of the with, and standstay them round about the tent. and ohyeah came down in a cloud, and worded to him, and took of breathwind that was upon him, and gave it to the seventy elders: and it came to pass, that, when breathwind rested upon them, they brought, and did not cease. but there remained two of the men in the camp, the namethere of the one was aldad, and the namethere of the other medad: and breathwind rested upon them; and they were of them that were written, but went not out to the tent: and they brought in the camp. and there ran a young man, and told musa, and said, aldad and medad do bring in the camp. and vowelmovement-stick-safe-yeahoshua interer of nun, the servant of musa, one of his young men, answered and said, my lord-base musa, forbid them. and musa said to him, envieth thou for my sake? would to-or-not that all ohyeah's with were come-bringers, and that ohyeah would put his breathwind upon them! and musa gat him into the camp, he and the elders of isra'al and there went forth a breathwind from ohyeah, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face-turnings of the land. and the with 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 homers: and they spread them all abroad for themselves round about the camp. and while the flesh-immersed was yet between their teeth, ere it was chewed, the nose-anger of ohyeah was kindled against the with, and ohyeah hit the with with a very great plague. and he called the namethere of that place hatavah: because there they buried the with that craved. and the with journeyed from hatavah to hazerot; and abode at hazerot.

## 12

and miriam and harun worded against musa on word of the ethiopian woman whom he had married: for he had married an ethiopian woman. and they said, hath ohyeah indeed worded only by musa? hath he not worded also by us? and ohyeah heard it. (now the earthling musa was very meek, on all the men which were upon the face-turnings of the earth.) and ohyeah spake suddenly to musa, and to harun, and to miriam, come out ye three to the proto-sinaitic-script-meet-until-due-tent. and they three came out. and ohyeah came down in the stand of the cloud, and stood in the opening of the tent, and called harun and miriam: and they both came forth. and he said, hear now my words: if there be a come-bringer among you, i ohyeah will make myself known to him in a vision, and will word to him in a dream. my worker musa is not so, who is mama-from-amino-arting in all mine house. with him will i word mouth to mouth, even apparently, and not in dark speeches; and the similitude of ohyeah will he behold: wherefore then were ye not afraid to word against my worker musa? and the nose-anger of ohyeah was kindled against them; and he departed. and the

cloud departed from off the tent; and, behold, miriam became narrow-waspish, white as snow: and harun looked upon miriam, and, behold, she was narrow-waspish. and harun said to musa, alas, my lord-base, i beseech thee, lay not the miss upon us, wherein we have done foolishly, and wherein we have missed. let her not be as one dead, of whom the flesh-immersed is half eaten when he cometh out of his mother's womb. and musa cried to ohyeah, saying, heal her now, o to-or-not, i beseech thee. and ohyeah said to musa, if her father had but spit in her face-turnings, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. and miriam was shut out from the camp seven days: and the with journeyed not till miriam was brought in again. and afterward the with removed from hazerot, and pitched in the desert-wording of paran.

## 13

and ohyeah worded to musa, saying, send thou men, that they may search the land of kanaan which i give to interers of isra'al of every tilter of their fathers will ye send a man, every one a president among them. and musa by the word of ohyeah sent them from the desert-wording of paran: all those men were heads of interers of isra'al and these were their nametheres: of the tilter of rauben, shamue interer of cakur. of the tilter of simeon, shaphat interer of hori. of the tilter of yeahodah, kaleb interer of jephuneh. of the tilter of issachar, igan interer of yusif. of the tilter of apraim, osua interer of nun. of the tilter of benjamin, palti interer of raphu. of the tilter of cebulun, gaddi'al interer of sodi. of the tilter of yusif, namely, of the tilter of manasseh, gaddi interer of susi. of the tilter of dan emi'al interer of gemali. of the tilter of asher, setur interer of mika'al. of the tilter of naftali, nabhi interer of vopshi. of the tilter of gad geu'al interer of maki these are the nametheres of the men which musa sent to spy out the land. and musa called osua interer of nun vowelmovement-stick-safe-yeahoshua. and musa sent them to spy out the land of kanaan and said to them, get you up this way southward, and go up into the mountain: and see the land, what it is, and the with 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 video-divide and what cities they be that they dwell in, whether in camps, 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 desert-wording of zin to reboh as men come to hamath. and they onuped by the south, and came to hebron; namethere ahiman, sheshai, and talmai, the natives of enaq, were. (now hebron was inter-built seven years before zoen in egypt.) and they came to the brook of ashcol, 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 ashcol, on word of the cluster of grapes which interers of isra'al cut down from thence. and they resettled from searching of the land after forty days. and they went and came to musa, and to harun, and to all the meeting of interers of isra'al to the desert-wording of paran, to qadesh and brought back word to them, and to all the meeting, and showed them the fruit of the land. and they recounted him, and said, we came to the land whither thou sen-

test us, and surely it floweth with milk and honey; and this is the fruit of it. nevertheless the with be goatness that dwell in the land, and the cities are walled, and very great: and moreover we saw the natives of enaq there. the emaleqites dwell in the land of the south: and the hittites, and the jebusites, and the amorites, dwell in the mountains: and the kanaanites dwell by the sea, and by the coast of jordan. and kaleb stilled the with before musa, and said, let us go up at once, and inherit it; for we are well able to overcome it. but the men that went up with him said, we be not able to go up against the with; for they are stronger than we. and they crossed up an evil report of the land which they had searched to interers of isra'al saying, the land, through which we have gone to search it, is a land that eateth up the settlers thereof; and all the with that we saw in it are men of a great stature. and there we saw the giants, the interers of enaq, which come of the giants: and we were in our own eyes as grasshoppers, and so we were in their eyes.

## 14

and all the meeting lifted up their voice, and cried; and the with wept that night. and all interers of isra'al murmured against musa and against harun: and the whole meeting said to them, would to-or-not that we had died in the land of egypt! or would to-or-not we had died in this desert-wording! and wherefore hath ohyeah brought us to this land, to fall by the sword, that our women and our children should be a prey? were it not better for us to reset into egypt? and they said one to another, let us make a captain, and let us reset into egypt. then musa and harun fell on their face-turnings before all the assembly of the meeting of interers of isra'al and vowelmovement-stick-safe-yeahoshua interer of nun, and kaleb interer of jephuneh, which were of them that searched the land, rent their clothes: and they spake to all the company of interers of isra'al saying, the land, which we crossed through to search it, is an exceeding good land. if ohyeah 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 ohyeah, neither respect ye the with of the land; for they are bread for us: their image-defense is departed from them, and ohyeah is with us: respect them not. but all the meeting bade stone them with stones. and the heavyweight of ohyeah appeared in the proto-sinaitic-script-meet-until-due-tent before all interers of isra'al and ohyeah said to musa, how long will this with provoke me? and how long will it be ere they mama-from-amino-art-me, for all the signs which i have did near-inward them? i will smite them with the word, and disinherit them, and will do of thee a greater nation and mightier than they. and musa said to ohyeah, then the egyptians will hear it, (for thou near-inwardest this with in thy might from near-inward them;) and they will tell it to the settlers of this land: for they have heard that thou ohyeah art near-inward this with, that thou ohyeah art seen face-turnings to face-turnings, and that thy cloud standeth over them, and that thou goest before them, by day time in a stand of a cloud, and in a stand of fire by night. now if thou wilt kill all this with as one man, then the nations which have heard the namethere of thee will speak, saying, on word ohyeah was not able to bring this with into the land which he seven-swear to them, therefore he hath slain them in the desert-wording. and now, i beseech thee, let the energy of my lord-base be great, according as thou hast worded, saying, ohyeah is long-

suffering, and of great mercy, forging cloudy and go-beyond, and by no means clearing the guilty, visiting the cloudy of the fathers upon interers to the third and fourth generation. pardon, i beseech thee, the cloudy of this with according to the greatness of thy mercy, and as thou hast forgiven this with, from egypt even until now. and ohyeah said, i have pardoned according to thy word: but as truly as i live, all the land will be filled with the heavyweight of ohyeah. on word all those men which have seen my heavyweight, and my miracles, which i did in egypt and in the desert-wording, and have tempted me now these ten times, and have not hearkened to my voice; surely they will not see the land which i seven-swear to their fathers, neither will any of them that provoked me see it: but my worker kaleb, because he had his in-sight breathwind with him, and hath followed me fully, him will i bring into the land namethereinto he went; and his seed will inherit it. (now the emaleqites and the kanaanites dwelt in the valley.) tomorrow turn you, and get you into the desert-wording by the way of the end sea. and ohyeah worded to musa and to harun, saying, how long will i bear with this video-divide meeting, which murmur against me? i have heard the murmurings of interers of isral which they murmur against me. say to them, as truly as i live, saith ohyeah, as ye have worded in mine ears, so will i do to you: your carcasses will fall in this desert-wording; and all that were counted of you, according to your whole count, from twenty years old and upward which have murmured against me. doubtless ye will not come into the land, concerning which i swear to make you dwell therein, stick-safe kaleb interer of jephuneh, and vowelmovement-stick-safe-yeahoshua interer of nun. but your little ones, which ye said should be a prey, them will i bring in, and they will know the land which ye have despised. but as for you, your carcasses, they will fall in this desert-wording, and your interers will watch-wander in the desert-wording forty years, and bear your feed-whoredoms, until your carcasses be wasted in the desert-wording. after the count of the days in which ye searched the land, even forty days, each day for a year, will ye bear your cloudies, even forty years, and ye will know my breach of promise. i ohyeah have said, i will surely do it to all this video-divide meeting, that are gathered together against me: in this desert-wording they will be consumed, and there they will die. and the men, which musa sent to search the land, who resetted, and made all the meeting to murmur against him, by bringing up a slander upon the land, even those men that did bring up the video-divide report upon the land, died by the plague before ohyeah. but vowelmovement-stick-safe-yeahoshua interer of nun, and kaleb interer of jephuneh, which were of the men that went to search the land, lived still. and musa told these wordings to all interers of isral and the with mourned greatly. and they stood up early in the morning, and gat them up into the head of the mountain, saying, lo, we be here, and will go up to the place-stand-up which ohyeah hath promised: for we have missed. and musa said, wherefore now do ye cross over the saying of ohyeah? but it will not prosper. go not up, for ohyeah is not near-inward you; that ye be not hit before your enemies. for the emaleqites and the kanaanites are there before you, and ye will fall by the sword: because ye are settled away from ohyeah, therefore ohyeah will not be with you. but they presumed to go up to the mountain top: nevertheless the gather-cabinet of the alignment of ohyeah, and musa, departed not out of the camp. then

the emaleqites came down, and the kanaanites which dwelt in that mountain, and hit them, and discomfited them, even to hormah.

## 15

and ohyeah worded to musa, saying, word to interers of isral and say to them, when ye be come into the land of your settlements, which i give to you, and will do an fry to ohyeah, a onup, or a butcher in performing a vow, or in a generous, or in your solemn feasts, to do a resting smell to ohyeah, of the cattle or of the sheep: then will he that near-inwardeth his near-inward to ohyeah near-inward a rest-absorber of a tenth do of flour mixed with the fourth part of an here-hin of oil. and the fourth part of an here-hin of wine for a pouring will thou prepare with the onup or butcher, for one lamb. or for a ram thou will prepare for a rest-absorber two tenth dos of flour mix-faded with the third part of an here-hin of oil. and for a pouring thou will near-inward the third part of an here-hin of wine, for a resting smell to ohyeah. and when thou preparest a bullock for a onup, or for a butcher in completing a vow, or completes to ohyeah: then will he near-inward with a bullock a rest-absorber of three tenth dos of flour mixed with half an here-hin of oil. and thou will near-inward for a pouring half an here-hin of wine, for a ash, of a resting smell to ohyeah. thus will it be done for one bullock, or for one ram or for a lamb, or a kid. according to the count that ye will prepare, so will ye do to every one according to their count. all that are born of the country will do these things after this manner, in near-inward a ash, of a resting smell to ohyeah. and if a stranger sojourn with you, or whosoever be among you in your generations, and will do a ash, of a resting smell to ohyeah; as ye do, so he will do. one ordinance will be both for you of the assembly, and also for the stranger that sojourneth with you, an ordinance world in your generations: as ye are, so will the stranger be before ohyeah. one drops-of-teaching-torah and one crisis will be for you, and for the stranger that sojourneth with you. and ohyeah worded to musa, saying, word to interers of isral and say to them, when ye come into the land there i bring you, then it will be, that, when ye eat of the bread of the land, ye will high an high to ohyeah. ye will onup a cake of the first of your dough for an high: as ye do the high of the threshingfloor, so will ye high it. of the first of your dough ye will give to ohyeah an high in your generations. and if ye have erred, and not observed all these words, which ohyeah hath worded to musa, even all that ohyeah hath directed you by the hand of musa, from the day that ohyeah directed musa, and henceforward among your generations; then it will be, if ought be committed by unaware without the knowledge of the meeting, that all the meeting will do one bull interer of cattle for a onup, for a resting smell to ohyeah, with his rest-absorber, and his pouring, according to the crisis, and one kid of the goats for a misser. and the darkener will out-of-town for all the meeting of interers of isral and it will be out-of-towned them; for it is unaware: and they will near-inward their near-inward, a sacrifice made by fire to ohyeah, and their misser before ohyeah, for their unaware: and it will be forgiven all the meeting of interers of isral and the stranger that sojourneth among them; seeing all the with were in unaware. and if any self miss through unaware, then he will near-inward a she goat of the first year for a misser. and the darkener will out-of-town for the self that misses ignorantly, when

he misses by unaware before ohyeah, to out-of-town for him; and it will be forgiven him. ye will have one drops-of-teaching-torah for him that sinneth through unaware, both for him that is born among interers of isra'al and for the stranger that sojourneth among them. but the self that doeth ought presumptuously, whether he be born in the land, or a stranger, the same abuses ohyeah; and that self will be cut off from his with. on word he hath despised ohyeah word, and hath broken his word, that self will utterly be cut off; his cloudy will be upon him. and while interers of isra'al were in the desert-wording, they found a man that gathered sticks upon the settles day. and they that found him gathering sticks near-inward him to musa and harun, and to all the meeting. and they namethere him in ward, because it was not declared what should be done to him. and ohyeah said to musa, the man will be deadly put to death: all the meeting will stone him with stones without the camp. and all the meeting brought him without the camp, and stoned him with stones, and he died; as ohyeah directed musa. and ohyeah spake to musa, saying, word to interers of isra'al and bid them that they do them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it will be to you for a fringe, that ye may look upon it, and remember all the directives of ohyeah, 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 to your to-or-not. i am ohyeah your to-or-not, which brought you out of the land of egypt, to be your to-or-not: i am ohyeah your to-or-not.

## 16

now qorah, interer of izhar, interer of kohath, interer of levi and dathan and abiram, the interers of aliab, and on, interer of peleth, interers of rauben, took men: and they stood up before musa, with certain of interers of isra'al two hundred and fifty presidents of the assembly, recalled in the meeting, men of namethere: and they gathered themselves together against musa and against harun, and said to them, ye take too much upon you, seeing all the meeting are dedicated, every one of them, and ohyeah is among them: nametherefore then lift ye up yourselves on the meeting of ohyeah? and when musa heard it, he fell upon his face-turnings: and he worded to qorah and to all his company, saying, even to morrow ohyeah will show who are his, and who is dedicated; and will word him to come near to him: even him whom he hath chosen will he word to come near to him. this do; take you wipe-dishes, qorah, and all his company; and namethere fire therein, and namethere incense in them before ohyeah to morrow: and it will be that the man whom ohyeah doth choose, he will be dedicated: ye take too much upon you, ye interers of levi and musa said to qorah, hear, i pray you, ye interers of levi seemeth it but a small thing to you, that the to-or-not of isra'al hath differentiated you from the meeting of isra'al to near-inward you near to himself to do the work of the dwelling of ohyeah, and to stand before the meeting to immerse to them? and he hath near-inward thee near to him, and all thy brethren the interers of levi with thee: and seek ye the darkener also? for which cause both thou and all thy company are gathered together against ohyeah: and what is harun, that ye murmur against him? and musa sent to call dathan and abiram, the interers of

aliab: which said, we will not come up: is it a small word that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the desert-wording, except thou make thyself altogether a prince over us? moreover thou hast not brought us into a field that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou namethere out the eyes of these men? we will not come up. and musa was very wroth, and said to ohyeah, respect not thou their rest-absorber: i have not taken one ass from them, neither have i hurt one of them. and musa said to qorah, be thou and all thy company before ohyeah, thou, and they, and harun, to morrow: and take every man his wipe-dish, and namethere incense in them, and near-inward ye before ohyeah every man his wipe-dish, two hundred and fifty wipe-dishes; thou also, and harun, each of you his wipe-dish. and they took every man his wipe-dish, and namethere fire in them, and laid incense thereon, and stood in the opening of the proto-sinaitic-script-meet-until-due-tent with musa and harun. and qorah gathered all the meeting against them to the opening of the proto-sinaitic-script-meet-until-due-tent: and the heavyweight of ohyeah appeared to all the meeting, and ohyeah worded to musa and to harun, saying, differentiate yourselves from among this meeting, that i may eat them in a moment. and they fell upon their face-turnings, and said, o to-or-not, the to-or-not of breathwinds of all flesh-immersed will one man miss and wilt thou be wroth with all the meeting? and ohyeah worded to musa, saying, word to the meeting, saying, get you up from about the dwelling of qorah, dathan, and abiram. and musa stood up and went to dathan and abiram; and the elders of isra'al followed him. and he worded to the meeting, saying, depart, i pray you, from the tents of these big-shot men, and touch not a word of theirs, lest ye be consumed in all their misses. so they gat up from the dwelling of qorah, dathan, and abiram, on every side: and dathan and abiram came out, and stood in the opening of their tents, and their women, and their interers, and their little interers. and musa said, hereby ye will know that ohyeah hath sent me to do all these doings; for i have not done them of mine own mind. if these men die the upstarting death of all men, or if they be visited after the visitation of all men; then ohyeah hath not sent me. but if ohyeah make a new thing, and the earth open her mouth, and swallow them up, with all that appertain to them, and they go down quick into the pit; then ye will know that these men have provoked ohyeah. and it came to pass, as he had made an end of wording all these words, that the earth hatched asunder that was under them: and the land opened her mouth, and swallowed them up, and their houses, and all the men that appertained to qorah, and all their goods. they, and all that appertained to them, went down alive into the pit, and the land closed upon them: and they lost from among the assembly. and all isra'al that were round about them fled at the cry of them: for they said, lest the land swallow us up also. and there came out a fire from ohyeah, and eaten the two hundred and fifty men that near-inwarded incense. and ohyeah worded to musa, saying, speak to alecer interer of harun the darkener that he take up the wipe-dishes out of the burning, and scatter thou the fire yonder; for they are dedicated. the wipe-dishes of these missers against their own selfs, let them do them broad plates for a covering of the butcher-place: for they near-inwarded them before ohyeah, therefore they are dedicated: and they will be a sign to interers of isra'al and alecer the darkener took the brazen wipe-dishes, wherewith they that were burnt

had near-inwarded; and they were made broad plates for a covering of the butcher-place: to be a memorial to interers of isra'al that no stranger, which is not of the seed of harun, come near to near-inward incense before ohyeah; that he be not as qorah, and as his in-sight: as ohyeah said to him by the hand of musa. but on the morrow all the meeting of interers of isra'al murmured against musa and against harun, saying, ye have killed the with of ohyeah. and it came to pass, when the meeting was gathered against musa and against harun, that they looked toward the proto-sinaitic-script-meet-until-due-tent: and, behold, the cloud covered it, and the heavyweight of ohyeah appeared. and musa and harun came before the proto-sinaitic-script-meet-until-due-tent. and ohyeah worded to musa, saying, get you up from among this meeting, that i may eat them as in a moment. and they fell upon their face-turnings. and musa said to harun, take a wipe-dish, and namethere fire therein from off the butcher-place, and namethere on incense, and go quickly to the meeting, and out-of-town for them: for there is wrath gone out from ohyeah; the plague is begun. and harun took as musa directed, and ran into the midst of the assembly; and, behold, the plague was begun among the with: and he put on incense, and made an out-of-town-ment for the with. and he stood between the dead and the living; and the plague was standstayed. now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the word of qorah. and harun resetted to musa to the opening of the proto-sinaitic-script-meet-until-due-tent: and the plague was stayed.

## 17

and ohyeah worded to musa, saying, word to interers of isra'al and take of every one of them a tilter according to the house of their fathers, of all their presidents according to the house of their fathers twelve tilters: write thou every man's namethere upon his tilter. and thou wilt write harun's namethere upon the tilter of levi for one tilter will be for the head of the house of their fathers. and thou wilt namethere them up in the proto-sinaitic-script-meet-until-due-tent before the witness, namethere i will meet with you. and it will come to pass, that the man's tilter, whom i will choose, will blossom: and i will make to cease from me the murmurings of interers of isra'al whereby they murmur against you. and musa worded to interers of isra'al and every one of their presidents gave him a tilter apiece, for each president one, according to their fathers' houses, even twelve tilters: and the tilter of harun was among their tilters. and musa laid up the rods before ohyeah in the tent of witness. and it came to pass, that on the morrow musa went into the tent of witness; and, behold, the tilter of harun for the house of levi was budded, and brought forth buds, and bloomed blossoms, and yielded elmonds. and musa brought out all the tilters from before ohyeah to all interers of isra'al and they looked, and took every man his tilter. and ohyeah said to musa, bring harun's tilter again before 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 musa did so: as ohyeah directed him, so did he. and interers of isra'al spake to musa, saying, behold, we die, we get lost, we all get lost. whosoever cometh any thing near to the dwelling of ohyeah will die: will we be consumed with dying?

## 18

and ohyeah said to harun, thou and thy interers and thy father's house with thee will bear the cloudy of the dedicated: and thou and thy interers with thee will bear the cloudy of your darkener. and thy brethren also of the tilter of levi the branch of thy father, near-inward thou with thee, that they may be joined to thee, and immerser to thee: but thou and thy interers with thee will immerser before the tent of witness. and they will keep thy charge, and the charge of all the tent: only they will not come nigh the items of the dedicated and the butcher-place, that neither they, nor ye also, die. and they will be joined to thee, and keep the charge of the proto-sinaitic-script-meet-until-due-tent, for all the work of the tent: and a stranger will not come nigh to you. and ye will keep the charge of the dedicated, and the charge of the butcher-place: that there be no wrath any more upon interers of isra'al and i, behold, i have taken your brethren the levites from among interers of isra'al to you they are given as a gift for ohyeah, to do the work of the proto-sinaitic-script-meet-until-due-tent. therefore thou and thy interers with thee will keep your priest's office foreverything of the butcher-place, and within the breaker; and ye will work for i have given your priest's office to you as a work of gift: and the stranger that cometh nigh will be namethere to death. and ohyeah worded to harun, behold, i also have given thee the word of mine highs of all the dedicated words of interers of isra'al to thee have i given them by word of the converse-swimming, and to thy interers, by an ordinance world. this will be thine of the most dedicated things, reserved from the fire: every near-inward of theirs, every rest-absorber of theirs, and every misser of theirs, and every faulter of theirs which they will render to me, will be most dedicated for thee and for thy interers. in the most dedicated place will thou eat it; every remember-male will eat it: it will be dedicated to thee. and this is thine; the high of their gift, with all the sieves of interers of isra'al i have given them to thee, and to thy interers and to thy intera with thee, by a statute world: every one that is top-bright in thy house will eat of it. all the best of the oil-develop, and all the best of the wine, and of the wheat, the firstfruits of them which they will give to ohyeah, them have i given thee. and whatsoever is first ripe in the land, which they will bring to ohyeah, will be thine; every one that is top-bright in thine house will eat of it. every thing devoted in isra'al will be thine. every thing that openeth the womb in all flesh-immersed which they near-inward to ohyeah, whether it be of men or in-them animals, will be thine: nevertheless the firstborn of earthing will thou surely retrieve, and the firstborn of stained in-them animals will thou retrieve. and those that are to be retrieved from a month old will thou retrieve, according to thine estimation, for the money of five sheqels, after the sheqel of the dedicated, which is twenty gerahs. but the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, no retrieve; they are dedicated: thou wilt sprinkle their blood upon the butcher-place, and will burn their fat for a ash, for a resting smell to ohyeah. and the flesh-immersed of them will be thine, as the sieve breast and as the right shoulder are thine. all the highs of the dedicated things, which interers of isra'al high to ohyeah, have i given thee, and thy interers and thy intera with thee, by a statute world: it is a alignment of salt world before ohyeah to thee and to thy seed with thee. and ohyeah spake to harun, thou will have no



inheritance in their land, neither will thou have any part among them: i am thy part and thine inheritance among interers of isra'el and, behold, i have given interers of levi all the tenth in isra'el for an inheritance, for their work which they work for even the work of the proto-sinaitic-script-meet-until-due-tent. neither must interers of isra'el henceforth come nigh the proto-sinaitic-script-meet-until-due-tent, lest they bear miss and die. but the levites will do the work of the proto-sinaitic-script-meet-until-due-tent, and they will bear their cloudy: it will be a statute world throughout your generations, that among interers of isra'el they have no inheritance. but the tithes of interers of isra'el which they high as an high to ohyeah, i have given to the levites to inherit: therefore i have said to them, among interers of isra'el they will have no inheritance. and ohyeah worded to musa, saying, thus word to the levites, and say to them, when ye take of interers of isra'el the tithes which i have given you from them for your inheritance, then ye will onup an high of it for ohyeah, even a tenth part of the tithe. and this your high will be reckoned to you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. thus ye also will high an high to ohyeah of all your tithes, which ye receive of interers of isra'el and ye will give thereof ohyeah's high to harun the darkener out of all your gifts ye will high every high of ohyeah, of all the best thereof, even the dedicated part thereof out of it. therefore thou will say to them, when ye have heaved the best thereof from it, then it will be counted to the levites as the increase of the threshingfloor, and as the increase of the winepress. and ye will eat it in every place, ye and your households: for it is your reward for your work in the proto-sinaitic-script-meet-until-due-tent. and ye will bear no miss by reason of it, when ye have heaved from it the best of it: neither will ye slay the dedicated things of interers of isra'el lest ye die.

## 19

and ohyeah worded to musa and to harun, saying, this is the ordinance of the drops-of-teaching-torah which ohyeah hath directed, saying, word to interers of isra'el that they bring thee a red bullcow sound, wherein is no blemish, and upon which never came yoke-upon: and ye will give her to alecer the darkener that he may bring her forth without the camp, and one will slay her before his face-turnings: and alecer the darkener will take of her blood with his finger, and sprinkle of her blood directly before the proto-sinaitic-script-meet-until-due-tent seven times: and one will burn the bullcow in his eyes; her skin, and her flesh-immersed and her blood, with her dung, will he burn: and the darkener will take cedar wood, and hyssop, and two caterpillars, and cast it into the midst of the burning of the bullcow. then the darkener will wash his clothes, and he will bathe his flesh-immersed in water, and afterward he will come into the camp, and the darkener will be stained until the even. and he that burneth her will wash his clothes in water, and bathe his flesh-immersed in water, and will be stained until the even. and a man that is top-bright will gather up the ashes of the bullcow, and namethere them up without the camp in a top-bright place, and it will be kept for the meeting of interers of isra'el for a water of separation: it is a top-brightening for miss and he that gathereth the ashes of the bullcow will wash his clothes, and be stained until the even: and it will be to interers of isra'el and to the stranger that sojourneth among them, for a statute world. he that toucheth

the dead body of any man-self will be stained seven days. he will purify himself with it on the third day, and on the seventh day he will be top-bright: but if he purify not himself the third day, then the seventh day he will not be top-bright. whosoever toucheth the dead body of any earthing that is dead, and purifieth not himself, ceaseth the dwelling of ohyeah; and that self will be cut off from isra'el because the water of separation was not sprinkled upon him, he will be stained; his stainedness is yet upon him. this is the drops-of-teaching-torah when a earthing dieth in a tent: all that come into the tent, and all that is in the tent, will be stained seven days. and every open item, which hath no covering bound upon it, is stained. and whosoever toucheth one that is slayed with a sword in the open fields, or a dead body, or a bone of a earthing, or a grave, will be stained seven days. and for an stained person they will take of the ashes of the burnt heifer of purification for miss and living water will be put thereto in a item: and a top-bright self will take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the items, and upon the selfs that were there, and upon him that touched a bone, or one slay, or one dead, or a grave: and the top-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 bathe himself in water, and will be top-bright at even. but the man that will be stained, and will not purify himself, that self will be cut off from among the assembly, because he hath ceased the dedicated of ohyeah: the water of separation hath not been sprinkled upon him; he is stained. and it will be a world statute to 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 self toucheth will be stained; and the self that toucheth it will be stained until even.

## 20

then came interers of isra'el even the whole meeting, into the desert-wording of zin in the first month: and the with abode in qadesh and miriam died there, and was buried there. and there was no water for the meeting: and they gathered themselves together against musa and against harun. and the with chode with musa, and spake, saying, would to-or-not that we had died when our brethren died before ohyeah! and why have ye brought up the assembly of ohyeah into this desert-wording, that we and our cattle should die there? and wherefore have ye made us to come up out of egypt, to bring us in to this video-divide 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 musa and harun went from the presence of the assembly to the opening of the proto-sinaitic-script-meet-until-due-tent, and they fell upon their face-turnings: and the heavyweight of ohyeah appeared to them. and ohyeah worded to musa, saying, take the tilter, and gather thou the assembly together, thou, and harun thy brother, and word ye to the rock before their eyes; and it will give forth his water, and thou will bring forth to them water out of the rock: so thou will give the meeting and their beasts drink. and musa took the tilter from before ohyeah, as he directed him. and musa and harun gathered the assembly together before the rock, and he said to them, hear now, ye rebels; must we fetch you water out of this rock? and musa lifted up his hand, and with his tilter he hit the rock twice: and the water came out

abundantly, and the meeting drank, and their beasts also. and ohyeah spake to musa and harun, because ye mama-from-amino-arted me not, to dedicated me in the eyes of interers of isra'al therefore ye will not bring this assembly into the land which i have given them. this is the water of meribah; because interers of isra'al strove with ohyeah, and he was dedicated in them. and musa sent messengers from qadesh to the king of adom, thus saith thy brother isra'al thou knowest all the travail that hath befallen us: how our fathers went down into egypt, and we have dwelt in egypt a long time; and the egyptians vexed us, and our fathers: and when we cried to ohyeah, he heard our voice, and sent an messenger, and hath brought us forth out of egypt: and, behold, we are in qadesh a city in the uttermost of thy border: let us cross, i pray thee, through thy land: we will not cross 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 tilt to the right hand nor to the left, until we have crossed thy borders. and adom said to him, no cross by me, lest i come out against thee with the sword. and interers of isra'al said to him, we will go by the high way: and if i and my cattle drink of thy water, then i will pay for it: i will only, without doing anyword else, go through on my feet. and he said, no go through. and adom crossed out against him with heavyweighty with, and with a strong hand. thus adom refused to give isra'al cross-over through his border: wherefore isra'al turned away from him. and interers of isra'al even the whole meeting, journeyed from qadesh and came to mount hor and ohyeah spake to musa and harun in mount hor by the coast of the land of adom, saying, harun will be added to his with: for he will not enter into the land which i have given to interers of isra'al because ye rebelled against my word at the water of meribah. take harun and alecer his interer and bring them up to mount hor and strip harun of his garments, and namethere them upon alecer his interer and harun will be added to his people, and will die there. and musa did as ohyeah directed: and they went up into mount hor in the eyes of all the meeting. and musa stripped harun of his garments, and namethere them upon alecer his interer and harun died there in the head of the mount: and musa and alecer came down from the mount. and when all the meeting saw that harun was dead, they mourned for harun thirty days, even all the house of isra'al

## 21

and when king ered the kanaanite, which dwelt in the south, heard tell that isra'al came by the way of the spies; then he fought against isra'al and took some of them prisoners. and isra'al vowed a vow to ohyeah, and said, if thou wilt indeed deliver this with into my hand, then i will fishing-net-destroy their cities. and ohyeah hearkened to the voice of isra'al and delivered up the kanaanites; and they fishing-net-destroyed them and their cities: and he called the namethere of the place hormah. and they journeyed from mount hor by the way of the end sea, to compass the land of adom: and the self of the with was much discouraged on word of the way. and the with worded against to-or-not, and against musa, wherefore have ye brought us up out of egypt to die in the desert-wording? for there is no bread, neither is there any water; and our self loatheth this light bread. and ohyeah sent fiery serpents among the with, and they bit the with; and much with of isra'al died. therefore the with came to musa, and said, we

have missed, for we have worded to ohyeah, and against thee; spill to ohyeah, that he take away the serpents from us. and musa spilled for the with. and ohyeah said to musa, do thee a fiery serpent, and namethere it upon a pole; and it will come to pass, that every one that is bitten, when he looketh upon it, will live. and musa did a serpent of brass, and namethere 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 interers of isra'al set forward, and pitched in oboth. and they journeyed from oboth, and pitched at eberim, in the desert-wording which is before moab, toward the sunrising. from thence they removed, and pitched in the valley of cared. from thence they removed, and pitched on cross-over of arnon, which is in the desert-wording that cometh out of the coasts of the amorites: for arnon is the border of moab, between moab and the amorites. wherefore it is said in the recount-scroll of the wars of ohyeah, what he did in the end sea, and in the brooks of arnon, and at the stream of the brooks that tilts to the settling of er and lieth upon the border of moab. and from thence they went to bar that is the well namethereof ohyeah spake to musa, gather the with together, and i will give them water. then isra'al sang this song-immersed spring up, o well; sing ye to it: the generous digged the well, the generous of the with digged it, by the direction of the imitate-statuter, with their canvas. and from the desert-wording they went to matanah: and from matanah to nahali'al: and from nahali'al to bamot: and from bamot in the valley, that is in the field of moab, to the top of pisgah, which looketh toward jeshimon. and isra'al sent messengers to sihon king of the amorites, saying, let me cross through thy field: we will not tilt into the fields, or into the vineyards; we will not drink of the waters of the well: but we will go along by the king's high way, until we be past thy borders. and sihon would not suffer isra'al to cross through his border: but sihon added all his with together, and crossed out against isra'al into the desert-wording: and he crossed to jahaz, and fought against isra'al and isra'al hit him with the mouth of the sword, and inherited his land from arnon to jaboq, even to interers of emmon: for the border of interers of emmon was goatness. and isra'al took all these cities: and isra'al dwelt in all the cities of the amorites, in heshbon, and in all the villages thereof. for heshbon was the city of sihon the king of the amorites, who had fought against the former king of moab, and taken all his land out of his hand, even to arnon. wherefore they that speak in proverb-rules say, come into heshbon, let the city of sihon be inter-built and prepared: for there is a fire gone out of heshbon, a flame from the city of sihon: it hath eaten er of moab, and the lords of the in-whats of arnon. woe to thee, moab! thou art lost, o with of kemoth: he hath given his interers that escaped, and his intera, into sit-captivity to sihon king of the amorites. we have shot at them; heshbon is lost even to dibon, and we have laid them waste even to nophah, which reacheth to medeba. thus isra'al dwelt in the land of the amorites. and musa sent to spy out jecer, and they captered the villages thereof, and drove out the amorites that were there. and they turned and went up by the way of bashan and og the king of bashan went out against them, he, and all his with, to the war at adrei. and ohyeah said to musa, respect him not: for i have delivered him into thy hand, and all his with, and his land; and thou wilt do to him as thou didst to sihon king of the amorites, which dwelt at heshbon. so they hit him, and his interers, and all his with, until there was none

left him alive: and they inherited his land.

## 22

and interers of isra'al set forward, and pitched in the plains of moab on cross-over jordan by jericho. and balaq interer of zipor saw all that isra'al had done to the amorites. and moab was sore afraid of the with, because they were many: and moab was distressed on word of interers of isra'al and moab said to the elders of midian, now will this company lick up all that are round about us, as the ox licketh up the grass of the field. and balaq interer of zipor was king of the moabites at that time. he sent messengers therefore to baalam interer of beor to pethor, which is by the river of the land of interers of his with, to call him, saying, behold, there is a with come out from egypt: behold, they cover the face-turnings of the land, and they abide over against me: come now therefore, i pray thee, curse-lighten me this with; for they are too mighty for me: peradventure i will prevail, that we may smite them, and that i may drive them out of the land: for i wot that he whom thou first-poollest is first-pooled, and he whom thou curse-lightenest is curse-lightend. and the elders of moab and the elders of midian departed with the rewards of magic in their hand; and they came to baalam, and worded to him the words of balaq, and he said to them, lodge here this night, and i will settle you word again, as ohyeah will word to me: and the prince-immerseds of moab settling with baalam. and to-or-not came to baalam, and said, what men are these with thee? and baalam said to to-or-not, balaq interer of zipor, king of moab, hath sent to me, saying, behold, there is a with come out of egypt, which covereth the face-turnings of the land: come now, curse-lighten me them; peradventure i will be able to overcome them, and drive them out. and to-or-not said to baalam, no go with them; no curse-lighten the with: for they are first-pooled. and baalam stood up in the morning, and said to the prince-immerseds of balaq, stand up you into your land: for ohyeah refuseth to give me leave to go with you. and the prince-immerseds of moab stood up, and they went to balaq, and said, baalam refuseth to come with us. and balaq sent yet again prince-immerseds, more, and more heavyweightable than they. and they came to baalam, and said to him, thus saith balaq interer of zipor, let nothing, i pray thee, hinder thee from coming to me: for i will promote thee to very great heavyweight, and i will do whatsoever thou sayest to me: come therefore, i pray thee, curse-lighten me this with. and baalam answered and said to the workers of balaq, if balaq would give me his house full of silver and gold, i cannot go beyond ohyeah word my to-or-not, to do less or more. now therefore, i pray you, tarry ye also here this night, that i may know what ohyeah will word to me more. and to-or-not came to baalam at night, and said to him, if the men come to call thee, stand up, and go with them; but yet the word which i will say to thee, that will thou do. and baalam stood up in the morning, and saddled his ass, and went with the prince-immerseds of moab. and to-or-not's nose-anger was kindled because he went: and the messenger of ohyeah stood in the way for an adversary-shaitan against him. now he was riding upon his ass, and his two servants were with him. and the ass saw the messenger of ohyeah standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and baalam hit the ass, to turn her into the way. but the messenger of ohyeah stood in a path of the vineyards,

a wall being on this side, and a wall on that side. and when the ass saw the messenger of ohyeah, she thrust herself to the wall, and crushed baalam's foot against the wall: and he smote her again. and the messenger of ohyeah crossed further, and stood in a narrow place, namethere was no way to turn either to the right hand or to the left. and when the ass saw the messenger of ohyeah, she fell down under baalam: and baalam's nose-anger was kindled, and he hit the ass with a staff. and ohyeah opened the mouth of the ass, and she said to baalam, what have i done to thee, that thou hast smitten me these three times? and baalam said to the ass, because thou hast mocked me: i would there were a sword in mine hand, for now would i kill thee. and the ass said to baalam, am not i thine ass, upon which thou hast ridden ever since i was thine to this day? was i ever wont to do so to thee? and he said, nay. then ohyeah opened the eyes of baalam, and he saw the messenger of ohyeah standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face-turnings. and the messenger of ohyeah said to him, wherefore hast thou smitten thine ass these three times? behold, i went out to withstand-shaitan thee, because thy way is turned over before me: and the ass saw me, and tilted from me these three times: unless she had tilted from me, surely now also i had slain thee, and safed her alive. and baalam said to the messenger of ohyeah, i have missed; for i knew not that thou stoodest in the way against me: now therefore, if it is video-divide in you eyes, i will get me back again. and the messenger of ohyeah said to baalam, go with the men: but only the word that i will word to thee, that thou will word. so baalam went with the prince-immerseds of balaq, and when balaq heard that baalam was come, he went out to meet him to a city of moab, which is in the border of arnon, which is in the utmost coast. and balaq said to baalam, did i not earnestly send to thee to call thee? wherefore camest thou not to me? am i not able indeed to promote thee to heavyweight? and baalam said to balaq, lo, i am come to thee: have i now any power at all to say any word? the word that to-or-not namethereteth in my mouth, that will i word. and baalam went with balaq, and they came to huzot. and balaq butchered cattle and sheep, and sent to baalam, and to the prince-immerseds that were with him. and it came to pass on the morrow, that balaq took baalam, and brought him up into the in-whats of possessor that thence he might see the utmost part of the with.

## 23

and baalam said to balaq, inter-build me here seven butcher-places, and prepare me here seven bulls and seven rams. and balaq did as baalam had worded; and balaq and baalam onuped on every butcher-place a bull and a ram and baalam said to balaq, stand by thy onup, and i will go: peradventure ohyeah will come to meet me: and whatsoever he showeth me i will tell thee. and he went to an high place. and to-or-not met baalam: and he said to him, i have prepared seven butcher-places, and i have onuped upon every butcher-place a bull and a ram and ohyeah namethere a word in baalam's mouth, and said, reset to balaq, and thus thou will word. and he resetted to him, and, lo, he stood by his onup, he, and all the prince-immerseds of moab. and he took up his proverb-rule, and said, balaq the king of moab hath brought me from syria, out of the mountains of the east, saying, come, curse-lighten me jeqob, and come, defy isra'al how will i curse-lighten,

whom to-or-not hath not curse-lightend? or how will i defy, whom ohyeah hath not defied? for from the top of the rocks i see him, and from the hills i behold him: lo, the with will dwell alone, and will not be reckoned among the nations. who can count the dust of jeqob, and the count of the fourth part of isra'al let my self die the death of the turgor-immersed, and let my last end be like his! and balaq said to baalam, what hast thou done to me? i took thee to curse-lighten mine enemies, and, behold, thou hast first-pooled them altogether. and he answered and said, must i not take heed to word that which ohyeah hath namethere in my mouth? and balaq said to him, come, i pray thee, with me to another place, from whence thou mayest see them: thou wilt see but the utmost part of them, and will not see them all: and curse-lighten me them from thence. and he brought him into the field of zophim, to the top of pisgah, and inter-built seven butcher-places, and onuped a bull and a ram on every butcher-place. and he said to balaq, stand here by thy onup, while i meet ohyeah yonder. and ohyeah met baalam, and namethere a word in his mouth, and said, go again to balaq, and say thus. and when he came to him, behold, he stood by his onup, and the prince-immerseds of moab with him. and balaq said to him, what hath ohyeah worded? and he took up his proverb-rule, and said, stand up, balaq, and hear; hearken to me, thou interer of zipor: to-or-not is not a man, that he should lie; neither interer of man, that he should repent: hath he said, and will he not do it? or hath he worded, and will he not complete? behold, i have received commandment to first-pool: and he hath first-pooled; and i cannot reverse it. he hath not beheld power in jeqob, neither hath he seen labour in isra'al ohyeah his to-or-not is with him, and the shout of a king is among them. to-or-not brought them out of egypt; he hath as it were the strength of an unicorn. surely there is no enchantment against jeqob, neither is there any magic against isra'al according to this time it will be said of jeqob and of isra'al what hath to-or-not achieved! behold, the with will stand up as a to-bring-lion, and lift up himself as a gather-lion: he will not lie down until he slay-eat of the tear, and drink the blood of the slay. and balaq said to baalam, neither curse-lighten them at all, nor first-pool them at all. but baalam answered and said to balaq, told not i thee, saying, all that ohyeah wordeth, that i must do? and balaq said to baalam, come, i pray thee, i will bring thee to another place; peradventure it will please to-or-not that thou mayest curse-lighten me them from thence. and balaq brought baalam to the top of peor, that looketh toward jeshimon. and baalam said to balaq, inter-build me here seven butcher-places, and prepare me here seven bulls and seven rams. and balaq did as baalam had said, and onuped a bull and a ram on every butcher-place.

## 24

and when baalam saw that it was good in the eyes of ohyeah to first-pool isra'al he went not, as at other times, to seek for enchantments, but he namethere his face-turnings toward the desert-wording. and baalam lifted up his eyes, and he saw isra'al abiding in his tents according to their branch; and breathwind of to-or-not came upon him. and he took up his proverb-rule, and said, baalam interer of beor hath said, and the herobloke whose eyes are open hath said: he hath said, which heard the sayings of to-or-not, which saw the vision of the breast-field, falling into a trance, but having his eyes open: how goodly are thy tents, o je-

qob, and thy dwellings, o isra'al as the valleys are they tilted, as gardens by the river's side, as the trees of lign aloes which ohyeah hath planted, and as cedar trees beside the waters. he will pour the water out of his buckets, and his seed will be in many waters, and his king will be higher than agag, and his kingdom will be highed. to-or-not brought him forth out of egypt; he hath as it were the strength of an unicorn: he will eat up the nations his develop-narrowers, and will break their bones, and half them with his arrow-halfers. he couched, he lay down as a gather-lion, and as a to-bring-lion: who will stir him up? first-pooled is he that first-pooeth thee, and curse-lightend is he that curse-lightenth thee. and balaq's nose-anger was kindled against baalam, and he hit his hands together: and balaq said to baalam, i called thee to curse-lighten mine enemies, and, behold, thou hast altogether first-pooled them these three times. therefore now flee thou to thy place: i thought to promote thee to great heavyweight; but, lo, ohyeah hath kept thee back from heavyweight. and baalam said to balaq, worded i not also to thy messengers which thou sentest to me, saying, if balaq would give me his house full of silver and gold, i cannot go beyond the word of ohyeah, to do either good or video-divide of mine own mind; but what ohyeah saith, that will i word? and now, behold, i go to my with: come therefore, and i will advertise thee what this with will do to thy with in the latter days. and he took up his proverb-rule, and said, baalam interer of beor hath said, and the herobloke whose eyes are open hath said: he hath said, which heard the sayings of to-or-not, and knew the knowledge of the most high, which saw the vision of the breast-field, falling into a trance, but having his eyes open: i will see him, but not now: i will behold him, but not night: there will come a star out of jeqob, and a branch will stand out of isra'al and will smite the corners of moab, and destroy all interers of sheth and adom will be an inheritance, seir also will be an inheritance for his enemies; and isra'al will do with stratagem. out of jeqob will come he that will have dominion, and will make lost him that remaineth of the city. and when he looked on emaleq, he took up his proverb-rule, and said, emaleq was the first of the nations; but his latter end will be that he get lost forever. and he looked on the qenites, and took up his proverb-rule, and said, strong is thy seat place, and thou namethereest thy nest in a rock. nevertheless the qenite will be wasted, until assyria will carry thee away sit-captive. and he took up his proverb-rule, and said, alas, who will live when to-or-not doeth this! and ships will come from the coast of kittim, and will afflict assyria, and will afflict eber, and he also will get lost forever. and baalam stood up, and went and resetted to his place: and balaq also went his way.

## 25

and isra'al abode in shitim, and the with began to prostitute with the intera of moab. and they called the with to the butchers of their to-or-not: and the with did eat, and bowed down to their to-or-not. and isra'al joined himself to belpoor: and the nose-anger of ohyeah was kindled against isra'al and ohyeah said to musa, take all the heads of the with, and hang them up before ohyeah against the sun, that the fierce nose-anger of ohyeah may be turned away from isra'al and musa said to the criticals of isra'al kill ye every one his men that were joined to belpoor. and, behold, one of interers of isra'al came and near-inward-ed to his brethren a midiani-

tish woman in the eyes of musa, and in the eyes of all the meeting of interers of isra'al who were weeping before the opening of the proto-sinaitic-script-meet-until-due-tent. and when pinehas, interer of alecer, interer of harun the darkener saw it, he stood up from among the meeting, and took a javelin in his hand; and he went after the man of isra'al into the tent, and thrust both of them through, the man of isra'al and the woman through her belly. so the plague was stayed from interers of isra'al and those that died in the plague were twenty and four thousand. and ohyeah worded to musa, saying, pinehas, interer of alecer, interer of harun the darkener hath turned my wrath away from interers of isra'al while he was zealous for my sake among them, that i consumed not interers of isra'al in my jealousy. wherefore say, behold, i give to him my alignment of complete: and he will have it, and his seed after him, even the alignment of a world darkener; because he was zealous for his to-or-not, and made an out-of-townment for interers of isra'al now the namethere of the israelite that was slain, even that was slain with the midianitish woman, was cimri, interer of salu a president of a chief house among the simeonites. and the namethere of the midianitish woman that was slain was kocbi, the house-daughter of zur; he was head over a people, and of a chief house in midian. and ohyeah worded to musa, saying, vex the midianites, and smite them: for they vex you with their wives, wherewith they have beguiled you in the word of peor, and in the word of kocbi, the house-daughter of a president of midian, their sister, which was slain in the day of the plague for peor's word-sake.

## 26

and it came to pass after the plague, that ohyeah spake to musa and to alecer interer of harun the darkener saying, take the sum of all the meeting of interers of isra'al from twenty years old and upward, throughout their fathers' house, all that are able to go to troop in isra'al and musa and alecer the darkener worded with them in the plains of moab by jordan near jericho, saying, take the sum of the people, from twenty years old and upward; as ohyeah directed musa and interers of isra'al which went forth out of the land of egypt. rauben, the eldest interer of isra'al interers of rauben; hanoch, of whom cometh the family of the hanochites: of pallu, the family of the palluites: of hezron, the family of the hezronites: of karmi, the family of the karmites. these are the families of the raubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty. and the interers of pallu; aliab. and the interers of aliab; nemu'al, and dathan, and abiram. this is that dathan and abiram, which were readcalled in the meeting, who strove against musa and against harun in the company of qorah, when they strove against ohyeah: and the land opened her mouth, and swallowed them up together with qorah, when that company died, what time the fire eaten two hundred and fifty men: and they became a sign. notwithstanding interers of qorah died not. the interers of simeon after their families: of nemu'al, the family of the nemu'alites: of jamin, the family of the jaminites: of jakhin, the family of the jakhinites: of cerah, the family of the carhites: of shaul, the family of the shaulites. these are the families of the simeonites, twenty and two thousand and two hundred. interers of gad after their families: of zephon, the family of the zephonites: of haggi, the family of the haggites: of shuni, the family of the shunites: of ocn, the family of the ocnites: of eri, the family of

the erites: of arod, the family of the arodites: of arali, the family of the aralites. these are the families of interers of gad according to numbered of them-those that were order, forty thousand and five hundred. the interers of yeahodah were er and onan: and er and onan died in the land of kanaan and the interers of yeahodah after their families were; of shelah, the family of the shelanites: of pharez, the family of the pharizites: of cerah, the family of the carhites. and the interers of pharez were; of hezron, the family of the hezronites: of hamul, the family of the hamulites. these are the families of yeahodah according to numbered of them-those that were order, seventy-six thousand and five hundred. of the interers of issachar after their families: of tola, the family of the tolaites: of pua, the family of the punites: of jashub, the family of the jashubites: of shimron, the family of the shimronites. these are the families of issachar according to numbered of them-those that were order, sixty and four thousand and three hundred. of the interers of cebulun after their families: of sered, the family of the sardites: of alon the family of the elonites: of jahle'al, the family of the jahle'alites. these are the families of the cebulunites according to numbered of them-those that were order, sixty thousand and five hundred. the interers of yusif after their families were manasseh and apraim. of the interers of manasseh: of recognize-makhir, the family of the recognize-makhirites: and recognize-makhir begat gil'ed: of gil'ed come the family of the gil'edites. these are the interers of gil'ed: of jeecer, the family of the jeecerites: of heleq, the family of the heleqites: and of asri'al, the family of the asri'alites: and of shekhem, the family of the shekhemites: and of shemida, the family of the shemidaites: and of hepher, the family of the hepherites. and zelophehad interer of hepher had no interers, but intera: and the nametheres of the intera of zelophehad were mahlah, and nuh, hoglah, milkah, and tirzah. these are the families of manasseh, and numbered of them-those that were order, fifty and two thousand and seven hundred. these are the interers of apraim after their families: of shuthelah, the family of the shuthalhites: of beker, the family of the bachrites: of tahan, the family of the tahanites. and these are the interers of shuthelah: of eran, the family of the eranites. these are the families of the interers of apraim according to numbered of them-those that were order, thirty and two thousand and five hundred. these are the interers of yusif after their families. the interers of benjamin after their families: of bele, the family of the beleites: of asbhel, the family of the asbhelites: of ahirem, the family of the ahiremites: of shupham, the family of the shuphamites: of hupham, the family of the huphamites. and the interers of bele were ard and neman: of ard, the family of the ardites: and of neman, the family of the neemites. these are the interers of benjamin after their families: and they that were numbered of them were forty and five thousand and six hundred. these are the interers of dan after their families: of shuham, the family of the shuhamites. these are the families of dan after their families. all the families of the shuhamites, according to numbered of them-those that were order, were sixty and four thousand and four hundred. of interers of asher after their families: of jimna, the family of the jimnites: of jesui, the family of the jesuites: of berieh, the family of the berites. of the interers of berieh: of heber, the family of the heberites: of malki'al, the family of the malki'alites. and the namethere of the house-daughter of asher was sara. these are the families of the interers of asher ac-

cording to numbered of them-those that were order; who were fifty and three thousand and four hundred. of the interers of naftali after their families: of jahze'al, the family of the jahze'alites: of guni, the family of the gunites: of jezer, the family of the jezerites: of shilem, the family of the shilemites. these are the families of naftali according to their families: and they that were numbered of them were forty and five thousand and four hundred. these were the numbered of interers of isra'al six hundred thousand and a thousand seven hundred and thirty. and ohyeah worded to musa, saying, to these the land will be partd for an inheritance according to the count of nametheres. to many thou will give the more inheritance, and to few thou will give the less inheritance: to every one will his inheritance be given according to those that were numbered of him. notwithstanding the land will be partd by lot: according to the nametheres of the tribes of their fathers they will inherit. according to the lot will the possession thereof be partd between many and few. and these are they that were numbered of the levites after their families: of gershon, the family of the gershonites: of kohath, the family of the kohathites: of merari, the family of the merarites. these are the families of the levites: the family of the build-my-white-libnites, the family of the hebronites, the family of the mahlites, the family of the mushites, the family of the qorathites. and kohath begat imran. and the namethere of imran's woman was jokebed, the house-daughter of levi whom her mother bare to levi in egypt: and she bare to imran harun and musa, and miriam their sister. and to harun was born nadab, and abihu, alecer, and itamar. and nadab and abihu died, when they near-inwarded strange-substantial fire before ohyeah. and numbered of them-those that were order were twenty and three thousand, all remember-males from a month old and upward: for they were not numbered among interers of isra'al because there was no inheritance given them among interers of isra'al these are they that were numbered by musa and alecer the darkener who numbered interers of isra'al in the plains of moab by jordan near jericho. but among these there was not a man of them whom musa and harun the darkener numbered, when they numbered interers of isra'al in the desert-wording of sinai. for ohyeah had said of them, they will surely die in the desert-wording. and there was not left a man of them, stick-safe kaleb interer of jephuneh, and vowel-movement-stick-safe-yeahoshua interer of nun.

## 27

then came the intera of zelophehad, interer of hepher, interer of gil'ed, interer of recognize-makhir, interer of manasseh, of the families of manasseh interer of yusif: and these are the nametheres of his intera; mahlah, nuh, and hoglah, and milkah, and tirzah. and they stood before musa, and before alecer the darkener and before the presidents and all the meeting, by the opening of the proto-sinaitic-script-meet-until-due-tent, saying, our father died in the desert-wording, and he was not in the company of them that gathered themselves together against ohyeah in the company of qorah; but died in his own miss and had no interers. why should the namethere of our father be done away from among his family, because he hath no interer give to us therefore a holding among the brethren of our father. and musa near-inward their crisis before ohyeah. and ohyeah spake to musa, saying, the intera of zelophehad word right: thou will surely give them a holding of an in-

heritance among their father's brethren; and thou will word the inheritance of their father to cross to them. and thou will word to interers of isra'al saying, if a man die, and have no interer then ye will word his inheritance to cross to his house-daughter and if he have no house-daughter then ye will give his inheritance to his brethren. and if he have no brethren, then ye will give his inheritance to his father's brethren. and if his father have no brethren, then ye will give his inheritance to his kinsman that is next to him of his family, and he will inherit it: and it will be to interers of isra'al a statute of crisis as ohyeah directed musa. and ohyeah said to musa, get thee up into this mount abarim, and see the land which i have given to interers of isra'al and when thou hast seen it, thou also will be added to thy with, as harun thy brother was added. for ye rebelled against my word in the desert-wording of zin, in the strife of the meeting, to dedicated me at the water before their eyes: that is the water of meribah in qadesh in the desert-wording of zin. and musa worded to ohyeah, saying, let ohyeah, the to-or-not of breathwinds of all flesh-immersed set a man over the meeting, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the meeting of ohyeah be not as sheep which have no watcher. and ohyeah said to musa, take thee vowel-movement-stick-safe-yeahoshua interer of nun, a man in whom is breathwind, and lay thine hand upon him; and standstay him before alecer the darkener and before all the meeting; and give him a charge in their eyes. and thou will namethere some of thine honor upon him, that all the meeting of interers of isra'al may be hearing. and he will stand before alecer the darkener who will ask counsel for him after the crisis of urim before ohyeah: at his word will they go out, and at his word they will come in, both he, and all interers of isra'al with him, even all the meeting. and musa did as ohyeah directed him: and he took vowel-movement-stick-safe-yeahoshua, and standstay him before alecer the darkener and before all the meeting: and he laid his hands upon him, and gave him a word, as ohyeah directed by the hand of musa.

## 28

and ohyeah worded to musa, saying, direct interers of isra'al and say to them, my near-inward, and my bread for my sacrifices made by fire, for a resting smell to me, will ye keep to near-inward to me in his meet-until. and thou will say to them, this is the firey which ye will near-inward to ohyeah; two lambs of the first year sound day by day, for a continual onup. the one lamb will thou do in the morning, and the other lamb will thou do at even; and a tenth part of an ephah of flour for a rest-absorber, mix-faded with the fourth part of an here-hin of beaten oil. it is a continual onup, which was ordained in mount sinai for a resting smell, a sacrifice did by fire to ohyeah. and the pouring 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 to ohyeah for a pouring. and the other lamb will thou do at even: as the rest-absorber of the morning, and as the pouring thereof, thou will do it, a sacrifice did by fire, of a resting smell to ohyeah. and on the settles day two lambs of the first year sound, and two tenth dos of flour for a settle-absorber, mix-faded with oil, and the pouring thereof: this is the onup of every settles, beside the continual onup, and his pouring. and in the headings of your months ye will near-

inward a onup to ohyeah; two bull interer of cattles, and one ram seven lambs of the first year sound; and three tenth dos of flour for a rest-absorber, mix-faded with oil, for one bull; and two tenth dos of flour for a rest-absorber, mix-faded with oil, for one ram and a several tenth do of flour mix-faded with oil for a rest-absorber to one lamb; for a onup of a resting smell, a sacrifice did by fire to ohyeah. and their pourings will be half an here-hin of wine to a bull, and the third half of an here-hin to a ram and a fourth half of an here-hin to a lamb: this is the onup of every month throughout the months of the year. and one kid of the goats for a misser to ohyeah will be done, beside the continual onup, and his pouring, and in the fourteenth day of the first month is the stopskip of ohyeah. and in the fifteenth day of this month is the feast: seven days will lit-mazat be eaten. in the first day will be an dedicated convocation; ye will do no manner of servile work therein: but ye will near-inward a sacrifice made by fire for a onup to ohyeah; two bull interer of cattles, and one ram and seven lambs of the first year: they will be to you sound: and their rest-absorber will be of flour mix-faded with oil: three tenth dos will ye do for a bull, and two tenth dos for a ram a several tenth do will thou do forevery lamb, throughout the seven lambs: and one goat for a misser, to out-of-town for you. ye will do these beside the onup in the morning, which is for a continual onup. after this manner ye will do daily, throughout the seven days, the meat of the sacrifice did by fire, of a resting smell to ohyeah: it will be done beside the continual onup, and his pouring, 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 near-inward a new rest-absorber to ohyeah, after your seven-weeks be out, ye will have an dedicated convocation; ye will do no servile work: but ye will near-inward the onup for a resting smell to ohyeah; two bull interer of cattles, one ram seven lambs of the first year; and their rest-absorber of flour mix-faded with oil, three tenth dos to one bull, two tenth dos to one ram a several tenth do to one lamb, throughout the seven lambs; and one kid of the goats, to out-of-town for you. ye will do them beside the continual onup, and his rest-absorber, (they will be to you sound) and their pourings.

## 29

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 to you. and ye will do a onup for a resting smell to ohyeah; one bull interer of cattle, one ram and seven lambs of the first year sound: and their rest-absorber will be of flour mix-faded with oil, three tenth dos for a bull, and two tenth dos for a ram and one tenth do for one lamb, throughout the seven lambs: and one kid of the goats for a misser, to out-of-town for you: beside the onup of the month, and his rest-absorber, and the daily onup, and his rest-absorber, and their pourings, according to their crisis, for a resting smell, a sacrifice made by fire to ohyeah. and ye will have on the tenth day of this seventh month an dedicated convocation; and ye will pauper your selfs: ye will not do any work therein: but ye will near-inward a onup to ohyeah for a resting smell; one bull interer of cattle, one ram and seven lambs of the first year; they will be to you sound: and their rest-absorber will be of flour mix-faded with oil, three tenth dos to a bull, and two tenth dos to one ram a several tenth do for one lamb, throughout the seven lambs: one

kid of the goats for a misser; beside the misser of out-of-townments, and the continual onup, and the rest-absorber of it, and their pourings. 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 to ohyeah seven days: and ye will near-inward a onup, a sacrifice did by fire, of a resting smell to ohyeah; thirteen bull interer of cattles, two lambs, and fourteen lambs of the first year; they will be sound: and their rest-absorber will be of flour mix-faded with oil, three tenth dos to every bull of the thirteen bulls, two tenth dos to each ram of the two rams, and a several tenth do to each lamb of the fourteen lambs: and one kid of the goats for a misser; beside the continual onup, his rest-absorber, and his pouring. and on the second day twelve bull interer of cattles, two lambs, fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one kid of the goats for a misser; beside the continual onup, and the rest-absorber thereof, and their pourings, and on the third day eleven bulls, two lambs, fourteen lambs of the first year sound; and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual onup, and his rest-absorber, and his pouring. and on the fourth day ten bulls, two lambs, and fourteen lambs of the first year sound: their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one kid of the goats for a misser; beside the continual onup, his rest-absorber, and his pouring. and on the fifth day nine bulls, two lambs, and fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual onup, and his rest-absorber, and his pouring. and on the sixth day eight bulls, two lambs, and fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual onup, his rest-absorber, and his pouring. and on the seventh day seven bulls, two lambs, and fourteen lambs of the first year sound: and their rest-absorber and their pourings for the bulls, for the lambs, and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual onup, his rest-absorber, and his pouring. on the eighth day ye will have a confine assembly: ye will do no servile work therein: but ye will near-inward a onup, a sacrifice made by fire, of a resting smell to ohyeah: one bull, one ram seven lambs of the first year sound: their rest-absorber and their pourings for the bull, for the ram and for the lambs, will be according to their count, after the crisis: and one goat for a misser; beside the continual onup, and his rest-absorber, and his pouring. these things ye will do to ohyeah in your set feasts, beside your vows, and your generous, for your onups, and for your completeness-absorbers, and for your pourings, and for your completes. and musa told interers of isra'al according to all that ohyeah directed musa.

## 30

and musa worded to the heads of the tribes concerning interers of isra'al saying, this is the word which ohyeah

hath directed, if a man vow a vow to ohyeah, or seven-swear an seven-oath to bind his self with a bond; he will not break his word, he will do according to all that proceedeth out of his mouth. if a woman also vow a vow to ohyeah, and bind herself by a bond, being in her father's house in her youth; and her father hear her vow, and her bond nametherewith she hath bound her self, and her father will hold his peace at her; then all her vows will stand up and every bond nametherewith she hath bound her self will stand up but if her father disallow her in the day that he heareth; not any of her vows, or of her bonds nametherewith she hath bound her self, will stand up and ohyeah will forgive her, because her father disallowed her. and if she had at all an man, when she vowed, or uttered ought out of her lips, wherewith she bound her self; and her man heard it, and held his peace at her in the day that he heard it: then her vows will stand up and her bonds nametherewith she bound her self will stand up but if her man disallowed her on the day that he heard it; then he will make her vow which she vowed, and that which she uttered with her lips, nametherewith she bound her self, of none effect: and ohyeah will forgive her. but every vow of a widow, and of her that is divorced, wherewith they have bound their selfs, will stand up against her. and if she vowed in her man's house, or bound her self by a bond with an seven-oath; and her man heard it, and held his peace at her, and disallowed her not: then all her vows will stand up and every bond nametherewith she bound her self will stand up but if her man hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her self, will not stand up her man did them void; and ohyeah will forgive her. every vow, and every binding seven-oath to afflict the self, her man may establish it, or her man may make it void. but if her man altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them. but if he will any ways make them void after that he hath heard them; then he will bear her cloudy. these are the statutes, which ohyeah directed musa, between a man and his woman, between the father and his house-daughter being yet in her youth in her father's house.

### 31

and ohyeah worded to musa, saying, stand up interers of isra'al of the midianites: afterward will thou be added to thy with. and musa worded to the with, saying, arm some of yourselves to the troop, and let them go against the midianites, and stand up ohyeah of midian. of every tilter a thousand, throughout all the tilters of isra'al will ye send to the troop. so there were delivered out of the thousands of isra'al a thousand of every tilter, twelve thousand armed for troop. and musa sent them to the troop, a thousand of every tilter, them and pine-has interer of alecer the darkener to the troop, with the dedicated items, and the trumpets to blow in his hand. and they trooped against the midianites, as ohyeah directed musa; and they slew all the remember-males. and they killed the kings of midian, beside the rest of them that were slayed; namely, evi and reqem, and zur, and hur and reba, five kings of midian: baalam also interer of beor they slayed with the sword. and interers of isra'al took all the women of midian sit-captives, and their little ones, and took the spoil of all their livestock and all their flocks, and all their stratagem. and they

burnt all their cities wherein they settled, and all their goodly castles, with fire. and they took all the spoil, and all the prey, both of men and of in-them animals. and they brought the sit-captives, and the prey, and the spoil, to musa, and alecer the darkener and to the meeting of interers of isra'al to the camp at the plains of moab, which are by jordan near jericho. and musa, and alecer the darkener and all the presidents of the meeting, went forth to meet them without the camp. and musa was wroth with the officers of the troop, with the captains over thousands, and captains over hundreds, which came from the war. and musa said to them, have ye safed all the women alive? behold, these world interers of isra'al through the counsel of baalam, to commit trespass against ohyeah in the word of peor, and there was a plague among the meeting of ohyeah. now therefore kill every remember-male among the little ones, and kill every woman that hath known man by lying with him. but all the women intererren, 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 self, and whosoever hath touched any slay, purify both yourselves and your sit-captives on the third day, and on the seventh day. and purify all your raiment, and all divide-video-skin items, and all doing of goats' eir, and all items did of wood. and alecer the darkener said to the men of troop which went to the war, this is the ordinance of the drops-of-teaching-torah which ohyeah directed musa; only the gold, and the silver, the brass, the iron, the differentiated-tin, and the lead, every word that may abide the fire, ye will make it go through the fire, and it will be top-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 top-bright, and afterward ye will come into the camp. and ohyeah spake to musa, saying, take the sum of the prey that was taken, both of earthling and of in-them animal, thou, and alecer the darkener and the chief fathers of the meeting: and halve the prey into two halves; between them that took the war upon them, who went out to war, and between all the meeting: and levy a tribute to ohyeah of the men of troop which went out to war: one self of five hundred, both of the selfs, and of the beeves, and of the asses, and of the sheep: take it of their half, and give it to alecer the darkener for an high of ohyeah. and of interers of israel's half, thou will take one portion of fifty, of the man-selves, of the beeves, of the asses, and of the sheeps, of all earthlingner of in-them animals, and give them to the levites, which keep the charge of the dwelling of ohyeah. and musa and alecer the darkener did as ohyeah directed musa. and the booty, being the remainder of the prey which the men of troop had caught, was six hundred thousand and seventy thousand and five thousand sheep, and seventy-two thousand beeves, and sixty and one thousand asses, and thirty and two thousand man-selves in all, of women that had not known man-remember by lying with him. and the half, which was the portion of them that went out to troop, was in count three hundred thousand and seven and thirty thousand and five hundred sheep: and ohyeah's tribute of the sheep was six hundred and seventy-five. and the beeves were thirty and six thousand; of which ohyeah's tribute was seventy-two. and the asses were thirty thousand and five hundred; of which ohyeah's tribute was sixty and one. and the man-selves were sixteen thousand; of which ohyeah's tribute was thirty and two man-selves. and musa gave the trib-



ute, which was ohyeah's high, to alecer the darkener as ohyeah directed musa. and of interers of isra'el's half, which musa halved from the men that trooped, (now the half that pertained to the meeting was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, and thirty and six thousand beeves, and thirty thousand asses and five hundred, and sixteen thousand man-selves;) even of interers of isra'el's half, musa took one portion of fifty, both of earthing and of in-them animal, and gave them to the levites, which kept the charge of the dwelling of ohyeah; as ohyeah directed musa. and the officers which were over thousands of the troop, the princes of thousands, and princes of hundreds, came near to musa: and they said to musa, 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 near-inward an near-inward for ohyeah, what every man hath gotten, of items of gold, chains, and bracelets, rings, earrings, and tablets, to out-of-town for our selfs before ohyeah. and musa and alecer the darkener took the gold of them, even all wrought items. and all the gold of the high that they highed up to ohyeah, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty sheqels. (for the men of war had taken spoil, every man for himself.) and musa and alecer the darkener took the gold of the captains of thousands and of hundreds, and brought it into the proto-sinaitic-script-meet-until-due-tent, for a memorial for interers of isra'al before ohyeah.

### 32

now interers of rauben and interers of gad had a very great multitude of livestock and when they saw the land of jecer, and the land of gil'ed, that, behold, the place was a place for livestock interers of gad and interers of rauben came and spake to musa, and to alecer the darkener and to the presidents of the meeting, saying, etarot, and dibon, and jecer, and nimrah, and heshbon, and al'elah, and satiatedm, and nebo, and beon, even the land which ohyeah hit before the meeting of isra'al is a land for livestock and thy workers have livestock wherefore, said they, if we have found camping in thy eyes, let this land be given to thy workers for a holding, and bring us not over jordan. and musa said to interers of gad and to interers of rauben, will your brethren go to war, and will ye sit here? and wherefore discourage ye the heart of interers of isra'al from going over into the land which ohyeah hath given them? thus did your fathers, when i sent them from qadesh-barnea to see the land. for when they went up to the valley of asholc, and saw the land, they discouraged the heart of interers of isra'al that they should not go into the land which ohyeah had given them. and ohyeah's nose-anger was kindled the same time, and he seven-swear, saying, surely none of the men that came up out of egypt, from twenty years old and upward, will see the earth which i seven-swear to ibrahim, to iz'haq, and to jeqob; because they did not wholly followed me: stick-safe kaleb interer of jephuneh the kenezite, and vowelmovement-stick-safe-yeahoshua interer of nun: for they have wholly followed ohyeah. and ohyeah's nose-anger was kindled against isra'al and he did them wander in the desert-wording forty years, until all the generation, that had done video-divide in the eyes of ohyeah, was consumed. and, behold, ye are standn up in your fathers' stead, an increase of missing men, to augment yet the fierce nose-anger of ohyeah toward isra'al

for if ye turn away from after him, he will yet again leave them in the desert-wording; and ye will destroy all this with. and they came near to him, and said, we will inter-build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before interers of isra'al until we have brought them to their place: and our little ones will dwell in the fenced cities on word of the settlers of the land. we will not reset to our houses, until interers of isra'al have inherited every man his inheritance. for we will not inherit with them on yonder side jordan, or forward; because our inheritance is fallen to us on cross-over jordan eastward. and musa said to them, if ye will do this word, if ye will go armed before ohyeah to war, and will go all of you pioneering over jordan before ohyeah, until he hath driven out his enemies from before him, and let the land be lamb-subdued before ohyeah: then afterward ye will reset, and be guiltless before ohyeah, and before isra'al and this land will be your holding before ohyeah. but if ye will not do so, behold, ye have missed against ohyeah: and be sure your miss will find you out. inter-build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth. and interers of gad and interers of rauben spake to musa, saying, thy workers will do as my lord-base directs. our little ones, our women, our flocks, and all our cattle, will be there in the cities of gil'ed: but thy workers will cross over, every man armed for war, before the lord-base to war, as my lord-base wordeth. so concerning them musa directed alecer the darkener and vowelmovement-stick-safe-yeahoshua interer of nun, and the chief fathers of the tribes of interers of isra'al and musa said to them, if interers of gad and interers of rauben will cross with you over jordan, every man armed to war, before ohyeah, and the land will be lamb-subdued before you; then ye will give them the land of gil'ed for a holding: but if they will not cross over with you pioneering, they will have holdings among you in the land of kanaan and interers of gad and interers of rauben answered, saying, as ohyeah hath worded to thy workers, so will we do. we will cross over pioneering before ohyeah into the land of kanaan that the holding of our inheritance on cross-over jordan may be ours. and musa gave to them, even to interers of gad and to interers of rauben, and to half the branch of manasseh interer of yusif, the kingdom of sion king of the amorites, and the kingdom of og king of bashan the land, with the cities thereof in the coasts, even the cities of the land round about. and interers of gad inter-built dibon, and etarot, and eroer, and etrot, shophan, and jecer, and jogbehah, and bet-nimrah, and haran, fenced cities: and folds for sheep. and interers of rauben inter-built heshbon, and al'elah, and towns-qirjatim, and nebo, and belmeon, (their namethers being changed,) and shibmah: and readcalled in namethers the namethers of the cities which they inter-built. and interers of recognize-makhir interer of manasseh went to gil'ed, and captered it, and dispossessed the amorite which was in it. and musa gave gil'ed to recognize-makhir interer of manasseh; and he dwelt therein. and jair interer of manasseh went and captered the small towns thereof, and called them havotjair. and nobah went and captered qenat, and the villages thereof, and called it nobah, after his own namethere.

### 33

these are the journeys of interers of isra'al which went forth out of the land of egypt with their troops un-

der the hand of musa and harun. and musa wrote their goings out according to their journeys by the mouth of ohyeah: and these are their journeys according to their goings out. and they departed from remses in the first month, on the fifteenth day of the first month; on the morrow after the stopskip interers of isra'al went out with an high hand in the eyes of all the egyptians. for the egyptians buried all their first-born, which ohyeah had smitten among them: upon their to-or-not also ohyeah dod crissis. and interers of isra'al removed from remses, and pitched in sukot and they departed from sukot and pitched in atem, which is in the edge of the desert-wording. and they removed from atem, and turned again to pi-hahirof, which is before bel-zephon: and they pitched before migdol. and they departed from before pi-hahirof, and crossed through the midst of the sea into the desert-wording, and crossed three days' journey in the desert-wording of atem, and pitched in marah and they removed from marah and came to ailim and in ailim were twelve fountains of water, and seventy palm trees; and they pitched there. and they removed from ailim and encamped by the end sea. and they removed from the end sea, and encamped in the desert-wording of sin. and they took their journey out of the desert-wording of sin, and encamped in dophqah. and they departed from dophqah, and encamped in alush. and they removed from alush, and encamped at rephidim, namethere was no water for the with to drink. and they departed from rephidim, and pitched in the desert-wording of sinai. and they removed from the desert-wording of bush-sinai, and pitched at hatavah. and they departed from hatavah, and encamped at hazerot. and they departed from hazerot, and pitched in ritmah. and they departed from ritmah, and pitched at parez. and they departed from parez, and pitched in libnah. and they removed from libnah, and pitched at risah. and they journeyed from risah, and pitched in qehelatah. and they went from qehelatah, and pitched in mount shapher. and they removed from mount shapher, and encamped in haradah. and they removed from haradah, and pitched in maqehelot. and they removed from maqehelot, and encamped at tahat. and they departed from tahat, and pitched at tarah. and they removed from tarah, and pitched in mitcah. and they went from mitcah, and pitched in hashmonah. and they departed from hashmonah, and encamped at musaroth. and they departed from musaroth, and pitched in bene-jeqan. and they removed from bene-jeqan, and encamped at hor-hagidgad. and they went from hor-hagidgad, and pitched in jotbatah. and they removed from jotbatah, and encamped at ebronah. and they departed from ebronah, and encamped at ezion-geber. and they removed from ezion-geber, and pitched in the desert-wording of zin, which is qadesh and they removed from qadesh and pitched in mount hor in the edge of the land of adom. and harun the darkener went up into mount hor at the mouth of ohyeah, and died there, in the fortieth year after interers of isra'al were come out of the land of egypt, in the first day of the fifth month. and harun was an hundred and twenty and three years old when he died in mount hor and king ered the kanaan-ite, which dwelt in the south in the land of kanaan heard of the coming of interers of isra'al and they departed from mount hor and pitched in zalmonah. and they departed from zalmonah, and pitched in punon. and they departed from punon, and pitched in oboth. and they departed from oboth, and pitched in eberim, in the border of moab. and they departed from eiim, and

pitched in dibongad. and they removed from dibongad, and encamped in elmon-diblataim. and they removed from elmon-diblataim, and pitched in the mountains of abarim, before nebo. and they departed from the mountains of abarim, and pitched in the plains of moab by jordan near jericho. and they pitched by jordan, from bet-jesimot even to habilshittim in the plains of moab. and ohyeah worded to musa in the plains of moab by jordan near jericho, saying, word to interers of isra'al and say to them, when ye are crossed over jordan into the land of kanaan then ye will drive out all the settlers of the land from before you, and make lost all their pictures, and make lost all their images, and quite pluck down all their in-whats: and ye will dispossess the settlers of the land, and settle therein: for i have given you the land to inherit 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 namethere his lot fall-eth; according to the tribes of your fathers ye will inherit. but if ye will not drive out the settlers of the land from before you; then it will come to pass, that those which ye let remain of them will be pricks in your eyes, and thorns in your sides, and will vex you in the land wherein ye dwell. moreover it will come to pass, that i will do to you, as i thought to do to them.

## 34

and ohyeah worded to musa, saying, direct interers of isra'al and say to them, when ye come into the land of kanaan (this is the land that will fall to you for an inheritance, even the land of kanaan with the coasts thereof:) then your south quarter will be from the desert-wording of zin along by the coast of adom, and your south border will be the outmost coast of the salt sea eastward: and your border will turn from the south to the ascent of eqrabim, and cross on to zin: and the going forth thereof will be from the south to qadeshbarnea, and will go on to adar, and cross on to ezmon: and the border will fetch a compass from ezmon to the river of egypt, and the goings out of it will be at the sea. and as for the western border, ye will even have the great sea for a border: this will be your west border. and this will be your north border: from the great sea ye will point out for you mount hor from mount hor ye will point out your border to the entrance of hamath; and the goings forth of the border will be to zedad: and the border will go on to ciphron, and the goings out of it will be at hazar-enan: this will be your north border. and ye will point out your east border from hazar-enan to shepham: and the coast will go down from shepham to riblah, on the east side of ein; and the border will descend, and will wipe to the side of the sea of kineret eastward: and the border will go down to 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 musa directed interers of isra'al saying, this is the land which ye will inherit by lot, which ohyeah directed to give to the nine tilers, and to the half tilter: for the tilter of interers of rauben according to the house of their fathers, and the tilter of interers of gad according to the house of their fathers, have received their inheritance; and half the tilter of manasseh have received their inheritance: the two tilers and the half tilter have received their inheritance on cross-over jordan near jericho eastward, toward the sunrising. and ohyeah worded to musa, saying, these

are the namethers of the men which will divide the land to you: alecer the darkener and vowelmovement-stick-safe-yeahoshua interer of nun. and ye will take one nsiansiaprince of every tilter, to divide the land by inheritance. and the namethers of the men are these: of the tilter of yeahodah, kaleb interer of jephuneh. and of the tilter of interers of simeon, shemual interer of emihud. of the tilter of benjamin, alidat interer of kison. and the president of the tilter of interers of dan buqi interer of jogli. the president of interers of yusif, for the tilter of interers of manasseh, hani'al interer of retriever. and the president of the tilter of interers of apraim, qemu'al interer of shiptan. and the president of the tilter of interers of cebulun, alizaphan interer of parnak. and the president of the tilter of interers of is-sachar, paltiel interer of ecan. and the president of the tilter of interers of asher, ahihud interer of sheolmi. and the president of the tilter of interers of naftali, pedah'al interer of emihud. these are they whom ohyeah directed to divide the inheritance to interers of isra'al in the land of kanaan

### 35

and ohyeah worded to musa in the plains of moab by jordan near jericho, saying, direct interers of isra'al that they give to the levites of the inheritance of their acq-  
possession cities to settle in; and ye will give also to the levites plots for the cities round about them. and the cities will they have to settle in; and the plots of them will be for their cattle, and for their goods, and for all their animals. and the plots of the cities, which ye will give to the levites, will reach from the wall of the city and outward a thousand cubits round about. and ye will measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city will be in the half: this will be to them the plots of the cities. and among the cities which ye will give to the levites there will be six cities for refuge, which ye will namethere for the manslayer, that he may flee namethere: and to them ye will add forty and two cities. so all the cities which ye will give to the levites will be forty and eight cities: them will ye give with their plots. and the cities which ye will give will be of the holding of interers of isra'al from them that have many ye will give many; but from them that have few ye will give few: every one will give of his cities to the levites according to his inheritance which he inheriteth. and ohyeah worded to musa, saying, word to interers of isra'al and say to them, when ye be come over jordan into the land of kanaan then ye will namethere you cities to be cities of refuge for you; that the slayer may flee namethere, which killeth any self at unawares. and they will be to you cities for refuge from the avenger; that the manslayer die not, until he stand before the meeting in crisis and of these cities which ye will give six cities will ye have for refuge. ye will give three cities on cross-over jordan, and three cities will ye give in the land of kanaan which will be cities of refuge. these six cities will be a refuge, both for interers of isra'al and for the stranger, and for the sojourner among them: that every one that killeth any self unawares may flee namethere. and if he smite him with an item of iron, so that he die, he is a murderer: the murderer will surely be put to death. and if he smite 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

smite him with an item of wood, wherewith he may die, and he die, he is a murderer: the murderer will surely be put to death. the revenger of blood himself will slay the murderer: when he meeteth him, he will slay him. but if he thrust him of hatred, or hurl at him by laying of wait, that he die; or in enmity smite him with his hand, that he die; he that smote him will surely be put to death; for he is a murderer: the revenger of blood will slay the murderer, when he meeteth him. but if he thrust him suddenly without enmity, or have cast upon him any item without laying of wait, or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his video-divide: then the meeting will critic between the slayer and the revenger of blood according to these crises: and the meeting will deliver the slayer out of the hand of the revenger of blood, and the meeting will restore him to the city of his refuge, there he was fled: and he will abide in it to the death of the high darkener which was converse-swimmer with the dedicated oil. but if the slayer will at any time come without the border of the city of his refuge, there he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he will not be guilty of blood: because he should have remained in the city of his refuge until the death of the high darkener but after the death of the high darkener the slayer will reset into the land of his holding. so these things will be for a statute of crisis to you throughout your generations in all your settlings. whoso killeth any self, the murderer will be put to death by the mouth of witnesses: but one witness will not witness against any self to cause him to die. moreover ye will take no out-of-town for the self of a murderer, which is big-shot of death: but he will be deadly put to death. and ye will take no out-of-town for him that is fled to the city of his refuge, that he should come again to settle in the land, until the death of the darkener so ye will not pollute the land wherein ye are: for blood it ceaseth the land: and the land cannot be out-of-town of the blood that is shed therein, but by the blood of him that shed it. cease not therefore the land which ye will settle, wherein i dwell: for i ohyeah dwell among interers of isra'al

### 36

and the chief fathers of the families of interers of gil'ed, interer of recognize-makhir, interer of manasseh, of the families of the interers of yusif, came near, and worded before musa, and before the leaders, the chief fathers of interers of isra'al and they said, ohyeah directed my lord-base to give the land for an inheritance by lot to interers of isra'al and my lord-base was directed by ohyeah to give the inheritance of zelophehad our brother to his intera. and if they be married to any of the interers of the other branch of interers of isra'al then will their inheritance be taken from the inheritance of our fathers, and will be namethere to the inheritance of the tilter namethereunto they are received: so will it be taken from the lot of our inheritance. and when the river-jubilee of interers of isra'al will be, then will their inheritance be put to the inheritance of the tilter whereunto they are received: so will their inheritance be taken away from the inheritance of the tilter of our fathers. and musa directed interers of isra'al according to ohyeah word, saying, the tilter of the interers of yusif hath said well. this is the word which ohyeah doth direct concerning the intera of zelophe-

had, saying, let them marry to whom they think best; only to the family of the tilter of their father will they marry. so will not the inheritance of interers of isra'al remove from tilter to tilter: forevery one of interers of isra'al will keep himself to the inheritance of the tilter of his fathers. and every house-daughter that inheriteth an inheritance in any tilter of interers of isra'al will be woman to one of the family of the tilter of her father, that interers of isra'al may enjoy every man the inheritance of his fathers. neither will the inheritance remove from one tilter to another tilter; but every one of the tilters of interers of isra'al will keep himself to his own inheritance. even as ohyeah directed musa, so did the intera of zelophehad: for mahlah, tirzah, and hoglah, and milkah, and nuh, the intera of zelophehad, were married to their father's brothers' interers: and they were married into the families of the interers of manasseh interer of yusif, and their inheritance remained in the tilter of the family of their father. these are the directives and the crises, which ohyeah directed by the hand of musa to interers of isra'al in the plains of moab by jordan near jericho.

these be the words which musa worded to all isra'al on cross-over jordan in the desert-wording, in the plain over against the end sea, between paran, and tophel, and laban, and hazerot, and dicahah. (there are eleven days' journey from horeb by the way of mount seir to qadeshbarnea.) and it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that musa worded to interers of isra'al according to all that ohyeah had given him in word to them; after he had slain sihon the king of the amorites, which dwelt in hes-hbon, and og the king of bashan which dwelt at eshtarot in adrei: on cross-over jordan, in the land of moab, began musa to declare this drops-of-teaching-torah saying, ohyeah our to-or-not worded to us in horeb, saying, ye have settled long enough in this mount: turn you, and take your journey, and go to the mount of the amorites, and to all the places nigh thereunto, in the low-land, in the mountains, and in the low-land, and in the south, and by the sea side, to the land of the kanaanites, and to lebanon, to the great river, the river euphrates. behold, i have set the land before you: go in and inherit the land which ohyeah seven-swear to your fathers, ibrahim, iz'haq, and jeqob, to give to them and to their seed after them. and i spake to you at that time, saying, i am not able to bear you myself alone: ohyeah your to-or-not hath multiplied you, and, behold, ye are this day as the stars of namespaces for multitude. (ohyeah to-or-not of your fathers make you a thousand times so many more as ye are, and first-pool you, as he hath worded you!) where-how can i myself alone bear your cumbrance, and your burden, and your strife? take you wise men, and inter-understanding, and known among your branch, and i will make them rulers over you, and ye answered me, and said, the word which thou hast worded is good for us to do. so i took the chief of your branch, wise men, and known, and did them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your branch. and i charged your criticals at that time, saying, hear the causes between your brethren, and critical rightly between every man and his brother, and the stranger that is with him. ye will not respect persons in crisis but ye will hear the small as well as the great; ye will not be afraid of the face-turnings of man; for the crisis is to-or-not's: and the word that is too hard for you, near-inward it to me, and i will hear it. and i directed you at that time all the words which ye should do. and when we departed from horeb, we went through all that great and terrible desert-wording, which ye saw by the way of the mountain of the amorites, as ohyeah our to-or-not directed us; and we came to qadeshbarnea. and i said to you, ye are come to the mountain of the amorites, which ohyeah our to-or-not doth give to us. behold, ohyeah thy to-or-not hath set the land before thee: go up and inherit it, as ohyeah to-or-not of thy fathers hath worded to thee; respect not, neither be discouraged, and ye came near to me every one of you, and said, we will send men before us, and they will search us out the land, and near-inward us word again by what way we must go up, and into what cities we will come. and the wording 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 to the valley of ash-col, and searched it out. and they took of the fruit of

the land in their hands, and brought it down to us, and brought us word again, and said, it is a good land which ohyeah our to-or-not doth give us. notwithstanding ye would not go up, but rebelled against the mouth of ohyeah your to-or-not: and ye murmured in your tents, and said, because ohyeah hated us, he hath brought us forth out of the land of egypt, to deliver us into the hand of the amorites, to destroy us. there will we go up? our brethren have discouraged our heart, saying, the with is greater and taller than we; the cities are great and walled up to namespaces; and moreover we have seen the interers of the enaqim there. then i said to you, dread not, neither be afraid of them. ohyeah your to-or-not which goeth before you, he will fight for you, according to all that he did for you in egypt before your eyes; and in the desert-wording, where thou hast seen how that ohyeah thy to-or-not bare thee, as a man doth bear his interer in all the way that ye went, until ye came into this place. yet in this word ye did not mama-from-amino-art ohyeah your to-or-not, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day. and ohyeah heard the voice of your words, and was wroth, and seven-swear, saying, surely there will not one of these men of this video-divide generation see that good land, which i seven-swear to give to your fathers. safe kaleb interer of jephuneh; he will see it, and to him will i give the land that he hath trodden upon, and to his interers, because he hath wholly followed ohyeah. also ohyeah was angry with me for your sakes, saying, thou also will not go in namethere. but vowelmovement-stick-safe-yea-hoshua interer of nun, which standeth before thee, he will go in namethere: encourage him: for he will cause isra'al to inherit it. moreover your little ones, which ye said should be a prey, and your interers, which in that day had no knowledge between good and video-divide, they will go in namethere, and to them will i give it, and they will inherit it. but as for you, turn you, and take your journey into the desert-wording by the way of the end sea. then ye answered and said to me, we have missed against ohyeah, we will go up and fight, according to all that ohyeah our to-or-not directed us. and when ye had girded on every man his items of war, ye were ready to go up into the mountain. and ohyeah said to me, say to them. go not up, neither fight; for i am not near-inward you; lest ye be hit before your enemies. so i worded to you; and ye would not hear, but rebelled against the word of ohyeah, and went presumptuously up into the mountain. and the amorites, which dwelt in that mountain, came out against you, and chased you, as word-bees do, and destroyed you in seir, even to hormah. and ye resettled and wept before ohyeah; but ohyeah would not hearken to your voice, nor give ear to you. so ye settling in qadesh many days, according to the days that ye settling there.

then we turned, and took our journey into the desert-wording by the way of the end sea, as ohyeah worded to me: and we compassed mount seir many days. and ohyeah spake to me, saying, ye have compassed this mountain long enough: turn you northward. and direct thou the with, saying, ye are to cross through the coast of your brethren interers of esau, which dwell in seir; and they will be hair-imagining of you: take ye good heed to 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 seir to esau for a inheritance. 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 ohyeah thy to-or-not hath first-pooled thee in all the doings of thy hand: he knoweth thy walking through this great desert-wording: these forty years ohyeah thy to-or-not hath worded with thee; thou hast lacked not a word. and when we crossed by from our brethren interers of esau, which dwelt in seir, through the way of the plain from ailat, and from ezion-geber, we turned and crossed by the way of the desert-wording of moab. and ohyeah said to me, distress not the moabites, neither contend with them in war: for i will not give thee of their land for a inheritance; because i have given er to interers of lot for a inheritance. the emims dwelt therein in times past, a with great, and many, and tall, as the enaqim; which also were accounted giants, as the enaqim; but the moabites called them emims. the horims also dwelt in seir beforetime; but interers of esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as isra'el did to the land of his inheritance, which ohyeah gave to them. now stand up, said i, and stand up you over the brook cered. and we crossed over the brook cered. and the space in which we crossed from qadeshbarnea, until we were come over the brook cered, was thirty and eight years; until all the generation of the men of war were wasted out from near-inward the camp, as ohyeah seven-swear to them. for indeed the hand of ohyeah was against them, to destroy them from near-inward the camp, until they were consumed. so it came to pass, when all the men of war were ended and dead from near-inward the with, that ohyeah worded to me, saying, thou art to cross over through er the coast of moab, this day: and when thou comest nigh over against interers of emmon, distress them not, nor meddle with them: for i will not give thee of the land of interers of emmon any inheritance; because i have given it to interers of lot for a inheritance. (that also was accounted a land of giants: giants dwelt therein in old time; and the emmonites call them camcumim; a with great, and many, and tall, as the enaqim; but ohyeah destroyed them before them; and they stand uped them, and dwelt in their stead: as he did to interers of esau, which dwelt in seir, when he destroyed the horims from before them; and they succeeded them, and dwelt in their stead even to this day: and the eowims which dwelt in hazerim, even to ecah, the kaphtorims, which came forth out of kaphtor, destroyed them, and dwelt in their stead.) stand up, take your journey, and cross over the river arnon: behold, i have given into thine hand sihon the amomite, king of heshbon, and his land: begin to inherit it, and contend with him in war. this day will i begin to namethere the fear of thee and the respect of thee upon the nations that are under the whole namespaces, who will hear report of thee, and will tremble, and be in anguish on word of thee. and i sent messengers out of the desert-wording of qedemoth to sihon king of heshbon with words of complete, saying, let me cross through thy land: i will go along by the high way, i will neither turn to the right hand nor to the left. thou wilt sell me meat for money, that i may eat; and give me water for money, that i may drink: only i will cross through on my feet; (as interers of esau which dwell in seir, and the moabites which dwell in er did to me;) until i will cross over jordan into the land which ohyeah our to-or-not giveth us. but sihon king of heshbon would not let us cross by him: for ohyeah thy to-or-not hardened

his breathwind, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. and ohyeah said to me, behold, i have begun to give sihon and his land before thee: begin to inherit, that thou mayest inherit his land. then sihon came out against us, he and all his with, to fight at jahaz. and ohyeah our to-or-not delivered him before us; and we smote him, and his interers, and all his with. and he captered all his cities at that time, and fishing-net-destroyed the men, and the women, and the little ones, of every city, we left none to remain: only the in-them animals we captered for a prey to ourselves, and the spoil of the cities which we captered. from eroer, which is by the brink of the river of arnon, and from the city that is by the river, even to gil'ed, there was not one city too strong for us: ohyeah our to-or-not delivered all to us: only to the land of interers of emmon thou camest not, nor to any place of the river jaboq, nor to the cities in the mountains, nor to whatsoever ohyeah our to-or-not forbade us.

### 3

then we turned, and went up the way to bashan and og the king of bashan came out against us, he and all his with, to war at adrei. and ohyeah said to me, respect him not: for i will deliver him, and all his with, and his land, into thy hand; and thou wilt do to him as thou didst to sihon king of the amorites, which dwelt at heshbon. so ohyeah our to-or-not delivered into our hands og also, the king of bashan and all his with: and we smote him until none was left to him remaining. and we captered all his cities at that time, there was not a city which we captered not from them, sixty cities, all the region of argob, the kingdom of og in bashan all these cities were fenced with tall walls, gates, and bars; beside unwall'd towns a great many. and we fishing-net-destroyed them, as we did to sihon king of heshbon, fishing-net-destroying the men, women, and intererren, of every city. but all the in-them animals 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 amorites the land that was on cross-over jordan, from the river of arnon to mount hermon; (which hermon the sidonians call sirion; and the amorites call it shenir;) all the cities of the plain, and all gil'ed, and all bashan to salkah and adrei, cities of the kingdom of og in bashan for only og king of bashan remained of the remnant of giants; behold his bedstead was a bedstead of iron; is it not in rabat of interers of emmon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. and this land, which we inherited at that time, from eroer, which is by the river arnon, and half mount gil'ed, and the cities thereof, gave i to the raubenites and to the gadites. and the remainder of gil'ed, and all bashan being the kingdom of og, gave i to the half branch of manasseh; all the region of argob, with all bashan which was called the land of giants. jair interer of manasseh took all the country of argob to the coasts of geshuri and maachath; and called them after his own namethere, jair, to this day. and i gave gil'ed to recognize-makhir. and to the raubenites and to the gadites i gave from gil'ed even to the river arnon half the valley, and the border even to the river jaboq, which is the border of interers of emmon; the plain also, and jordan, and the coast thereof, from kineret even to the sea of the plain, even the salt sea, under pisgah eastward. and i directed you at that time, saying, ohyeah your to-or-not hath given you this land to inherit it:

ye will cross over armed before your brethren interers of isra'el all that are betweeners of stratagem. but your women, and your little ones, and your livestock (for i know that ye have much livestock will abide in your cities which i have given you; until ohyeah have given settle to your brethren, as well as to you, and until they also inherit the land which ohyeah your to-or-not hath given them on cross-over jordan: and then will ye reset every man to his inheritance, which i have given you. and i directed vowel-movement-stick-safe-yeahoshua at that time, saying, thine eyes have seen all that ohyeah your to-or-not hath done to these two kings: so will ohyeah do to all the kingdoms there thou crossest. ye will not respect them: for ohyeah your to-or-not he will fight for you. and i besought ohyeah at that time, saying, o lord-base to-or-not, thou hast begun to do thy worker thy heroblokeincness, and thy herobloke hand: for what to-or-not is there in namespaces or in land, that can do according to thy doings, and according to thy heroblokeness? i pray thee, let me cross over, and see the good land that is on cross-over jordan, that goodly mountain, and lebanon. but ohyeah was wroth with me for your word-sakes, and would not hear me: and ohyeah said to me, let it suffice thee; word no more to me of this word. get thee up into the top of pishgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for no cross over this jordan. but charge vowel-movement-stick-safe-yeahoshua, and encourage him, and stratagem him: for he will cross over before this with, and he will cause them to inherit the land which thou will see. so we abode in the valley over against betpeor.

#### 4

now therefore hearken, o isra'el to the statutes and to the crises, which i teach you, for to do them, that ye may live, and go in and inherit the land which ohyeah to-or-not of your fathers giveth you. ye will not add to the word which i direct you, neither will ye diminish ought from it, that ye may keep the words of ohyeah your to-or-not which i direct you. your eyes have seen what ohyeah did on word of belpeor: for all the men that followed belpeor, ohyeah thy to-or-not hath destroyed them from near-inward you. but ye that did cleave to ohyeah your to-or-not are alive every one of you this day. behold, i have taught you statutes and crises, even as ohyeah my to-or-not directed me, that ye should do so in the land there ye go to inherit it. keep therefore and do them; for this is your wisdom and your inter-understanding in the eyes of the nations, which will hear all these statutes, and say, surely this great nation is a wise and inter-understanding withs. for what nation is there so great, who hath to-or-not so nigh to them, as ohyeah our to-or-not is in all things that we call upon him for? and what nation is there so great, that hath statutes and crises so right as all this drops-of-teaching-torah which i set before you this day? only take heed to thyself, and keep thy self diligently, lest thou forget the words which thine eyes have seen, and lest they depart from thy self all the days of thy self: but teach them thy interers, and thy interers' interers; specially the day that thou stoodest before ohyeah thy to-or-not in horeb, when ohyeah said to me, gather me the with together, and i will make them hear my words, that they may learn to respect me all the days that they will live upon the earth, and that they may teach their interers. and ye came near and stood under the moun-

tain; and the mountain burned with fire to the near-inward of namespaces, with darkness, clouds, and thick darkness. and ohyeah worded to you out of the midst of the fire: ye heard the voice of the words, but saw no picture; only ye heard a voice. and he declared to you his alignment, which he directed you to perform, even ten words; and he wrote them upon two tables of stone. and ohyeah directed me at that time to teach you statutes and crises, that ye might do them in the land there ye cross over to inherit it. take ye therefore good heed to yourselves; for ye saw no word of picture on the day that ohyeah worded to you in horeb out of the midst of the fire: lest ye swim-corrupt yourselves, and do you a chiseling, the picture of any emblem, the picture of remember-male or pierced-female, the likeness of any in-them animal that is on the land, the likeness of any winged birds that flieth in the air, the likeness of any thing that creepeth on the land, the likeness of any fish that is in the waters beneath the land: and lest thou lift up thine eyes to namespaces, and when thou seest the sun, and the moon, and the stars, even all the troop of namespaces, shouldst be driven to bow them, and work for them, which ohyeah thy to-or-not hath partd to all nations under the whole namespaces. but ohyeah hath taken you, and brought you forth out of the iron furnace, even out of egypt, to be to him a with of inheritance, as ye are this day. furthermore ohyeah was angry with me for your word-sakes, and seven-swear that i should not cross over jordan, and that i should not go in to that good land, which ohyeah thy to-or-not giveth thee for an inheritance: but i must die in this land, i must not cross over jordan: but ye will cross over, and inherit that good land. take heed to yourselves, lest ye forget the alignment of ohyeah your to-or-not, which he did with you, and do you a chiseling, or the picture of any thing, which ohyeah thy to-or-not hath forbidden thee. for ohyeah thy to-or-not is a eating fire, even a jealous to-or-not. when thou wilt beget interers, and interers's interers, and ye will have remained long in the land, and will swim-corrupt yourselves, and do a chiseling, or the picture of any thing, and will do video-divide in the eyes of ohyeah thy to-or-not, to provoke him to anger: i call namespaces and land to witness against you this day, that ye will soon utterly get lost from off the land namethereunto ye cross over jordan to inherit it; ye will not prolong your days upon it, but will utterly be lost. and ohyeah will scatter you among the nations, and ye will be left count-few in count among the body-nations, there ohyeah will lead you. and there ye will work for to-or-not, the doing of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. but if from thence thou wilt seek ohyeah thy to-or-not, thou wilt find him, if thou seek him with all thy self and with all thy self. when thou art in tribulation, and all these words are come upon thee, in the latter days, if thou settle to ohyeah thy to-or-not, and will be hearing to his voice; (for ohyeah thy to-or-not is a womb to-or-not) he will not forsake thee, neither destroy thee, nor forget the alignment of thy fathers which he seven-swear to them. for ask now of the days that are past, which were before thee, since the day that to-or-not created earthling upon the land, and ask from the one side of namespaces to the other, whether there hath word-been any such word as this great word is, or hath word-been heard like it? did ever with hear the voice of to-or-not wording out of the midst of the fire, as thou hast heard, and live? or hath to-or-not assayed to go and take him a nation from the near-inward of his in-sight nation, by temptations, by signs,

and by wonders, and by war, and by a mighty hand, and by a tilted arm, and by great respects, according to all that ohyeah your to-or-not did for you in egypt before your eyes? to thee it was showed, that thou mightest know that ohyeah he is to-or-not; there is none else beside him. out of namespaces he made thee to hear his voice, that he might instruct thee: and upon land he showed thee his great fire; and thou hearest his words 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 energy out of egypt; to drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day. know therefore this day, and settle it in thine heart, that ohyeah he is to-or-not in namespaces on, and upon the land beneath: there is none else. thou will keep therefore his statutes, and his directives, which i direct thee this day, that it may go well with thee, and with thy interers after thee, and that thou mayest prolong thy days upon the earth, which ohyeah thy to-or-not giveth thee, forever. then musa differentiated three cities on cross-over jordan toward the sunrising; that the slayer might flee namethere, which should kill his in-sight un-awares, and hated him not in times past; and that fleeing to one of these cities he might live: namely, bezer in the desert-wording, in the plain land, of the rauben-ites; and ramoth in gil'ed, of the gadites; and golan in bashan of the manassites. and this is the drops-of-teaching-torah which musa namethere before interers of isra'al these are the testimonies, and the statutes, and the crises, which musa worded to interers of isra'al after they came forth out of egypt. on cross-over jordan, in the valley over against bet-peor, in the land of sion king of the amorites, who dwelt at heshbon, whom musa and interers of isra'al smote, after they were come forth out of egypt: and they inherited his land, and the land of og king of bashan two kings of the amorites, which were on cross-over jordan toward the sunrising; from eroer, which is by the bank of the river arnon, even to mount sion, which is hermon, and all the plain on cross-over jordan eastward, even to the sea of the plain, under the springs of pisgah.

## 5

and musa called all isra'al and said to them, hear, o isra'al the statutes and crises which i word in your ears this day, that ye may learn them, and keep, and do them. ohyeah our to-or-not made a alignment with us in horeb. ohyeah made not this alignment with our fathers, but with us, even us, who are all of us here alive this day. ohyeah worded with you face-turnings to face-turnings in the mount out of the midst of the fire, (i stood between ohyeah and you at that time, to show you ohyeah word: for ye were afraid by word of the fire, and went not up into the mount) saying, i am ohyeah thy to-or-not, which brought thee out of the land of egypt, from the house of work. thou will have none other to-or-not before me. no do thee any chiseling, or any picture of any thing that is in namespaces on, or that is in the land beneath, or that is in the waters beneath the land: no bow down thyself to them, nor work for them: for i ohyeah thy to-or-not am a jealous to-or-not, visiting the cloudy of the fathers upon interers to the third and fourth generation of them that hate me, and showing kindness to thousands of them that love me and keep my directives. no take the namethere of ohyeah thy to-or-not in vain: for ohyeah will not hold

him guiltless that taketh his namethere in vain. keep the settles day to dedicated it, as ohyeah thy to-or-not hath directed thee. six days thou will labor, and do all thy work: but the seventh day is the settles of ohyeah thy to-or-not: in it no do any work, thou, nor thy interer nor thy house-daughter nor thy worker, nor thy true-mum-maid, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy worker and thy true-mum-maid may settle as well as thou. and remember that thou wast a worker in the land of egypt, and that ohyeah thy to-or-not brought thee out thence through a mighty hand and by a tilted arm: therefore ohyeah thy to-or-not directed thee to keep the settles day. heavyweight thy father and thy mother, as ohyeah thy to-or-not hath directed thee; that thy days may be prolonged, and that it may go well with thee, in the earth which ohyeah thy to-or-not giveth thee. no kill. neither will thou commit adultery. neither will thou steal. neither will thou bear false witness against thy in-sight. neither will thou desire thy in-sight's woman, neither will thou covet thy in-sight's house, his field, or his worker, or his true-mum-maid, his ox, or his ass, or any thing that is thy in-sight's. these words ohyeah worded to 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 to me. and it came to pass, when ye heard the voice out of the near-inward of the darkness, (for the mount did burn with fire,) that ye came near to me, even all the heads of your branch, and your elders; and ye said, behold, ohyeah our to-or-not hath showed us his heavyweight and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that to-or-not doth word with earthly, and he liveth. now therefore why should we die? for this great fire will eat us: if we hear the voice of ohyeah our to-or-not any more, then we will die. for who is there of all flesh-immersed that hath heard the voice of the living to-or-not wording out of the midst of the fire, as we have, and lived? go thou near, and hear all that ohyeah our to-or-not will say: and word thou to us all that ohyeah our to-or-not will word to thee; and we will hear it, and do it. and ohyeah heard the voice of your words, when ye worded to me; and ohyeah said to me, i have heard the voice of the words of this with, which they have worded to thee: they have well said all that they have worded. o that there were such an heart in them, that they would respect me, and keep all my directives always, that it might be well with them, and with their interers to world! go say to them, get you into your tents again. but as for thee, stand thou here by me, and i will word to thee all the words, and the statutes, and the crises, which thou will teach them, that they may do them in the land which i give them to inherit it. ye will keep to do therefore as ohyeah your to-or-not hath directed you: ye will not turn aside to the right hand or to the left. ye will walk in all the ways which ohyeah your to-or-not 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 inherit.

## 6

now these are the directives, the statutes, and the crises, which ohyeah your to-or-not directed to teach you, that ye might do them in the land there ye go to inherit it: that thou mightest respect ohyeah thy to-or-not, to keep all his statutes and his directives, which i direct



thee, thou, and thy interer and thy son's interer all the days of thy life; and that thy days may be prolonged. hear therefore, o isra'el and keep to do it; that it may be well with thee, and that ye may increase mightily, as ohyeah thy to-or-not of thy fathers hath worded thee, in the land that floweth with milk and honey. hear, o isra'el ohyeah our to-or-not is one ohyeah: and thou wilt love ohyeah thy to-or-not with all thine self, and with all thy self, and with all thy might. and these words, which i direct thee this day, will be in thine heart: and thou wilt teach them diligently to thy interers, and will word of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou standest up, and thou wilt bind them for a sign upon thine hand, and they will be as frontlets between thine eyes, and thou wilt write them upon the posts of thy house, and on thy gates. and it will be, when ohyeah thy to-or-not will have brought thee into the land which he seven-swear to thy fathers, to ibrahim, to iz'haq, and to jeqob, to give thee great and goodly cities, which thou inter-builedst not, and houses seven-full of all good things, which thou seven-filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou wilt have eaten and be seven-full; then beware lest thou forget ohyeah, which brought thee forth out of the land of egypt, from the house of work. thou wilt respect ohyeah thy to-or-not, and work for him, and will seven-swear by his namethere. ye will not go after other to-or-not, of the to-or-not of the withs which are round about you; (for ohyeah thy to-or-not is a jealous to-or-not near-inward you) lest the nose-anger of ohyeah thy to-or-not be kindled against thee, and destroy thee from off the face-turnings of the earth. ye will not tempt ohyeah your to-or-not, as ye tempted him in massah. ye will diligently keep the directives of ohyeah your to-or-not, and his testimonies, and his statutes, which he hath directed thee. and thou wilt do that which is turgor-immersed and good in the eyes of ohyeah: that it may be well with thee, and that thou mayest go in and inherit the good land which ohyeah seven-swear to thy fathers. to cast out all thine enemies from before thee, as ohyeah hath worded. and when thy interer asketh thee in the last day, saying, what mean the testimonies, and the statutes, and the crises, which ohyeah our to-or-not hath directed you? then thou wilt say to thy interer we were firawn's workers in egypt; and ohyeah brought us out of egypt with a mighty hand: and ohyeah showed signs and wonders, great and sore, upon egypt, upon fuhreroth and upon all his household, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he seven-swear to our fathers. and ohyeah directed us to do all these statutes, to respect ohyeah our to-or-not, for our good always, that he might preserve us alive, as it is at this day. and it will be our being right, if we keep to do all these directives before ohyeah our to-or-not, as he hath directed us.

## 7

when ohyeah thy to-or-not will bring thee into the land there thou goest to inherit it, and hath cast out many nations before thee, the hittites, and the girsashites, and the amorites, and the kanaanites, and the pericetes, and the hivites, and the jebusites, seven nations greater and mightier than thou; and when ohyeah thy to-or-not will deliver them before thee; thou wilt hit them, and fishing-net-destroy them; thou wilt make no align-

ment with them, nor show mercy to them: neither will thou make marriages with them; thy house-daughter no give to his interer nor his house-daughter will thou take to thy interer for they will turn away thy interer from following me, that they may work for other to-or-not: so will the nose-anger of ohyeah be kindled against you, and destroy thee suddenly. but thus will ye do with them; ye will destroy their butcher-places, and break down their status-posts, and cut down their asherahs, and burn their chiselings with fire. for thou art an dedicated withs to ohyeah thy to-or-not: ohyeah thy to-or-not hath chosen thee to be a special withs to himself, on all withs that are upon the face-turnings of the earth. ohyeah did not set his love upon you, nor choose you, because ye were more in number than any withs; for ye were the fewest of all withs: but because ohyeah loved you, and because he would keep the seven-oath which he had seven-swear to your fathers, hath ohyeah brought you out with a mighty hand, and retrieved you out of the house of workers, from the hand of fuhreroth king of egypt. know therefore that ohyeah thy to-or-not, he is to-or-not, the mama-from-amino-artful to-or-not, which keepeth alignment and kindness with them that love him and keep his directives to a thousand generations; and repayeth them that hate him to their face-turnings, to make lost them: he will not be slack to him that hateth him, he will repay him to his face-turnings. thou wilt therefore keep the directives, and the statutes, and the crises, which i direct thee this day, to do them. nametherefore it will come to pass, if ye hearken to these crises, and keep, and do them, that ohyeah thy to-or-not will keep to thee the alignment and the kindness which he seven-swear to thy fathers: and he will love thee, and first-pool thee, and multiply thee: he will also first-pool the fruit of thy womb, and the fruit of thy earth, thy corn, and thy wine, and thine oil-develop, the increase of thy kine, and the sheeps of thy sheep, in the earth which he seven-swear to thy fathers to give thee. thou wilt be first-pooled above all withs: there will not be remember-male or pierced-female barren among you, or among your cattle. and ohyeah will take away from thee all sickness, and will namethere none of the video-divide diseases of egypt, which thou knowest, upon thee; but will namethere them upon all them that hate thee. and thou wilt eat all the withs which ohyeah thy to-or-not will deliver thee; thine eye will have no pity upon them: neither will thou work for their to-or-not; for that will be a snare to thee. if thou wilt say in thine heart, these nations are more than i; where-how can i dispossess them? no be afraid of them: but will well remember what ohyeah thy to-or-not did to fuhreroth and to all egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the tilted arm, whereby ohyeah thy to-or-not brought thee out: so will ohyeah thy to-or-not do to all the withs of whom thou art afraid. moreover ohyeah thy to-or-not will send the wasp among them, until they that are left, and hide themselves from thee, be lost. no be afrighted at them: for ohyeah thy to-or-not is near-inward you, a mighty to-or-not and terrible. and ohyeah thy to-or-not will put out those nations before thee by little and little: thou mayest not consume them at once, lest the animals of the field increase upon thee. but ohyeah thy to-or-not will deliver them to 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 make lost their namethere from under namespaces: there will no man be able to stand be-

fore thee, until thou have lost them. the chiselings of their to-or-not will ye burn with fire: no desire the silver or gold that is on them, nor take it to thee, lest thou be snared therein: for it is an taboo to ohyeah thy to-or-not. neither will thou bring an taboo into thine house, lest thou be a fishing-net-destroy like it: but thou will utterly detest it, and thou will utterly abhor it; for it is a fishing-net-destroy.

## 8

all the directives which i direct thee this day will ye keep to do, that ye may live, and multiply, and go in and inherit the land which ohyeah seven-swear to your fathers. and thou will remember all the way which ohyeah thy to-or-not led thee these forty years in the desert-wording, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep his words, or no. and he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of ohyeah 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 interer so ohyeah thy to-or-not chasteneth thee. therefore thou will keep the directives of ohyeah thy to-or-not, to walk in his ways, and to respect him. for ohyeah thy to-or-not bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of hatches-plain and mountains; a land of wheat, and barley, and vines, and fig trees, and high-pomegranates; a land of oil olive, and honey; a land wherein thou will eat bread without scarceness, no lack any thing in it; a land whose stones are iron, and out of whose mountains thou mayest dig brass. when thou hast eaten and art seven-full, then thou will first-pool ohyeah thy to-or-not for the good land which he hath given thee. beware that thou forget not ohyeah thy to-or-not, in not keeping his directives, and his crises, and his statutes, which i direct thee this day: lest when thou hast eaten and art seven-full, and hast inter-built goodly houses, and settled therein; and when thy cattles and thy sheeps 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 ohyeah thy to-or-not, which brought thee forth out of the land of egypt, from the house of work; who led thee through that great and terrible desert-wording, wherein were fiery serpents, and scorpions, and drought, where there was no water; who near-inward thee forth water out of the rock of flint; who fed thee in the desert-wording with 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 energy and the might of mine hand hath gotten me this stratagem. but thou will remember ohyeah thy to-or-not: for it is he that giveth thee energy to stand up stratagem, that he may establish his alignment which he seven-swear to thy fathers, as it is this day. and it will be, if thou do at all forget ohyeah thy to-or-not, and walk after other to-or-not, and work for them, and bow them, i witness against you this day that ye will surely get lost. as the nations which ohyeah make loseth before your face-turnings, so will ye get lost; because ye would not be hearing to the voice of ohyeah your to-or-not.

## 9

hear, o isra'al thou art to cross over jordan this day, to go in to inherit nations greater and mightier than thyself, cities great and fenced up to namespaces, a with great and tall, interers of the enaqui, whom thou knowest, and of whom thou hast heard say, who can stand before interers of enaq! know therefore this day, that ohyeah thy to-or-not is he which goeth over before thee; as a eating fire he will make lost them, and he will surrender them down before thy face-turnings: so will thou drive them out, and make lost them quickly, as ohyeah hath worded to thee. speak not thou in thine heart, after that ohyeah thy to-or-not hath cast them out from before thee, saying, for my being right ohyeah hath brought me in to inherit this land: but for the big-shotness of these nations ohyeah doth drive them out from before thee. not for thy being right, or for the turgor-immersedness of thine heart, dost thou go to inherit their land: but for the big-shotness of these nations ohyeah thy to-or-not doth drive them out from before thee, and that he may perform the word which ohyeah seven-swear to thy fathers, ibrahim, iz'haq, and jeqob. know therefore, that ohyeah thy to-or-not giveth thee not this good land to inherit it for thy being right; for thou art a stiffnecked with. remember, and forget not, how thou provokedst ohyeah thy to-or-not to wrath in the desert-wording: from the day that thou didst depart out of the land of egypt, until ye came to this place, ye have word-been bitter against ohyeah. also in horeb ye provoked ohyeah to wrath, so that ohyeah was angry with you to have sword-parched you. when i was gone up into the mount to receive the tables of stone, even the tables of the alignment which ohyeah made with you, then i abode in the mount forty days and forty nights, i neither did eat bread nor drink water: and ohyeah delivered to me two tables of stone written with the finger of to-or-not; and on them was written according to all the words, which ohyeah worded 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 ohyeah gave me the two tables of stone, even the tables of the alignment. and ohyeah said to me, stand up, stand up thee down quickly from hence; for thy with which thou hast brought forth out of egypt have swim-corrupted themselves; they are quickly turned aside out of the way which i directed them; they have did them a screen. furthermore ohyeah spake to me, saying, i have seen this with, and behold, it is a stiffnecked with: let me alone, that i may wipe them, and wipe out their namether from under namespaces: and i will do of thee a nation mightier and greater than they. so i turned and came down from the mount, and the mount burned with fire: and the two tables of the alignment were in my two hands. and i looked, and behold, ye had missed against ohyeah your to-or-not, and had did you a screen calf: ye had turned aside quickly out of the way which ohyeah had directed you. and i took the two tables, and cast them out of my two hands, and brake them before your eyes. and i fell down before ohyeah, as at the first, forty days and forty nights: i did neither eat bread, nor drink water, on word of all your misses which ye missed, in doing wickedly in the eyes of ohyeah, to provoke him to anger. for i was afraid of the nose-anger and hot displeasure, nametherewith ohyeah was wroth against you to destroy you. but ohyeah hearkened to me at that time also. and ohyeah was very angry with harun to have destroyed him: and i spilled for harun also the same time.

and i took your miss the calf which ye had did, and burnt it with fire, and stamped it, and ground it very small, even until it was as small as dust: and i cast the dust thereof into the brook that descended out of the mount. and at taberah, and at massah, and at hatavah, ye provoked ohyeah to wrath. likewise when ohyeah sent you from qadeshbarnea, saying, go up and inherit the land which i have given you; then ye rebelled against the saying of ohyeah your to-or-not, and ye mama-from-amino-arted him not, nor hearkened to his voice. ye have been bitter against ohyeah from the day that i knew you. thus i fell down before ohyeah forty days and forty nights, as i fell down at the first; because ohyeah had said he would destroy you. i spilled therefore to ohyeah, and said, o lord-base to-or-not, destroy not thy with and thine inheritance, which thou hast retrieved through thy greatness, which thou hast brought forth out of egypt with a mighty hand. remember thy workers, ibrahim, iz'haq, and jeqob; look not to the stubbornness of this with, nor to their big-shottedness, nor to their miss lest the land whence thou broughtest us out say, on word ohyeah was not able to bring them into the land which he worded them, and on word he hated them, he hath brought them out to slay them in the desert-wording. yet they are thy with and thine inheritance, which thou broughtest out by thy mighty energy and by thy tilted arm.

## 10

at that time ohyeah said to me, chisel thee two tables of stone like to the first, and come up to me into the mount, and do thee an gather-cabinet of wood. and i will write on the tables the words that were in the first tables which thou brakest, and thou wilt namethere them in the gather-cabinet. and i did an gather-cabinet of shitim wood, and chiseled two tables of stone like to 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 words, which ohyeah worded to you in the mount out of the midst of the fire in the day of the assembly: and ohyeah gave them to me. and i turned myself and came down from the mount, and namethere the tables in the gather-cabinet which i had did; and there they be, as ohyeah directed me. and interers of isra'al took their journey from barot of interers of jaakan to musara: there harun died, and there he was buried; and alecer his interer was immersed in the priest's office in his stead. from thence they journeyed to gadalohimah; and from gadalohimah to jobat, a land of rivers of waters. at that time ohyeah differentiated the branch of levi to bear the gather-cabinet of the alignment of ohyeah, to stand before ohyeah to immerser to him, and to first-pool in his namethere, to this day. wherefore levi hath no part nor inheritance with his brethren; ohyeah is his inheritance, according as ohyeah thy to-or-not worded him. and i standstayed in the mount, according to the first time, forty days and forty nights; and ohyeah hearkened to me at that time also, and ohyeah would not destroy thee. and ohyeah said to me, stand up, take thy journey before the with, that they may go in and inherit the land, which i seven-swear to their fathers to give to them. and now, isra'al what doth ohyeah thy to-or-not require of thee, but to respect ohyeah thy to-or-not, to walk in all his ways, and to love him, and to work for ohyeah thy to-or-not with all thy self and with all thy self, to keep the directives of ohyeah, and his statutes, which i direct thee this day for thy good? behold, the namespaces and the

namespaces of namespaces is ohyeah's thy to-or-not, the land also, with all that therein is. only ohyeah had a delight in thy fathers to love them, and he chose their seed after them, even you above all withs, as it is this day. write-circumise therefore the foreskin of your heart, and be no more stiffnecked. for ohyeah your to-or-not is to-or-not to to-or-not, and lord-base of lord-bases, a heroblokeic to to-or-not, a herobloke, and a terrible, which regardeth not persons, nor taketh reward: he doth do the 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 egypt. thou wilt respect ohyeah thy to-or-not; him wilt thou work for and to him wilt thou cleave, and seven-swear by his namethere. he is thy cheering, and he is thy to-or-not, that hath done for thee these great and terrible things, which thine eyes have seen. thy fathers went down into egypt with seventy selfs; and now ohyeah thy to-or-not did thee as the stars of namespaces for multitude.

## 11

therefore thou wilt love ohyeah thy to-or-not, and keep his charge, and his statutes, and his crises, and his directives, alway. and know ye this day: for i speak not with your interers which have not known, and which have not seen the chastisement of ohyeah your to-or-not, his greatness, his mighty hand, and his tilted arm, and his miracles, and his acts, which he did in the midst of egypt to fuhreroh the king of egypt, and to all his land; and what he did to the stratagem of egypt, to their horses, and to their chariots; how he did the water of the end sea to overflow them as they pursued after you, and how ohyeah hath lost them to this day; and what he did to you in the desert-wording, until ye came into this place; and what he did to dathan and abiram, the interers of aliah, interer of rauben: how the land opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the near-inward of all isra'al but your eyes have seen all the great acts of ohyeah 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 inherit the land, there ye go to inherit it; and that ye may prolong your days in the earth, which ohyeah seven-swear to your fathers to give to them and to their seed, a earth that floweth with milk and honey. for the land, there thou goest in to inherit it, is not as the land of egypt, from whence ye came out, namethere thou sowdest thy seed, and waterdest it with thy foot, as a garden of herbs: but the land, there ye go to inherit it, is a land of mountains and hatches-plain, and drinketh water of the rain of namespaces: a land which ohyeah thy to-or-not careth for: the eyes of ohyeah thy to-or-not are always upon it, from the beginning of the year even for ever of the year. and it will come to pass, if ye will hearken diligently to my directives which i direct you this day, to love ohyeah your to-or-not, and to work for him with all your self and with all your self, that i will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil-develop. and i will send grass in thy fields for thy cattle, that thou mayest eat and be seven-full. take heed to yourselves, that your heart be not deceived, and ye turn aside, and work for other to-or-not, and bow them; and then ohyeah's nose-anger be kindled against you, and he shut up the namespaces, that there be no rain, and

that the earth yield not her fruit; and lest ye get lost quickly from off the good earth which ohyeah giveth you. therefore will ye namethere up these my words in your self and in your self, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. and ye will teach them your interers, wording of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou standst up. and thou will write them upon the gate posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your interers, in the earth which ohyeah seven-swear to your fathers to give them, as the days of namespaces upon the land. for if ye will diligently keep all these directives which i direct you, to do them, to love ohyeah your to-or-not, to walk in all his ways, and to cleave to him; then will ohyeah drive out all these nations from before you, and ye will inherit greater nations and mightier than yourselves. every place whereon the soles of your feet will tread will be yours: from the desert-wording and lebanon, from the river, the river euphrates, even to the uttermost sea will your coast be. there will no man be able to stand before you: for ohyeah your to-or-not will lay the respect of you and the fear of you upon all the land that ye will tread upon, as he hath worded to you. behold, i set before you this day a first-pooling and a curse-lighten; a first-pooling, if ye hear the directives of ohyeah your to-or-not, which i direct you this day: and a curse-lighten, if ye will not hear the directives of ohyeah your to-or-not, but turn aside out of the way which i direct you this day, to go after other to-or-not, which ye have not known. and it will come to pass, when ohyeah thy to-or-not hath brought thee in to the land there thou goest to inherit it, that thou will namethere the first-pooling upon mount gericim, and the curse-lighten upon mount ebal. are they not on cross-over jordan, by the way namethere the sun goeth down, in the land of the kanaanites, which dwell in the champaign over against gilgal, beside the plains of moreh? for ye will cross over jordan to go in to inherit the land which ohyeah your to-or-not giveth you, and ye will inherit it, and settle therein. and ye will keep to do all the statutes and crises which i namethere before you this day.

## 12

these are the statutes and crises, which ye will keep to do in the earth, which ohyeah to-or-not of thy fathers giveth thee to inherit it, all the days that ye live upon the land. ye will loose lost all the places, nametherein the nations which ye will inherit workd their to-or-not, upon the stand-up-high mountains, and upon the mountains, and under every green tree: and ye will overthrow their butcher-places, and break their status-posts, and burn their asherahs with fire; and ye will chisel down the chiselings of their to-or-not, and make lost the nametheres of them out of that place. ye will not do so to ohyeah your to-or-not. but to the place-stand-up which ohyeah your to-or-not will choose out of all your branch to namethere his namethere there, even to his settlement will ye seek, and namethere thou will come: and namethere ye will near-inward your onups, and your butchers, and your tithes, and highs of your hand, and your vows, and your generous, and the firstborns of your cattles and of your sheeps: and there ye will eat before ohyeah your to-or-not, and ye will be glad in all that ye namethere your hand to, ye and your households, nametherein ohyeah thy to-or-

not hath first-pooled thee. ye will not do after all the things that we do here this day, every man whatsoever is turgor-immersed in his own eyes. for ye are not as yet come to the rest and to the inheritance, which ohyeah your to-or-not giveth you. but when ye cross over jordan, and settle in the land which ohyeah your to-or-not giveth you to inherit, and when he giveth you settle from all your enemies round about, so that ye settle for sure; then there will be a place which ohyeah your to-or-not will choose to cause his namethere to dwell there; namethere will ye bring all that i direct you; your onups, and your butchers, your tithes, and the stand-up-high of your hand, and all your choice vows which ye vow to ohyeah: and ye will be glad before ohyeah your to-or-not, ye, and your interers, and your intera, and your workers, and your mothers-maid, and the levite that is within your gates; forasmuch as he hath no part nor inheritance with you. take heed to thyself that thou onup not thy onups in every place that thou seest: but in the place-stand-up which ohyeah will choose in one of thy branch, there thou will onup thy onups, and there thou will do all that i direct thee. notwithstanding thou mayest kill and eat flesh-immersed in all thy gates, whatsoever thy self selfeth after, according to the first-pooling of ohyeah thy to-or-not which he hath given thee: the stained and the top-bright may eat thereof, as of the roebuck, and as of the hart. only ye will not eat the blood; ye will pour it upon the land as water. thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil-develop, or the firstborns of thy cattles or of thy sheep, nor any of thy vows which thou vowest, nor thy generous, or high of thine hand: but thou must eat them before ohyeah thy to-or-not in the place-stand-up which ohyeah thy to-or-not will choose, thou, and thy interer and thy house-daughter and thy worker, and thy true-mum-maid, and the levite that is within thy gates: and thou will be glad before ohyeah thy to-or-not in all that thou nametheretest thine hands to. take heed to thyself that thou forsake not the levite as long as thou livest upon the earth. when ohyeah thy to-or-not will enlarge thy border, as he hath worded thee, and thou will say, i will eat flesh-immersed on word thy self longeth to eat flesh-immersed thou mayest eat flesh-immersed whatsoever thy self selfeth after. if the place-stand-up which ohyeah thy to-or-not hath chosen to namethere his namethere there be too far from thee, then thou will kill of thy cattle and of thy sheep, which ohyeah hath given thee, as i have directed thee, and thou will eat in thy gates whatsoever thy self selfeth after. even as the roebuck and the hart is eaten, so thou will eat them: the stained and the top-bright will eat of them alike. only be sure that thou eat not the blood: for the blood is the self; and thou mayest not eat the self with the flesh-immersed no eat it; thou will pour it upon the land as water. no eat it; that it may go well with thee, and with thy interers after thee, when thou will do that which is turgor-immersed in the eyes of ohyeah. only thy dedicated things which thou hast, and thy vows, thou will take, and go to the place-stand-up which ohyeah will choose: and thou will do thy onups, the flesh-immersed and the blood, upon the butcher-place of ohyeah thy to-or-not: and the blood of thy butchers will be poured out upon the butcher-place of ohyeah thy to-or-not, and thou will eat the flesh-immersed keep and hear all these words which i direct thee, that it may go well with thee, and with thy interers after thee world, when thou doest that which is good and turgor-immersed in the eyes of ohyeah thy to-or-not. when ohyeah thy to-or-not will

cut off the nations from before thee, there thou goest to inherit them, and thou succeedest them, and settlest in their land; take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their to-or-not, saying, where-how did these nations work for their to-or-not? even so will i do likewise. no do so to ohyeah thy to-or-not: forevery taboo to ohyeah, which he hateth, have they done to their to-or-not; for even their interers and their intera they have burnt in the fire to their to-or-not. what word soever i direct you, keep to do it: no add thereto, nor diminish from it.

### 13

if there stand up near-inward you a come-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 worded to thee, saying, let us go after other to-or-not, which thou hast not known, and let us work for them; no hearken to the words of that come-bringer, or that dreamer of dreams: for ohyeah your to-or-not proveth you, to know whether ye love ohyeah your to-or-not with all your self and with all your self. ye will walk after ohyeah your to-or-not, and respect him, and keep his directives, and hear his voice, and ye will work for him, and cleave to him. and that come-bringer, or that dreamer of dreams, will be put to death; on word he hath worded to turn you away from ohyeah your to-or-not, which near-inward you out of the land of egypt, and retrieveed you out of the house of work, to thrust thee out of the way which ohyeah thy to-or-not directed thee to walk in. so will thou put the video-divide away from the near-inward of thee. if thy brother, interer of thy mother, or thy interer or thy house-daughter or the woman of thy bosom-statute, or thy in-sight, which is as thine own self, entice thee hiddenly, saying, let us go and work for other to-or-not, which thou hast not known, thou, nor thy fathers; namely, of the to-or-not of the withs which are round about you, nigh to thee, or far off from thee, from the one end of the land even to the other end of the land; no consent to him, nor hearken to him; neither will thine eye pity him, neither will thou spare, neither will thou conceal him: but thou will surely kill him; thine hand will be first upon him to put him to death, and afterwards the hand of all the with. and thou will stone him with stones, that he die; because he hath sought to thrust thee away from ohyeah thy to-or-not, which brought thee out of the land of egypt, from the house of work. and all isra'el will hear, and respect, and will do no more any such video-divide as this is near-inward you. if thou will hear say in one of thy cities, which ohyeah thy to-or-not hath given thee to settle there, saying, certain men, interers of belie, are gone out from near-inward you, and have withdrawn the settlers of their city, saying, let us go and work for other to-or-not, which ye have not known; then will thou inquire, and do search, and ask diligently; and, behold, if it be truth, and the word fix, that such taboo is wrought near-inward you; thou will surely smite the settlers of that city with the mouth of the sword, fishing-net destroying it, and all that is therein, and the cattle thereof, with the mouth of the sword. and thou will gather all the spoil of it into the midst of the street thereof, and will burn with fire the city, and all the spoil thereof every whit, for ohyeah thy to-or-not: and it will be an heap world; it will not be inter-built again. and there will cleave nought of the fishing-net-destroy to thine hand: that ohyeah may turn

from the fierceness of his nose-anger, and show thee wombng, and have wombng upon thee, and multiply thee, as he hath seven-swear to thy fathers; when thou will hearken to the voice of ohyeah thy to-or-not, to keep all his directives which i direct thee this day, to do that which is turgor-immersed in the eyes of ohyeah thy to-or-not.

### 14

ye are interers of ohyeah your to-or-not: ye will not cut yourselves, nor make any baldness between your eyes for the dead. for thou art an dedicated withs to ohyeah thy to-or-not, and ohyeah hath chosen thee to be a peculiar withs to himself, on all the nations that are upon the earth. no eat any taboo thing. these are the in-them animals which ye will eat: the ox, the sheep, and the goat, the hart, and the roebuck, and the donkey, and the wild goat, and the pygarg, and the wild ox, and the chamois. and every in-them animal that spliteth the split-hoof, and cleaveth the cleft into two splits, and cheweth the cud among the in-them animals, that ye will eat. nevertheless these ye will not eat of them that chew the cud, or of them that split the cloven split-hoof; as the camel, and the hare, and the coney: for they chew the cud, but split not the split-hoof; therefore they are stained to you. and the swine, because it split the split-hoof, yet cheweth not the cud, it is stained to you: ye will not eat of their flesh-immersed nor touch their dead carcass. these ye will eat of all that are in the waters: all that have fins and scales will ye eat: and whatsoever hath not fins and scales ye may not eat; it is stained to you. of all top-bright birds ye will eat. but these are they of which ye will not eat: the eagle, and the vulture, and the ospray, and the glade, and the kite, and the vulture after his kind, and every raven after his kind, and the daughter-of-dove, and the night hawk, and the cuckoo, and the hawk after his kind, the little owl, and the great owl, and the swan, and the pelican, and the gier eagle, and the cormorant, and the stork, and the heron after her kind, and the lapwing, and the bat. and every swarm-insect that flieth is stained to you: they will not be eaten. but of all top-bright birds ye may eat. ye will not eat of anything that dieth of itself: thou will give it to the stranger that is in thy gates, that he may eat it; or thou mayest sell it to an alien: for thou art an dedicated withs to ohyeah thy to-or-not. no see the a kid in his mother's milk. thou will truly tithe all the increase of thy seed, that the field bringeth forth year by year. and thou will eat before ohyeah thy to-or-not, in the place-stand-up which he will choose to place his namethere there, the tithe of thy corn, of thy wine, and of thine oil-develop, and the firstborns of thy cattles and of thy sheeps; that thou mayest learn to respect ohyeah thy to-or-not always. and if the way be too long for thee, so that thou art not able to bear it; or if the place be too far from thee, which ohyeah thy to-or-not will choose to namethere his namethere there, when ohyeah thy to-or-not hath first-pooled thee: then will thou turn it into money, and bind up the money in thine hand, and will go to the place-stand-up which ohyeah thy to-or-not will choose: and thou will bestow that money for whatsoever thy self selfeth after, for cattle, or for sheep, or for wine, or for strong drink, or for whatsoever thy self selfth: and thou will eat there before ohyeah thy to-or-not, and thou will be glad, thou, and thine household, and the levite that is within thy gates; no forsake him; for he hath no part nor inheritance with thee. at the end of three years thou will

bring forth all the tithe of thine increase the same year, and will lay it up within thy gates: and the levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, will come, and will eat and be seven-satisfy; that ohyeah thy to-or-not may first-pool thee in all the doing of thine hand which thou doest.

## 15

at the end of every seven years thou wilt do a release. and this is the word of the release: every creditor that lendeth ought to his in-sight will release it; he will not exact it of his in-sight, or of his brother; on word it is called ohyeah's release. of a foreigner thou mayest exact it again: but that which is thine with thy brother thine hand will release; safe when there will be no poor among you; for ohyeah will greatly first-pool thee in the land which ohyeah thy to-or-not giveth thee for an inheritance to inherit it: only if thou carefully hearken to the voice of ohyeah thy to-or-not, to keep to do all these directives which i direct thee this day. for ohyeah thy to-or-not first-pooeth thee, as he worded thee: and thou wilt lend to many nations, but no borrow; and thou wilt proverb-rule over many nations, but they will not proverb-rule over thee. if there be among you a poor man of one of thy brethren within any of thy gates in thy land which ohyeah thy to-or-not giveth thee, no harden thine heart, nor shut thine hand from thy poor brother: but thou wilt open thine hand wide to him, and will surely lend him sufficient for his lack, in that which he lacketh. beware that there be not a word in thy wicked heart, saying, the seventh year, the year of release, is at hand; and thine eye be video-divide against thy poor brother, and thou givest him nought; and he readcall to ohyeah against thee, and it be miss to thee. thou wilt surely give him, and thine heart will not be grieved when thou givest to him: on word that for this word ohyeah thy to-or-not will first-pool thee in all thy doings, and in all that thou putteth thine hand to. for the poor will never cease out of the land: therefore i direct thee, saying, thou wilt open thine hand wide to thy brother, to thy poor, and to thy needy, in thy land. and if thy brother, an crosshebrew man, or an crosshebrew woman, be sold to thee, and work for thee six years; then in the seventh year thou wilt let him send from thee. and when thou sendest him out free from thee, no let him go away empty: thou wilt furnish him liberally out of thy sheep, and out of thy floor, and out of thy winepress: of that wherewith ohyeah thy to-or-not hath first-pooled thee thou wilt give to him. and thou wilt remember that thou wast a worker in the land of egypt, and ohyeah thy to-or-not retrieved thee: therefore i direct thee this word to day, and it will be, if he say to thee, i will not go away from thee; because he loveth thee and thine house, because he is well with thee; then thou wilt take an awl, and thrust it through his ear to the door, and he will be thy worker world. and also to thy true-mum-maid thou wilt do likewise. it will not seem hard to 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 ohyeah thy to-or-not will first-pool thee in all that thou doest. all the first-born remember-males that come of thy cattle and of thy sheep thou wilt dedicated to ohyeah thy to-or-not: thou wilt do no work with the firstborn of thy bullock, nor shear the firstborn of thy sheep. thou wilt eat it before ohyeah thy to-or-not year by year in the place-stand-up which ohyeah will choose, thou and thy household.

and if there be any blemish therein, as if it be stopskip-lame, or skin-blind, or have any video-divide blemish, no butcher it to ohyeah thy to-or-not. thou wilt eat it within thy gates: the stained and the top-bright person will eat it alike, as the roebuck, and as the hart. only no eat the blood thereof; thou wilt pour it upon the land as water.

## 16

keep the month of abib, and keep the stopskip to ohyeah thy to-or-not: for in the month of abib ohyeah thy to-or-not brought thee forth out of egypt by night. thou wilt therefore butcher the stopskip to ohyeah thy to-or-not, of the sheep and the cattle in the place-stand-up which ohyeah will choose to place his namethere there. thou wilt eat no leaven with it; seven days will thou eat lit-mazat therewith, even the bread of development-narrows; for thou camest forth out of the land of egypt in haste: that thou mayest remember the day when thou camest forth out of the land of egypt all the days of thy life. and there will be no leaven seen with thee in all thy coast seven days; neither will there any thing of the flesh-immersed which thou butcherdest the first day at even, lodge all night until the morning. thou mayest not butcher the stopskip within any of thy gates, which ohyeah thy to-or-not giveth thee: but at the place-stand-up which ohyeah thy to-or-not will choose to place his namethere in, there thou wilt butcher the stopskip at even, at the going down of the sun, at the season that thou camest forth out of egypt. and thou wilt roast and eat it in the place-stand-up which ohyeah thy to-or-not will choose: and thou wilt turn in the morning, and go to thy tents. six days thou wilt eat lit-mazat: and on the seventh day will be a confine assembly to ohyeah thy to-or-not: thou wilt do no work therein. seven seven-weeks will thou number to thee: begin to number the seven seven-weeks from such time as thou beginnest to put the sickle to the corn. and thou wilt keep the feast of seven-weeks to ohyeah thy to-or-not with a tribute of a generous of thine hand, which thou wilt give to ohyeah thy to-or-not, according as ohyeah thy to-or-not hath first-pooled thee: and thou wilt be glad before ohyeah thy to-or-not, thou, and thy interer and thy house-daughter and thy worker, and thy true-mum-maid, and the levite that is in near-inwards thy gates, and the stranger, and the fatherless, and the widow, that are near-inward you, in the place-stand-up which ohyeah thy to-or-not hath chosen to place his namethere there. and thou wilt remember that thou wast a worker in egypt: and thou wilt keep and do these statutes. thou wilt observe the feast of booths seven days, after that thou hast added in thy corn and thy wine: and thou wilt be glad in thy feast, thou, and thy interer and thy house-daughter and thy worker, and thy true-mum-maid, and the levite, the stranger, and the fatherless, and the widow, that are within thy gates. seven days will thou feast to ohyeah thy to-or-not in the place-stand-up which ohyeah will choose: because ohyeah thy to-or-not will first-pool thee in all thine increase, and in all the doings of thine hands, therefore thou wilt surely be glad. three times in a year will all thy remember-males appear before ohyeah thy to-or-not in the place-stand-up which he will choose; in the feast of lit-mazat, and in the feast of seven-weeks, and in the feast of booths: and they will not appear before ohyeah empty: every man will give as he is able, according to the first-pooling of ohyeah thy to-or-not which he hath given thee. critics and officers will thou make thee in

all thy gates, which ohyeah thy to-or-not giveth thee, throughout thy branch: and they will critic thee with right crisis no wrest crisis no respect persons, neither take a gift: for a gift doth skin-blind the eyes of the wise, and overthrow the words of the right, that which is altogether right will thou follow, that thou mayest live, and inherit the land which ohyeah thy to-or-not giveth thee. no plant thee a asherah of any trees near to the butcher-place of ohyeah thy to-or-not, which thou will do thee. neither will thou set thee up any status-post; which ohyeah thy to-or-not hateth.

## 17

no butcher to ohyeah thy to-or-not any bullock, or sheep, wherein is blemish, or any video-divide: for that is an taboo to ohyeah thy to-or-not. if there be found near-inward you, in near-inwards any of thy gates which ohyeah thy to-or-not giveth thee, man or woman, that hath wrought video-divide in the eyes of ohyeah thy to-or-not, in cross overing his alignment, and hath gone and workd other to-or-not, and bowed them, either the sun, or moon, or any of the troop of namespaces, which i have not directed; and it be told thee, and thou hast heard of it, and inquired diligently, and, behold, it be true, and the word fix, that such taboo is wrought in isra'al then will thou bring forth that man or that woman, which have committed that wicked word, to thy gates, even that man or that woman, and will stone them with stones, till they die. at the mouth of two witnesses, or three witnesses, will he that is stratagem of death be put to death; but at the mouth of one witness he will not be put to death. the hands of the witnesses will be first upon him to put him to death, and afterward the hands of all the with. so thou will put the video-divide away from near-inward you. if there stand up a word too hard for thee in crisis between blood and blood, between plea and plea, and between stroke and stroke, being words of controversy within thy gates: then will thou stand up, and stand up thee up into the place-stand-up which ohyeah thy to-or-not will choose; and thou will come to the darkener the levites, and to the critic that will be in those days, and inquire; and they will show thee the word of crisis and thou will do according to the word, which they of that place which ohyeah will choose will do thee; and thou will keep to do according to all that they inform thee: according to the crisis of the drops-of-teaching-torah which they will teach thee, and according to the crisis which they will tell thee, thou will do: no decline from the word which they will do thee, to the crisis hand, nor to the left. and the man that will do presumptuously, and will not hearken to the darkener that standeth to immerse thee before ohyeah thy to-or-not, or to the critical, even that man will die: and thou will namethere away the video-divide from isra'al and all the with will hear, and respect, and do no more presumptuously. when thou art come to the land which ohyeah thy to-or-not giveth thee, and will inherit it, and will settle therein, and will say, i will namethere a king over me, like as all the nations that are about me; thou will in any wise namethere him king over thee, whom ohyeah thy to-or-not will choose: one from near-inward thy brethren will thou namethere king over thee: thou mayest not namethere a stranger over thee, which is not thy brother. but he will not multiply horses to himself, nor cause the with to reset to egypt, to the end that he should multiply horses: forasmuch as ohyeah hath said to you, ye will henceforth reset no more that

way. neither will he multiply women to himself, that his heart turn not away: neither will he greatly multiply to himself silver and gold. and it will be, when he sitteth upon the throne of his kingdom, that he will write him a copy of this drops-of-teaching-torah in a recount-scroll out of that which is before the darkener the levites: and it will be with him, and he will read-call therein all the days of his life: that he may learn to respect ohyeah his to-or-not, to keep all the words of this drops-of-teaching-torah and these statutes, to do them: that his heart be not lifted up on his brethren, and that he turn not aside from the directive, to the turgor-immersed hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his interers, in the near-inward of isra'al

## 18

the darkener the levites, and all the branch of levi will have no part nor inheritance with isra'al they will eat firies ohyeah, and his inheritance. therefore will they have no inheritance near-inward their brethren: ohyeah is their inheritance, as he hath worded to them. and this will be the priest's crisis from the with, from them that butcher a butcher, whether it be ox or sheep; and they will give to the darkener the shoulder, and the two cheeks, and the maw. the firstfruit also of thy corn, of thy wine, and of thine oil-develop, and the first of the fleece of thy sheep, will thou give him. for ohyeah thy to-or-not hath chosen him out of all thy branch, to stand to immerse in the namethere of ohyeah, him and his interers all days. and if a levite come from any of thy gates out of all isra'al namethere he sojourned, and come with all the self of his self to the place-stand-up which ohyeah will choose; then he will immerse in the namethere of ohyeah his to-or-not, as all his brethren the levites do, which stand there before ohyeah. 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 ohyeah thy to-or-not giveth thee, no learn to do after the taboos of those nations. there will not be found among you any one that maketh his interer or his house-daughter to cross through the fire, or that useth magic, or a thick-cloud-whisperer, or sneaker, or a spell-caster. or a charmer, or a consuler with familiar spirits, or a necromancer. for all that do these things are an taboo to ohyeah: and on word of these taboos ohyeah thy to-or-not doth drive them out from before thee. thou will be sound with ohyeah thy to-or-not. for these nations, which thou will inherit, hearkened to observers of times, and to magicians: but as for thee, ohyeah thy to-or-not hath not suffered thee so to do. ohyeah thy to-or-not will raise up to thee a come-bringer from the near-inward of thee, of thy brethren, like to me; to him ye will hearken; according to all that thou askingsd of ohyeah thy to-or-not in horeb in the day of the assembly, saying, let me not hear again the voice of ohyeah my to-or-not, neither let me see this great fire any more, that i die not. and ohyeah said to me, they have well spoken that which they have worded. i will raise them up a come-bringer from near-inward thy brethren, like to thee, and will put my words in his mouth; and he will word to them all that i will direct him. and it will come to pass, that whosoever will not hearken to my words which he will word in my namethere, i will require it of him. but the come-bringer, which will presume to word a word in my namethere, which i have not directed him to word, or that will word in the namethere of other

to-or-not, even that come-bringer will die. and if thou say in thine heart, where-how will we know the word which ohyeah hath not worded? when a come-bringer wordeth in the namethere of ohyeah, if the word follow not, nor come to pass, that is the word which ohyeah hath not worded, but the come-bringer hath worded it presumptuously: no be afraid of him.

## 19

when ohyeah thy to-or-not hath cut off the nations, whose land ohyeah thy to-or-not giveth thee, and thou succeedest them, and settlest in their cities, and in their houses; thou will differentiate three cities for thee in the midst of thy land, which ohyeah thy to-or-not giveth thee to inherit it. thou will prepare thee a way, and divide the coasts of thy land, which ohyeah thy to-or-not giveth thee to inherit, into three parts, that every slayer may flee namethere. and this is the word of the slayer, which will flee namethere, that he may live: whoso killeth his in-sight ignorantly, whom he hated not in time past; as when a man goeth into the wood with his in-sight 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 in-sight, that he die; he will flee to one of those cities, and live: lest the avenger of the blood pursue the slayer, while his self is hot, and overtake him, because the way is long, and slay him; namethereas he was not crisis of death, inasmuch as he hated him not in time past. wherefore i direct thee, saying, thou will differentiate three cities for thee. and if ohyeah thy to-or-not enlarge thy coast, as he hath seven-swear to thy fathers, and give thee all the land which he worded to give to thy fathers; if thou will keep all these directives to do them, which i direct thee this day, to love ohyeah thy to-or-not, and to walk ever in his ways; then will thou add three cities more for thee, beside these three: that innocent blood be not shed in thy land, which ohyeah thy to-or-not giveth thee for an inheritance, and so blood be upon thee. but if any man hate his in-sight, and lie in wait for him, and stand up against him, and smite him mortally that he die, and fleeth into one of these cities: then the elders of his city will send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. thine eye will not pity him, but thou will put away the guilt of innocent blood from isra'el that it may go well with thee. no remove thy in-sight's landmark, which they of old time have set in thine inheritance, which thou will inherit in the land that ohyeah thy to-or-not giveth thee to inherit it. one witness will not stand up against a man for any cloudy, or for any miss in any miss that he misses: at the mouth of two witnesses, or at the mouth of three witnesses, will the word be established. if a damage witness stand up against any man to witness against him that which is damage; then both the men, between whom the controversy is, will stand before ohyeah, before the darkener and the criticals, which will be in those days; and the criticals will make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then will ye do to him, as he had thought to have done to his brother: so will thou put the video-divide away from near-inward you. and those which remain will hear, and respect, and will henceforth commit no more any such video-divide near-inward you. and thine eye will not pity; but self will go for self, eye for eye, tooth for tooth, hand for hand, foot for foot.

## 20

when thou goest out to war against thine enemies, and seest horses, and chariots, and a with more than thou, be not afraid of them: for ohyeah thy to-or-not is with thee, which brought thee up out of the land of egypt. and it will be, when ye are come nigh to the war, that the darkener will approach and word to the with, and will say to them, hear, o isra'al ye approach this day to war against your enemies: let not your hearts faint, respect not, and do not tremble, neither be ye terrified on word of them; for ohyeah your to-or-not is he that goeth with you, to fight for you against your enemies, to stick-safe you. and the officers will word to the with, saying, what man is there that hath inter-built a new house, and hath not initd it? let him go and reset to his house, lest he die in the war, and another man init it. and what man is he that hath planted a vineyard, and hath not yet slayed it? let him also go and reset to his house, lest he die in the war, and another man slay-eat of it. and what man is there that hath betrothed a woman, and hath not taken her? let him go and reset to his house, lest he die in the war, and another man take her. and the officers will word further to the with, and they will say, what man is there that is respectful and fainthearted? let him go and reset to 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 wording to the with that they will make captains of the troops to lead the with. when thou comest nigh to a city to fight against it, then readcall complete to it. and it will be, if it make thee answer of complete, and open to thee, then it will be, that all the with that is found therein will be tributaries to thee, and they will work for thee. and if it will do no complete with thee, but will do war against thee, then thou will besiege it: and when ohyeah thy to-or-not hath delivered it into thine hands, thou will hit every remember-male thereof with the mouth of the sword: but the women, and the little ones, and the in-them animals and all that is in the city, even all the spoil thereof, will thou take to thyself; and thou will eat the spoil of thine enemies, which ohyeah thy to-or-not hath given thee. thus will thou do to all the cities which are very far off from thee, which are not of the cities of these nations. but of the cities of these withs, which ohyeah thy to-or-not doth give thee for an inheritance, thou will safe alive nothing that breathingeth: but thou will fishing-net-destroy them; namely, the hit-tites, and the amorites, the kanaanites, and the pericites, the hivites, and the jebusites; as ohyeah thy to-or-not hath directed thee: that they teach you not to do after all their taboos, which they have done to their to-or-not; so should ye miss against ohyeah your to-or-not. when thou will besiege a city a long time, in making war against it to take it, no destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and no cut them down (for the tree of the field is earthing's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou will destroy and cut them down; and thou will inter-build bulwarks against the city that doth war with thee, until it be going down.

## 21

if one be found slay in the earth which ohyeah thy to-or-not giveth thee to inherit it, lying in the field, and it be not known who hath slay him: then thy elders and thy criticals will come forth, and they will measure to



the cities which are round about him that is slay: and it will be, that the city which is next to the slay possessor, even the elders of that city will take an heifer, which hath not been wrought with, and which hath not drawn in the yoke-upon; and the elders of that city will bring down the heifer to a rough valley, which is neither eared nor sown, and will strike off the heifer's neck there in the valley: and the darkener the interests of levi will come near; for them ohyeah thy to-or-not hath chosen to immerse to him, and to first-pool in the namethere of ohyeah; and by their word will every controversy and every stroke be tried: and all the elders of that city, that are next to the slay man, will wash their hands over the heifer that is beheaded in the valley: and they will answer and say, our hands have not shed this blood, neither have our eyes seen it. out-of-town, ohyeah, to thy with israel whom thou hast retrieveed, and lay not innocent blood to thy with of israel's charge. and the blood will be out-of-towned them. so will thou put away the guilt of innocent blood from near-inward you, when thou will do that which is turgor-immersed in the eyes of ohyeah. when thou goest forth to war against thine enemies, and ohyeah thy to-or-not hath delivered them into thine hands, and thou hast taken them sit-captive, and seest among the sit-captives a beautiful woman, and hast a desire to her, that thou wouldst have her to thy woman; then thou will bring her home to thine house, and she will shave her head, and pare her nails; and she will namethere the raiment of her sit-captivity from off her, and will remain in thine house, and bewail her father and her mother a full month: and after that thou will go in to her, and be her husband, and she will be thy woman. and it will be, if thou have no delight in her, then thou will send her whither she will; but no sell her at all for money, no make merchandise of her, because thou hast humbled her. if a man have two women, one beloved, and another hated, and they have born him interers, both the beloved and the hated; and if the firstborn interer be hers that was hated: then it will be, when he maketh his interers to inherit that which he hath, that he may not make interer of the beloved firstborn before interer of the hated, which is indeed the firstborn: but he will acknowledge interer of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the heading of his strength; the crisis of the firstborn is his. if a man have a stubborn and bitter interer which will not hear the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken to them: then will his father and his mother lay hold on him, and bring him out to the elders of his city, and to the gate of his place; and they will say to the elders of his city, this our interer is stubborn and bitter, he will not hear our voice; he is a glutton, and a drunkard. and all the men of his city will stone him with stones, that he die: so will thou namethere video-divide away from near-inward you; and all israel will hear, and respect. and if a man have missed a miss crisis of death, and he be to be put to death, and thou hang him on a tree: his body will not remain all night upon the tree, but thou will in any wise bury him that day; (for he that is hanged is accused of to-or-not); that thy land be not ceased, which ohyeah thy to-or-not giveth thee for an inheritance.

## 22

no see thy brother's ox or his sheep go astray, and hide thyself from them: thou will in any case bring them

again to thy brother. and if thy brother be not nigh to thee, or if thou know him not, then thou will near-inward it to thine own house, and it will be with thee until thy brother seek after it, and thou will settleore it to him again. in like manner will thou do with his ass; and so will thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, will thou do likewise: thou mayest not hide thyself. no see thy brother's ass or his ox fall down by the way, and hide thyself from them: thou will surely help him to lift them up again. items of herobloke-might are not for the woman, neither will a herobloke namethere on a woman's garment: for all that do so are taboo to ohyeah thy to-or-not. if a bird's nest readcall to be before thee in the way in any tree, or on the land, whether they be young ones, or eggs, and the dam sitting upon the young, or upon the eggs, no take the dam with the young: but thou will sendy send the mum, and take the young to thee; that it may be well with thee, and that thou mayest prolong thy days. when thou inter-buildest a new house, then thou will do a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. no sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be ceased. no plow with an ox and an ass together. no wear a garment of divers sorts, as of woollen and linen together. thou will do thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. if any man take a woman, and go in to her, and hate her, and give occasions of words against her, and near-inward up an video-divide namethere upon her, and say, i took this woman, and when i came to her, i found her not a maid: then will the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity to the elders of the city in the gate: and the damsel's father will say to the elders, i gave my house-daughter to this man to woman, and he hateth her; and lo, he hath namethere occasions of words against her, saying, i found not thy house-daughter a maid; and yet these are the tokens of my daughter's virginity. and they will spread the cloth before the elders of the city. and the elders of that city will take that man and chastise him; and they will amerce him in an hundred sheqels of silver, and give them to the father of the damsel, because he hath brought up an video-divide namethere upon a virgin of israel and she will be his woman; he may not namethere her away all his days. but if this word be true, and the tokens of virginity be not found for the damsel: then they will near-inward out the damsel to the opening of her father's house, and the men of her city will stone her with stones that she die: because she hath wrought folly in israel to play the whore in her father's house: so will thou put video-divide away from near-inward you. if a possessor be found lying with a woman married to an man, then they will both of them die, both the possessor that lay with the woman, and the woman: so will thou put away video-divide from israel if a damsel that is a virgin be betrothed to an man, and a man find her in the city, and lie with her; then ye will near-inward them both out to the gate of that city, and ye will stone them with stones that they die; the damsel, on word she break-cried not, being in the city; and the man, on word he hath humbled his in-sight's woman: so thou will put away video-divide from near-inward you. but if a man find a betrothed damsel in the field, and the man strong her, and lie with her: then the man only that lay with her will die. but to the damsel thou will do not a word; there is in the

damsel no miss stratagem of death: for as when a man standth against his in-sight, and slayeth him, even so is this word: for he found her in the field, and the betrothed damsel cried, and there was none to stick-safe 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 namethere with her will give to the damsel's father fifty sheqels of silver, and she will be his woman; because he hath humbled her, he may not namethere her away all his days. a man will not take his father's woman, nor discover his father's skirt.

## 23

he that is wounded in the stones, or hath his privy member cut off, will not enter into the assembly of ohyeah. a bastard will not enter into the assembly of ohyeah; even to his tenth generation will he not enter into the assembly of ohyeah. an emmonite or moabite will not enter into the assembly of ohyeah; even to their tenth generation will they not enter into the assembly of ohyeah world: on word they met you not with bread and with water in the way, when ye came forth out of egypt; and on word they hired against thee baalam interer of beor of pethor of aram-naharim, to curse-lighten thee. nevertheless ohyeah thy to-or-not would not hearken to baalam; but ohyeah thy to-or-not turned the curse-lighten into a first-pooling to thee, because ohyeah thy to-or-not loved thee. no seek their complete nor their completeness all thy days to world. no crave-abor an adomite; for he is thy brother: no crave-abor an egyptian; because thou wast a stranger in his land. interers that are begotten of them will enter into the assembly of ohyeah in their third generation. when the camp goeth forth against thine enemies, then keep thee from every video-divide word. if there be among you any man, that is not top-bright by reason of uncleanness that chanceth him by night, then will he go abroad out of the camp, he will not come within the camp: but it will be, when evening cometh on, he will wash himself with water: and when the sun is down, he will come into the camp again. thou will have a place also without the camp, there thou will go forth abroad: and thou will have a paddle upon thy weapon; and it will be, when thou wilt ease thyself abroad, thou will dig therewith, and will turn back and cover that which cometh from thee: for ohyeah thy to-or-not walketh in the near-inward of thy camp, to deliver thee, and to give up thine enemies before thee; therefore will thy camp be dedicated: that he see no unclean word in thee, and turn away from thee. no strip-deliver to his lord-base the worker which is escaped from his lord-base to thee: he will dwell with thee, even near-inward you, in that place which he will choose in one of thy gates, where it liketh him best: no fraud him. there will be no whore of the intera of isra'al nor a sodomite of the interers of isra'al no bring the hire of a whore, or the price of a dog, into the alpha-beit-house of ohyeah thy to-or-not for any vow: for even both these are taboo to ohyeah thy to-or-not. no lend upon usury to thy brother; usury of money, usury of victuals, usury of any word that is lent upon usury: to a stranger thou mayest lend upon usury; but to thy brother no lend upon usury: that ohyeah thy to-or-not may first-pool thee in all that thou sendst thine hand to in the land there thou goest to inherit it. when thou will vow a vow to ohyeah thy to-or-not, no slack to complete it: for ohyeah thy to-or-not will surely require it of thee; and it would be miss in thee. but if thou wilt forbear to vow, it will be no miss in thee.

that which is gone out of thy lips thou will keep and perform; even a generous, according as thou hast vowed to ohyeah thy to-or-not, which thou hast worded with thy mouth. when thou comest into thy in-sight's vineyard, then thou mayest eat grapes thy seven-fill at thine own pleasure; but no put any in thy item. when thou comest into the standing corn of thy in-sight, then thou mayest pluck the ears with thine hand; but no move a sickle to thy in-sight's standing corn.

## 24

when a possessor hath taken a woman, and married her, and it come to pass that she find no camping in his eyes, on word he hath found wordsome skin-nakedness in her: then let him write her a recount-scroll 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 recount-scroll 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 husband, which sent her away, may not take her again to be his woman, after that she is ceased; for that is taboo before ohyeah: and no cause the land to miss which ohyeah thy to-or-not giveth thee for an inheritance. when a man hath taken a new woman, he will not go out to war, neither will he be worldd with any word: but he will be free at home one year, and will be glad up his woman which he hath taken. no man will take the nether or the upper mill-stone to pledge: for he taketh a man's self to pledge. if a man be found stealing any of his brethren of interers of isra'al and maketh merchandise of him, or selleth him; then that thief will die; and thou will put video-divide away from near-inward you. take heed in the plague of narrow-waspishness, that thou keep diligently, and do according to all that the darkener the levites will teach you: as i directed them, so ye will keep to do. remember what ohyeah thy to-or-not did to miriam by the way, after that ye were come forth out of egypt. when thou dost lend thy brother any thing, no go into his house to fetch his pledge. thou will stand abroad, and the man to whom thou dost lend will bring out the pledge abroad to thee. and if the man be poor, no sleep with his pledge: in any case thou will deliver him the pledge again when the sun goeth down, that he may sleep in his own complete-garment, and first-pool thee: and it will be being right to thee before ohyeah thy to-or-not. no exploit an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: at his day thou will give him his hire, neither will the sun go down upon it; for he is poor, and namethereth his self upon it: lest he readcall against thee to ohyeah, and it be miss to thee. the fathers will not be put to death for interers, neither will interers be put to death for the fathers: every man will be put to death for his own miss no pervert the crisis of the stranger, nor of the fatherless; nor take a widow's raiment to pledge: but thou will remember that thou wast a worker in egypt, and ohyeah thy to-or-not retrieved thee thence: therefore i direct thee to do this word. when thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, no go again to fetch it: it will be for the stranger, for the fatherless, and for the widow: that ohyeah thy to-or-not may first-pool thee in all the doing of thine hands. when thou beatest thine olive tree, no cross over the boughs again: it will be for the stranger, for the fatherless, and for the

widow. when thou gathertest the grapes of thy vineyard, no glean it afterward: it will be for the stranger, for the fatherless, and for the widow. and thou wilt remember that thou wast a worker in the land of egypt: therefore i direct thee to do this word.

## 25

if there be a controversy between men, and they come to crisis that the critics may critic them; then they will rightify the right, and condemn the big-shot. and it will be, if the big-shot man be stratagem to be beaten, that the critical will cause him to lie down, and to be beaten before his face-turnings, according to his big-shot, by a certain count. forty stripes he may give him, and not exceed: lest, if he should exceed, and beat him on these with many stripes, then thy brother should seem vile to thee. no muzzle the ox when he treadeth out the corn. if brethren dwell together, and one of them die, and have no interer, the woman of the dead will not marry without to a stranger: her man's brother will go in to her, and take her to him to woman, and perform the duty of an man's brother to her. and it will be, that the firstborn which she beareth will stand up in the namethere of his brother which is dead, that his namethere be not wipe of isra'al and if the man like not to take his brother's woman, then let his brother's woman go up to the gate to the elders, and say, my man's brother refuseth to raise up to his brother a namethere in isra'al he will not perform the duty of my man's brother. then the elders of his city will call him, and word to him: and if he stand to it, and say, i like not to take her; then will his brother's woman come to him in the presence of the elders, and loose his shoe from off his foot, and spit in his face-turnings, and will answer and say, so will it be done to that man that will not inter-build up his brother's house. and his namethere will be called in isra'al the house of him that hath his shoe loosed. when men strive together one with another, and the woman of the one draweth near for to deliver her man out of the hand of him that smiteth him, and namethereteth forth her hand, and taketh him by the secrets: then thou wilt cut off her hand, thine eye will not pity her. no have in thy bag divers weights, a great and a small. no have in thine house divers measures, a great and a small. but thou wilt have a complete and right weight, a complete and right measure will thou have: that thy days may be lengthened in the earth which ohyeah thy to-or-not giveth thee. for all that do such things, and all that do unrighteously, are an taboo to ohyeah thy to-or-not. remember what emaleq did to thee by the way, when ye were come forth out of egypt; how he met thee by the way, and hit the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he respected not to-or-not. therefore it will be, when ohyeah thy to-or-not hath given thee rest from all thine enemies round about, in the land which ohyeah thy to-or-not giveth thee for an inheritance to inherit it, that thou wilt wipe out the remembrance of emaleq from under namespaces; no forget it.

## 26

and it will be, when thou art come in to the land which ohyeah thy to-or-not giveth thee for an inheritance, and inheritest it, and settlest therein; that thou wilt take of the first of all the fruit of the land, which thou wilt bring of thy earth that ohyeah thy to-or-not giveth thee, and will namethere it in a basket, and will go to the

place-stand-up which ohyeah thy to-or-not will choose to place his namethere there. and thou wilt go to the darkener that will be in those days, and say to him, i profess this day to ohyeah thy to-or-not, that i am come to the land which ohyeah seven-swear to our fathers for to give us. and the darkener will take the basket out of thine hand, and set it down before the butcher-place of ohyeah thy to-or-not. and thou wilt speak and say before ohyeah thy to-or-not, a syrian ready to get lost was my father, and he went down into egypt, and so-journed there with a few, and became there a nation, great, mighty, and populous: and the egyptians video-divide entreated us, and afflicted us, and laid upon us hard work: and when we cried to ohyeah to-or-not of our fathers, ohyeah heard our voice, and looked on our pressure, and our labor, and our pressure: and ohyeah brought us forth out of egypt with a mighty hand, and with an tilted arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. and now, behold, i have brought the firstfruits of the earth, which thou, ohyeah, hast given me. and thou wilt set it before ohyeah thy to-or-not, and bow before ohyeah thy to-or-not: and thou wilt be glad in every good thing which ohyeah thy to-or-not hath given to thee, and to thine house, thou, and the levite, and the stranger that is near-inward you. when thou hast did an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it to the levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be seven-filled; then thou wilt say before ohyeah thy to-or-not, i have crossed away the dedicated things out of mine house, and also have given them to the levite, and to the stranger, to the fatherless, and to the widow, according to all thy directives which thou hast directed me: i have not crossed over thy directives, neither have i forgotten them. i have not eaten thereof in my mourning, neither have i taken away ought thereof for any stained use, nor given ought thereof for the dead: but i have hearkened to the voice of ohyeah my to-or-not, and have done according to all that thou hast directed me. look down from thy dedicated settlement, from namespaces, and first-pool thy with isra'al and the earth which thou hast given us, as thou seven-swearst to our fathers, a earth that floweth with milk and honey. this day ohyeah thy to-or-not hath directed thee to do these statutes and crises: thou wilt therefore keep and do them with all thine self, and with all thy self. thou hast avouched ohyeah this day to be thy to-or-not, and to walk in his ways, and to keep his statutes, and his directives, and his crises, and to hearken to his voice: and ohyeah hath avouched thee this day to be his peculiar with, as he hath worded thee, and that thou shouldest keep all his words; and to do thee high on all nations which he did, in praise, and in namethere, and in honor; and that thou mayest be an dedicated with to ohyeah thy to-or-not, as he hath worded.

## 27

and musa with the elders of isra'al directed the with, saying, keep all the directives which i direct you this day. and it will be on the day when ye will cross over jordan to the land which ohyeah thy to-or-not giveth thee, that thou wilt set thee up great stones, and plaster them with plaster: and thou wilt write upon them all the words of this drops-of-teaching-torah when thou art

crossed over, that thou mayest go in to the land which ohyeah thy to-or-not giveth thee, a land that floweth with milk and honey; as ohyeah to-or-not of thy fathers hath worded thee. therefore it will be when ye be crossed over jordan, that ye will set up these stones, which i direct you this day, in mount ebal, and thou will plaster them with plaster. and there will thou inter-build a butcher-place to ohyeah thy to-or-not, an butcher-place of stones: no lift up any iron tool upon them. thou will inter-build the butcher-place of ohyeah thy to-or-not of complete stones: and thou will onup onups thereon to ohyeah thy to-or-not: and thou will butcher completes, and will eat there, and be glad before ohyeah thy to-or-not. and thou will write upon the stones all the words of this drops-of-teaching-torah very plainly. and musa and the darkener the levites worded to all isra'al saying, take heed, and hearken, o isra'al this day thou art become the with of ohyeah thy to-or-not. thou will therefore hear the voice of ohyeah thy to-or-not, and do his directives and his statutes, which i direct thee this day. and musa charged the with the same day, saying, these will stand upon mount gerimic to first-pool the with, when ye are come over jordan; simeon, and levi and yeahodah, and issachar, and yusif, and benjamin: and these will stand upon mount ebal to curse-lighten; rauben, gad and asher, and cebulun, dan and naftali. and the levites will speak, and say to all the men of isra'al with a loud voice, curse-lightend be the man that doth any chosing or screen, an taboo to ohyeah, the doing of the hands of the craftsman, and namethereteth it in a hidden place. and all the with will answer and say, art curse-lightend be he that setteth light by his father or his mother. and all the with will say, art curse-lightend be he that removeth his in-sight's landmark. and all the with will say, art curse-lightend be he that maketh the skin-blind to wander out of the way. and all the with will say, art curse-lightend be he that perverteth the crisis of the stranger, fatherless, and widow. and all the with will say, art curse-lightend be he that lieth with his father's woman; because he uncovereth his father's skirt. and all the with will say, art curse-lightend be he that lieth with any manner of in-them animal. and all the with will say, art curse-lightend be he that lieth with his sister, the house-daughter of his father, or the house-daughter of his mother. and all the with will say, art curse-lightend be he that lieth with his mother in law. and all the with will say, art curse-lightend be he that smiteth his in-sight hiddenly. and all the with will say, art curse-lightend be he that taketh reward to slay an innocent self. and all the with will say, art curse-lightend be he that confirmeth not all the words of this drops-of-teaching-torah to do them. and all the with will say, art

## 28

and it will come to pass, if thou will hearken diligently to the voice of ohyeah thy to-or-not, to keep and to do all his directives which i direct thee this day, that ohyeah thy to-or-not will namethere thee on high on all nations of the land: and all these first-poolings will come on thee, and overtake thee, if thou will hearken to the voice of ohyeah thy to-or-not. first-pooled will thou be in the city, and first-pooled will thou be in the field. first-pooled 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 sheeps of thy sheep. first-pooled will be thy basket and thy store. first-pooled will thou be when thou comest in, and first-pooled will

thou be when thou goest out. ohyeah will cause thine enemies that stand up against thee to be hit before thy face-turnings: they will come out against thee one way, and flee before thee seven ways. ohyeah will direct the first-pooling upon thee in thy storehouses, and in all that thou settest thine hand to; and he will first-pool thee in the land which ohyeah thy to-or-not giveth thee. ohyeah will establish thee an dedicated with to himself, as he hath seven-swear to thee, if thou will keep the directives of ohyeah thy to-or-not, and walk in his ways. and all with of the land will see that thou art called by the namethere of ohyeah; and they will be afraid of thee. and ohyeah 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 earth, in the earth which ohyeah seven-swear to thy fathers to give thee. ohyeah will open to thee his good treasure, the namespaces to give the rain to thy land in his season, and to first-pool all the doing of thine hand: and thou will lend to many nations, and no borrow. and ohyeah will do thee the head, and not the tail; and thou will be on only, and no be tilt-under; if that thou hearken to the directives of ohyeah thy to-or-not, which i direct thee this day, to keep and to do them: and no go aside from any of the words which i direct thee this day, to the right hand, or to the left, to go after other to-or-not to work for them. but it will come to pass, if thou wilt not hearken to the voice of ohyeah thy to-or-not, to keep to do all his directives and his statutes which i direct thee this day; that all these curse-lightens will come upon thee, and overtake thee: curse-lightend will thou be in the city, and curse-lightend will thou be in the field. curse-lightend will be thy basket and thy store. curse-lightend will be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the sheeps of thy sheep. curse-lightend will thou be when thou comest in, and curse-lightend will thou be when thou goest out. ohyeah will send upon thee cursing, vexation, and rebuke, in all that thou namethereteth thine hand to for to do, until thou be lost, and until thou get lost quickly; on word of the video-divide of thy doings, namethereby thou hast forsaken me. ohyeah will make the word cleave to thee, until he have consumed thee from off the earth, there thou goest to inherit it. ohyeah 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 get lost. and thy heaven that is over thy head will be brass, and the land that is under thee will be iron. ohyeah will make the rain of thy land powder and dust: from namespaces will it come down upon thee, until thou be destroyed. ohyeah will cause thee to be hit before thine enemies: thou will go out one way against them, and flee seven ways before them: and will be removed into all the kingdoms of the land. and thy carcass will be meat to all birds of the air, and to the beasts of the land, and no man will fray them away. ohyeah will hit thee with the botch of egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. ohyeah will hit thee with madness, and skin-blindness, and astonishment of heart: and thou will grope at noonday, as the skin-blind gropeth in darkness, and no prosper in thy ways: and thou will be only exploited and robbed evermore, and no man will stick-safe thee. thou will betroth a woman, and another man will lie with her: thou will inter-build an house, and no dwell therein: thou will plant a vineyard, and will not slay it. thine ox will be slain before thine eyes, and no eat thereof: thine ass will be robbed from before

thy face-turnings, and will not be restored to thee: thy sheep will be given to thine enemies, and thou will have none to rescue them. thy interers and thy intera will be given to another with, 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 exploited and crushed away: so that thou will be mad for the eyes of thine eyes which thou will see. ohyeah will hit thee in the pool-knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot to the top of thy head. ohyeah will bring thee, and thy king which thou will namethere over thee, to a nation which neither thou nor thy fathers have known; and there will thou work for other to-or-not, wood and stone. and thou will become an astonishment, a proverb-rule, and a proverb-rule, among all nations there ohyeah will lead thee. thou will carry much seed out into the field, and will gather but little in; for the locust will consume it. thou will plant vineyards, and work them, but will neither drink of the wine, nor gather the grapes; for the worms will eat them. thou will have olive trees throughout all thy coasts, but no anoint thyself with the oil; for thine olive will cast his fruit. thou will beget interers and intera, but no enjoy them; for they will go into sit-captivity. all thy trees and fruit of thy land will the locust consume. the stranger that is in near-inwards thee will get up on thee very high; and thou will come tilt-down very low. he will lend to thee, and no lend to him: he will be the head, and thou will be the tail. moreover all these curse-lightens will come upon thee, and will pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not to the voice of ohyeah thy to-or-not, to keep his directives and his statutes which he directed thee: and they will be upon thee for a sign and for a wonder, and upon thy seed world. because thou workdst not ohyeah thy to-or-not with gladness-fulness, and with gladness of heart, for the abundance of all things; therefore will thou work for thine enemies which ohyeah will send against thee, in hunger, and in thirst, and in skin-nakedness, and in lack of all things: and he will namethere a yoke-upon of iron upon thy neck, until he have destroyed thee. ohyeah will bring a nation against thee from far, from the end of the land, as swift as the eagle flieth; a nation whose tongue no hear; a nation of goatness face-turnings, which will not regard the person of the old, nor show camping to the young: and he will eat the fruit of thy cattle, and the fruit of thy land, until thou be lost: which also will not leave thee either corn, wine, or oil-develop, or the increase of thy kine, or sheeps of thy sheep, until he have lost thee. and he will besiege thee in all thy gates, until thy tall and fenced walls come down, wherein thou be suredst, throughout all thy land: and he will besiege thee in all thy gates throughout all thy land, which ohyeah thy to-or-not hath given thee. and thou will eat the fruit of thine own flesh, the flesh-immersed of thy interers and of thy intera, which ohyeah thy to-or-not hath given thee, in the siege, and in the straitness, wherewith thine enemies will distress thee: so that the man that is tender among you, and very delicate, his eye will be video-divide toward his brother, and toward the woman of his bosom-statute, and toward the remnant of his interers which he will leave: so that he will not give to any of them of the flesh-immersed of his interers whom he will eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies will distress thee in all thy gates. the

tender and delicate woman among you, which would not adventure to set the sole of her foot upon the land for delicateness and tenderness, her eye will be video-divide toward the man of her bosom-statute, and toward her interer and toward her house-daughter and toward her young one that cometh out from between her feet, and toward her interers which she will bear: for she will eat them for lack of all things hiddenly in the siege and straitness, wherewith thine enemy will distress thee in thy gates. if thou wilt not keep to do all the words of this drops-of-teaching-torah that are written in this recount-scroll, that thou mayest respect this heavyweighty and respectful namethere, ohyeah thy to-or-not; then ohyeah will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and video-divide sicknesses, and of long continuance. moreover he will bring upon thee all the diseases of egypt, which thou wast afraid of; and they will cleave to thee. also every sickness, and every plague, which is not written in the recount-scroll of this drops-of-teaching-torah them will ohyeah bring upon thee, until thou be destroyed. and ye will be left few in number, namethereas ye were as the stars of namespaces for multitude; because thou wouldst not hear the voice of ohyeah thy to-or-not. and it will come to pass, that as ohyeah rejoiced over you to do you good, and to multiply you; so ohyeah will rejoice over you to make lost you, and to bring you to nought; and ye will be plucked from off the earth there thou goest to inherit it. and ohyeah will scatter thee among all withs, from the one end of the land even to the other; and there thou will work for other to-or-not, 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: but ohyeah will give thee there a trembling self, and failing of eyes, and sorrow of self: and thy life will hang in doubt before thee; and thou will fear day and night, and will have none assurance of thy life: in the morning thou will say, would to-or-not it were even! and at even thou will say, would to-or-not it were morning! for the fear of thine heart wherewith thou will fear, and for the eyes of thine eyes which thou will see. and ohyeah will bring thee into egypt again with ships, by the way namethereof i spake to thee, thou will see it no more again: and there ye will be sold to your enemies for workers and bondwomen, and no man will buy you.

## 29

these are the words of the alignment, which ohyeah directed musa to make with interers of isra'al in the land of moab, beside the alignment which he made with them in horeb. and musa called to all isra'al and said to them, ye have seen all that ohyeah did before your eyes in the land of egypt to fuhreroth and to all his workers, and to all his land; the great temptations which thine eyes have seen, the signs, and those great miracles: yet ohyeah hath not given you an heart to perceive, and eyes to see, and ears to hear, to this day. and i have led you forty years in the desert-wording: 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 ohyeah your to-or-not. and when ye came to this place, sikhon the king of heshbon, and og the king of bashan came out against us to war, and we smote them: and we took their land, and gave it for an inheritance to the raubenites, and to the gadites, and to

the half branch of manasseh. keep therefore the words of this alignment, and do them, that ye may prosper in all that ye do. ye stand this day all of you before ohyeah your to-or-not; your captains of your branch, your elders, and your officers, with all the men of israhel your little ones, your women, and thy stranger that is in thy camp: from the hewer of thy wood to the drawer of thy water: that thou shouldst enter into alignment with ohyeah thy to-or-not, and into his oath, which ohyeah thy to-or-not maketh with thee this day: that he may establish thee to day for a with to himself, and that he may be to thee a to-or-not, as he hath worded to thee, and as he hath seven-swear to thy fathers, to ibrahim, to iz'haq, and to jeqob. neither with you only do i make this alignment and this oath; but with him that standeth here with us this day before ohyeah our to-or-not, and also with him that is not here with us this day: (for ye know how we have dwelt in the land of egypt; and how we crossed through the nations which ye crossed by; and ye have seen their abominations, and their bullshits, 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 ohyeah our to-or-not, to go and work for the to-or-not of these nations; lest there should be among you a root that fruiteth gall and wormwood; and it come to pass, when he heareth the words of this curse-lighten, that he first-pool himself in his heart, saying, i will have complete, though i walk in the immerse-imagination of mine heart, to add drunkenness to thirst: ohyeah will not spare him, but then the nose-anger of ohyeah and his jealousy will smoke against that man, and all the curse-lightens that are written in this recount-scroll will lie upon him, and ohyeah will wipe out his namethere from under namespaces. and ohyeah will differentiate him to video-divide out of all the branch of israhel according to all the curse-lightens of the alignment that are written in this recount-scroll of the drops-of-teaching-torah so that the generation to come of your interers that will stand 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 ohyeah hath laid upon it; and that the whole earth thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass growth therein, like the overthrow of sodom, and gomorra, admah, and zeboim, which ohyeah overthrew in his nose-anger, and in his nose-anger: even all nations will say, wherefore hath ohyeah done thus to this land? what meaneth the heat of this great nose-anger? then men will say, because they have forsaken the alignment of ohyeah to-or-not of their fathers, which he made with them when he brought them forth out of the land of egypt: for they went and workd other to-or-not, and bowed them, to-or-not whom they knew not, and whom he had not given to them: and the nose-anger of ohyeah was kindled against this land, to bring upon it all the curse-lightens that are written in this recount-scroll: and ohyeah rooted them out of their land in nose-anger, and in nose-anger, and in great wall-wrath, and cast them into another land, as it is this day. the hidden words belong to ohyeah our to-or-not: but those words which are revealed belong to us and to our interers world, that we may do all the words of this drops-of-teaching-torah

## 30

and it will come to pass, when all these words are come upon thee, the first-pooling and the curse-lighten, which i have namethere before thee, and thou wilt settle them to heart among all the nations, there ohyeah thy to-or-not hath driven thee, and will reset to ohyeah thy to-or-not, and will hear his voice according to all that i direct thee this day, thou and thy interers, with all thine self, and with all thy self; that then ohyeah thy to-or-not will turn thy sit-captivity, and have wombing upon thee, and will reset and gather thee from all the nations, there ohyeah thy to-or-not hath scattered thee. if any of thine be driven out to the outmost parts of namespaces, from thence will ohyeah thy to-or-not gather thee, and from thence will he fetch thee: and ohyeah thy to-or-not will bring thee into the land which thy fathers inherited, and thou wilt inherit it; and he will do thee good, and multiply thee above thy fathers. and ohyeah thy to-or-not will write-circumcise thine self, and the self of thy seed, to love ohyeah thy to-or-not with all thine self, and with all thy self, that thou mayest live. and ohyeah thy to-or-not will put all these curse-lightens upon thine enemies, and on them that hate thee, which persecuted thee. and thou wilt reset and hear the voice of ohyeah, and do all his directives which i direct thee this day. and ohyeah thy to-or-not will do thee plenteous in every doing 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 ohyeah will again rejoice over thee for good, as he rejoiced over thy fathers: if thou wilt hearken to the voice of ohyeah thy to-or-not, to keep his directives and his statutes which are written in this recount-scroll of the drops-of-teaching-torah and if thou turn to ohyeah thy to-or-not with all thine self, and with all thy self. for this directive which i direct thee this day, it is not hidden from thee, neither is it far off. it is not in namespaces, that thou shouldst say, who will go up for us to namespaces, and bring it to us, that we may hear it, and do it? neither is it beyond the sea, that thou shouldst say, who will cross over the sea for us, and bring it to us, that we may hear it, and do it? but the word is very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it. see, i have set before thee this day life and good, and death and video-divide; in that i direct thee this day to love ohyeah thy to-or-not, to walk in his ways, and to keep his directives and his statutes and his crises, that thou mayest live and multiply: and ohyeah thy to-or-not will first-pool thee in the land there thou goest to inherit it. but if thine heart turn away, so that thou wilt not hear, but will be drawn away, and bow other to-or-not, and work for them; i denounce to you this day, that ye will surely get lost, and that ye will not prolong your days upon the earth, there thou crossest over jordan to go to inherit it. i call namespaces and land to record this day against you, that i have namethere before you life and death, first-pooling and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love ohyeah thy to-or-not, and that thou mayest hear his voice, and that thou mayest cleave to him: for he is thy life, and the length of thy days: that thou mayest settle in the earth which ohyeah seven-swear to thy fathers, to ibrahim, to iz'haq, and to jeqob, to give them.

## 31

and musa went and worded these words to all israhel and he said to them, i am an hundred and twenty

years old this day; i can no more go out and come in: also ohyeah hath said to me, no cross over this jordan. ohyeah thy to-or-not, he will cross over before thee, and he will destroy these nations from before thee, and thou wilt inherit them: and vowelmovement-stick-safe-yeahoshua, he will cross over before thee, as ohyeah hath worded. and ohyeah will do to them as he did to sion and to og, kings of the amorites, and to the land of them, whom he destroyed. and ohyeah will give them up before your face-turnings, that ye may do to them according to all the directives which i have directed you. be strong and of a good courage, respect not, nor be afraid of them: for ohyeah thy to-or-not, he it is that doth go with thee; he will not fail thee, nor forsake thee. and musa called to vowelmovement-stick-safe-yeahoshua, and said to him in the eyes of all isra'al be strong and of a good courage: for thou must go with this with to the land which ohyeah hath seven-swear to their fathers to give them; and thou wilt cause them to inherit it. and ohyeah, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: respect not, neither be dismayed. and musa wrote this drops-of-teaching-torah and delivered it to the darkener the interers of levi which bare the gather-cabinet of the alignment of ohyeah, and to all the elders of isra'al and musa directed them, saying, at the end of every seven years, in the solemnity of the year of release, in the feast of booths, when all isra'al is come to appear before ohyeah thy to-or-not in the place-stand-up which he will choose, thou wilt read this drops-of-teaching-torah before all isra'al in their hearing, gather the with together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and respect ohyeah your to-or-not, and keep to do all the words of this drops-of-teaching-torah and that their interers, which have not known any thing, may hear, and learn to respect ohyeah your to-or-not, as long as ye live in the earth there ye cross over jordan to inherit it. and ohyeah said to musa, behold, thy days approach that thou must die: call vowelmovement-stick-safe-yeahoshua, and present yourselves in the proto-sinaitic-script-meet-until-due-tent, that i may give him a charge. and musa and vowelmovement-stick-safe-yeahoshua went, and presented themselves in the proto-sinaitic-script-meet-until-due-tent. and ohyeah appeared in the tent in a stand of a cloud: and the stand of the cloud stood over the opening of the tent. and ohyeah said to musa, behold, thou wilt sleep with thy fathers; and this with will stand up, and go a feeding-whoring after the to-or-not of the strangers of the land, there they go to be near-inward 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 eaten, and many video-divides and develop-narrowss will befall them; so that they will say in that day, are not these video-divides come upon us, because our to-or-not is not near-inward us? and i will surely hide my face-turnings in that day for all the video-divides which they will have wrought, in that they are turned to other to-or-not. now therefore write ye this song-immersed for you, and teach it interers of isra'al namethere it in their mouths, that this song-immersed may be a witness for me against interers of isra'al for when i will have brought them into the earth which i seven-swear to their fathers, that floweth with milk and honey; and they will have eaten and seven-filled themselves, and waxen fat; then will they turn to other to-or-not, and

work for them, and provoke me, and break my alignment. and it will come to pass, when many video-divides and develop-narrowss are befallen them, that this song-immersed will witness against them as a witness; for it will not be forgotten out of the mouths of their seed: for i know their develop which they go about, even now, before i have brought them into the land which i seven-swear. musa therefore wrote this song-immersed the same day, and taught it interers of isra'al and he gave vowelmovement-stick-safe-yeahoshua interer of nun a seven-charge, and said, be strong and of a good courage: for thou wilt bring interers of isra'al into the land which i seven-swear to them: and i will be with thee. and it came to pass, when musa had made an end of writing the words of this drops-of-teaching-torah in a recount-scroll, until they were finished, that musa directed the levites, which bare the gather-cabinet of the alignment of ohyeah, saying, take this recount-scroll of the drops-of-teaching-torah and namethere it in the side of the gather-cabinet of the alignment of ohyeah your to-or-not, that it may be there for a witness against thee. for i know thy bitterness, and thy stiff neck: behold, while i am yet alive with you this day, ye have been bitter against ohyeah; and how much more after my death? gather to me all the elders of your branch, and your officers, that i may word these words in their ears, and call namespaces and land to record against them. for i know that after my death ye will utterly swim-corrupt yourselves, and turn aside from the way which i have directed you; and video-divide will readcall you in the latter days; because ye will do video-divide in the eyes of ohyeah, to provoke him to anger through the doing of your hands. and musa worded in the ears of all the assembly of isra'al the words of this song-immersed until they were ended.

## 32

give ear, o ye namespaces, and i will word; and hear, o land, the sayings of my mouth. my take-lessons will drop as the rain, my speech will distil as the dew, as the small rain upon the tender grass, and as the showers upon the grass: because i will publish the namethere of ohyeah: ascribe ye greatness to our to-or-not. he is the rock, his achievement is sound: for all his ways are crisis a to-or-not of truth and without injustice, right and turgor-immersed is he. they have swim-corrupted themselves, their spot is not the spot of his interers: they are a adamant and adamant generation. do ye thus requite ohyeah, o foolish with and unwise? is not he thy father that hath bought thee? hath he not did thee, and established thee? remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. when the most high separated to the nations their inheritance, when he separated the interers of adam he set the bounds of the withs according to the count of interers of isra'al for ohyeah's portion is his with; jeqob is the lot of his inheritance. he found him in a desert-wording land, and in the waste howling desert-wording; he led him about, he instructed him, he kept him as the apple of his eye. as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so ohyeah alone did lead him, and there was no strange-substantial to-or-not with him. he made him ride on the in-whats of the land, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter

of kine, and milk of sheep, with fat of lambs, and rams of the breed of bashan and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape. but jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook to-or-not which did him, and lightly esteemed the rock of his stick-safety. they provoked him to jealousy with strange-substantial to-or-not, with taboos provoked they him to anger. they butchered to breast-devils, not to to-or-not; to to-or-not whom they knew not, to new to-or-not that came newly up, whom your fathers feared not. of the rock that begat thee thou art unmindful, and hast forgotten to-or-not that slay-brought-forth thee. and when ohyeah saw it, he abhorred them, on word of the provoking of his interers, and of his intera. 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, interers in whom is no mama-from-amino-art. they have moved me to jealousy with that which is not to-or-not; they have provoked me to anger with their vanity-fades: and i will move them to jealousy with those which are not a with; i will provoke them to anger with a foolish nation. for a fire is kindled in mine nose-anger, and will burn to the lowest asking, and will eat the land with her increase, and set on fire the foundations of the mountains. i will heap video-divides upon them; i will spend mine arrow-halfers upon them. they will be burnt with hunger, and devoured with burning heat, and with bitter destruction: i will also send the teeth of in-them animals 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 eirs. i said, i would scatter them into corners, i would make the remembrance of them to settle from among men: were it not that i feared the wrath of the enemy, lest their develop-narrower should behave themselves strangely, and lest they should say, our hand is high, and ohyeah hath not achieved all this. for they are a nation lost of counsel, neither is there any inter-understanding in them. o that they were wise, that they understood this, that they would consider their latter end! where-how should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and ohyeah had shut them up? for their rock is not as our rock, even our enemies themselves being judge-spillers. for their vine is of the vine of sodom, and of the fields of gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of crocodiles, and the cruel venom of asps. is not this laid up in store with me, and sealed up among my treasures? to me be longwith vengeance and complete; 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 ohyeah will judge his with, and repent himself for his workers, when he seeth that their hand is vanished, and there is none shut up, or left. and he will say, where are their to-or-not, their rock in whom they trusted, which did eat the fat of their butchers, and drank the wine of their pourings? let them stand up and help you, and be your hiding. see now that i, even i, am he, and there is no to-or-not with me: i kill, and i make alive; i wound, and i heal: neither is there any that can deliver out of my hand. for i lift up my hand to namespaces, and say, i live to world. if i whet my glittering sword, and mine hand take hold on crisis i will complete vengeance to mine enemies, and will complete them that hate me. i will make mine arrow-halfers drunk with blood, and

my sword will eat flesh-immersed and that with the blood of the slayed and of the sit-captives, from the heading of revenges upon the enemy. rejoice, o ye nations, with his with: for he will stand up the blood of his workers, and will render vengeance to his develop-narrower, and will out-of-town to his land, and to his with. and musa came and worded all the words of this song-immersed in the ears of the with, he, and vowelmove-ment-stick-safe-yeahoshua interer of nun. and musa made an end of wording all these words to all isra'al and he said to them, namethere your hearts to all the words which i witness among you this day, which ye will direct your interers to keep to do, all the words of this drops-of-teaching-torah for it is not a vain word for you; on word it is your life: and through this word ye will prolong your days in the earth, there ye cross over jordan to inherit it. and ohyeah worded to musa that selfsame day, saying, get thee up into this mountain abarim, to mount nebo, which is in the land of moab, that is over against jericho; and behold the land of kanaan which i give to interers of isra'al for a holding: and die in the mount there thou goest up, and be added to thy with; as harun thy brother died in mount hor and was added to his with: on word ye trespassed against me among interers of isra'al at the waters of meribahkadesh, in the desert-wording of zin; on word ye dedicated me not in the midst of interers of isra'al yet thou will see the land before thee; but no go namethere to the land which i give interers of isra'al

### 33

and this is the first-pooling, wherewith musa the man of to-or-not first-pooled interers of isra'al before his death. and he said, ohyeah came from sinai, and rose up from seir to them; he shined forth from mount paran, and he came with ten thousands of dedicated: from his right hand went a fiery law for them. yea, he loved the withs; all his dedicated are in thy hand: and they sat down at thy feet; every one will receive of thy words. musa directed us a drops-of-teaching-torah even the inheritance of the assembly of jeqob. and he was king in jeshurun, when the heads of the with and the branch of isra'al were added together. let rauben live, and not die; and let not his men be count-few. and this is the blessing of yeahodah: and he said, hear, ohyeah, the voice of yeahodah, and bring him to his with: let his hands be sufficient for him; and be thou an help to him from his enemies. and of levi he said, let thy tumim and thy urim be with thy holy one, whom thou didst prove at masah, and with whom thou didst strive at the waters of meribah; who said to his father and to his mother, i have not seen him; neither did he acknowledge his brethren, nor knew his own interers: for they have kept thy word, and kept thy alignment. they will teach jeqob thy crises, and isra'al thy drops-of-teaching-torah they will namethere incense before thee, and whole onup upon thine butcher-place. first-pool, ohyeah, his stratagem, and accept the achievement of his hands; smite through the loins of them that stand against him, and of them that hate him, that they stand not again. and of benjamin he said, the beloved of ohyeah will dwell for sure by him; and the lord will cover him all the day long, and he will dwell between his shoulders. and of yusif he said, first-pooled of ohyeah be his land, for the precious things of namespaces, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things namethere forth by the moon, and for the chief things



of the ancient mountains, and for the precious things of the lasting mountains, and for the precious things of the land and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of yusif, and upon the top of the head of him that was separated from his brethren. his splendor is like the firstborn of his bull, and his ray-horns are like the ray-horns of unicorns: with them he will push the withs together to the ends of the land: and they are the ten thousands of apraim, and they are the thousands of manasseh. and of cebulun he said, be glad, cebulun, in thy going out; and, issachar, in thy tents. they will call the withs to the mountain; there they will butcher butchers of being right: for they will suck of the abundance of the seas, and of treasures hid in the sand. and of gad he said, first-pooled be he that enlargeth gad he dwelleth as a to-bring-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 imitate-statuter, was he seated; and he came with the heads of the with, he dod the being right of ohyeah, and his crises with isra'al and of dan he said, dan is a gather-lion's whelp: he will leap from bashan and of naftali he said, o naftali, seven-satisfy with favor, and seven-full with the first-pooling of ohyeah: inherit thou the west and the south. and of asher he said, let asher be first-pooled with interers; let him be acceptable to his brethren, and let him dip his foot in oil. thy shoes will be iron and brass; and as thy days, so will thy strength be. there is none like to the to-or-not of jeshurun, who rideth upon the namespaces in thy help, and in his swelling-pride on the grind-skies. the eternal to-or-not is thy refuge, and underneath are the world arms: and he will thrust out the enemy from before thee; and will say, destroy them. isra'al then will dwell for sure alone: the fountain of jeqob will be upon a land of corn and wine; also his heavens will drop down dew. happy art thou, o isra'al who is like to thee, o with stick-safed by ohyeah, the shield of thy help, and who is the sword of thy swelling-pride! and thine enemies will be found liars to thee; and thou will tread upon their in-whats.

## 34

and musa went up from the plains of moab to the mountain of nebo, to the top of pishgah, that is over against jericho. and ohyeah showed him all the land of gil'ed, to dan and all naftali, and the land of apraim, and manasseh, and all the land of yeahodah, to the utmost sea, and the south, and the hatch-plain of the hatch-plain of jericho, the city of palm trees, to zo'er. and ohyeah said to him, this is the land which i seven-swear to ibrahim, to iz'haq, and to jeqob, saying, i will give it to thy seed: i have caused thee to see it with thine eyes, but no cross over namethere. so musa the worker of ohyeah died there in the land of moab, according to ohyeah word. and he buried him in a valley in the land of moab, over against bet-peor: but no man knoweth of his sepulchre to this day. and musa was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. and interers of isra'al wept for musa in the plains of moab thirty days: so the days of weeping and mourning for musa were ended. and vowelmovement-stick-safe-yeahoshua interer of nun was full of breathwind of wisdom; for musa had laid his hands upon him: and interers of isra'al hearkened to him, and did as ohyeah directed musa. and there arose not a come-bringer since in isra'al like to musa, whom ohyeah knew face-turnings to face-turnings, in all the

signs and the wonders, which ohyeah sent him to do in the land of egypt to fuhrero and to all his workers, and to all his land, and in all that mighty hand, and in all the great respect which musa did in the eyes of all isra'al

# yeahoshua

## 1

now after the death of musa the worker of ohyeah it came to pass, that ohyeah spake to vowelmovement-stick-safe-yeahoshua interer of nun, musa' immerse, saying, musa my worker is dead; now therefore stand up, cross over this jordan, thou, and all this with, to the land which i do give to them, even to interers of isra'al every place that the sole of your foot will tread upon, that have i given to you, as i said to musa. from the desert-wording and this lebanon even to the great river, the river euphrates, all the land of the hittites, and to the great sea toward the going down of the sun, will be your coast. there will not any man be able to stand before thee all the days of thy life: as i was with musa, so i will be with thee: i will not fail thee, nor forsake thee. be strong and of a good courage: for to this will thou divide for an inheritance the land, which i seven-swear to their fathers to give them. only be thou strong and very courageous, that thou mayest keep to do according to all the drops-of-teaching-torah which musa my worker directed thee: turn not from it to the right hand or to the left, that thou mayest prosper theresoever thou goest. this recount-scroll of the drops-of-teaching-torah will not depart out of thy mouth; but thou wilt meditate therein day and night, that thou mayest keep to do according to all that is written therein: for then thou wilt do thy way prosperous, and then thou will have good success. have not i directed thee? be strong and of a good courage; be not afraid, neither be thou dismayed: for ohyeah thy to-or-not is with thee whithersoever thou goest. then vowelmovement-stick-safe-yeahoshua directed the officers of the with, saying, cross through the camp, and direct the with, saying, prepare you provisions; for in near-inwards three days ye will cross over this jordan, to go in to inherit the land, which ohyeah your to-or-not giveth you to inherit it. and to the raubenites, and to the gadites, and to half the branch of manasseh, spake vowelmovement-stick-safe-yeahoshua, saying, remember the word which musa the worker of ohyeah directed you, saying, ohyeah your to-or-not hath given you rest, and hath given you this land. your women, your little ones, and your cattle, will remain in the land which musa gave you on cross-over jordan; but ye will cross before your brethren armed, all the heroblokes of stratagem, and help them; until ohyeah have given your brethren settle, as he hath given you, and they also have inherited the land which ohyeah your to-or-not giveth them: then ye will reset to the land of your inheritance, and enjoy it, which musa ohyeah's worker gave you on cross-over jordan toward the sunrising. and they answered vowelmovement-stick-safe-yeahoshua, saying, all that thou directest us we will do, and whithersoever thou sendest us, we will go. according as we hearkened to musa in all things, so will we hearken to thee: only ohyeah thy to-or-not be with thee, as he was with musa. whosoever he be that doth bitter against thy mouth, and will not hearken to thy words in all that thou directest him, he will be namethere to death: only be strong and of a good courage.

## 2

and vowelmovement-stick-safe-yeahoshua interer of nun sent out of shitim two men to spy secretly, saying, go view the land, even jericho. and they went, and

came into an feed-harlot's house, namethere rahab, and lodged there. and it was told the king of jericho, saying, behold, there came men in hither to night of interers of isra'al to search out the land. and the king of jericho sent to rahab, 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 land. and the woman took the two men, and hid them, and said thus, there came men to me, but i wist not whence they were: and it came to pass about the time of shutting of the gate, when it was dark, that the men went out: there the men went i wot not: pursue after them quickly; for ye will overtake them. but she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof. and the men pursued after them the way to jordan to the cross-overs: and as soon as they which pursued after them were gone out, they shut the gate. and before they were laid down, she came up to them upon the roof; and she said to the men, i know that ohyeah hath given you the land, and that your terror is fallen upon us, and that all the settlers of the land faint on word of you. for we have heard how ohyeah dried up the water of the end sea for you, when ye crossed out of egypt; and what ye did to the two kings of the amorites, that were on cross-over jordan, sison and og, whom ye fishing-net-destroyed. and as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, on word of you: for ohyeah your to-or-not, he is to-or-not in namespaces on, and in land beneath. now therefore, i pray you, seven-swear to me by ohyeah, since i have did you kindness, that ye will also do kindness to 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 selves from death. and the men answered her, our self for yours, if ye utter not this our word. and it will be, when ohyeah hath given us the land, that we will do kindly and truly with thee. then she let them down by a cord through the window: for her house was upon the town wall, and she settled upon the wall. and she said to them, get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be resetted: and afterward may ye go your way. and the men said to her, we will be blameless of this thine seven-oath which thou hast made us seven-swear. behold, when we come into the land, thou wilt bind this line of two caterpillars thread in the window which thou didst let us down by: and thou wilt bring thy father, and thy mother, and thy brethren, and all thy father's household, home to thee. and it will be, that whosoever will go out of the doors of thy house into the street, his blood will be upon his head, and we will be guiltless: and whosoever will be with thee in the house, his blood will be on our head, if any hand be upon him. and if thou utter this our word, then we will be quit of thine seven-oath which thou hast made us to seven-swear. and she said, according to your words, 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 to the mountain, and abode there three days, until the pursuers were resetted: and the pursuers sought them throughout all the way, but found them not. so the two men resetted, and descended from the mountain, and crossed over, and crossed to vowelmovement-stick-safe-yeahoshua interer of nun, and recounted him all things that befell them: and they said to vowelmovement-stick-safe-yeahoshua, truly ohyeah hath made stick-safeed into our

hands all the land; for even all the settlers of the land do faint on word of us.

### 3

and vowelmovement-stick-safe-yeahoshua rose early in the morning; and they removed from shitim, and crossed to jordan, he and all interers of isra'al and lodged there before they crossed over. and it crossed to cross after three days, that the officers crossed through the camp; and they directed the with, saying, when ye see the gather-cabinet of the alignment of ohyeah your to-or-not, and the darkener the 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 to it, that ye may know the way by which ye must go: for ye have not crossed this way heretofore. and vowelmovement-stick-safe-yeahoshua said to the with, dedicated yourselves: for to-morrow ohyeah will do wonders near-inward you. and vowelmovement-stick-safe-yeahoshua spake to the darkener, saying, take up the gather-cabinet of the alignment, and cross over before the with. and they took up the gather-cabinet of the alignment, and crossed before the with. and ohyeah said to vowelmovement-stick-safe-yeahoshua, this day will i begin to magnify thee in the eyes of all isra'al that they may know that, as i was with musa, so i will be with thee. and thou wilt direct the darkener that bear the gather-cabinet of the alignment, saying, when ye are come to the brink of the water of jordan, ye will stand still in jordan. and vowelmovement-stick-safe-yeahoshua said to interers of isra'al come hither, and hear the words of ohyeah your to-or-not. and vowelmovement-stick-safe-yeahoshua said, hereby ye will know that the living to-or-not is near-inward you, and that he will without fail drive out from before you the kana'anites, and the hittites, and the hivites, and the pericites, and the girgashites, and the amorites, and the jebusites. behold, the gather-cabinet of the alignment of ohyeah of all the land crosseth over before you into jordan. now therefore take you twelve men out of the branch of isra'al out of every branch a man. and it will come to pass, as soon as the soles of the feet of the darkener that bear the gather-cabinet of ohyeah, ohyeah of all the land, will rest in the waters of jordan, that the waters of jordan will be cut off from the waters that come down from on; and they will stand upon an heap. and it crossed to cross, when the with removed from their tents, to cross over jordan, and the darkener bearing the gather-cabinet of the alignment before the with; and as they that bare the gather-cabinet were come to jordan, and the feet of the darkener that bare the gather-cabinet were dipped in the brim of the water, (for jordan overfloweth all his banks all the time of harvest,) that the waters which crossed down from on stood and stood up upon an heap very far from the city adam that is beside zaretan: and those that crossed down toward the sea of the plain, even the salt sea, failed, and were cut off: and the with crossed over right against jericho. and the darkener that bare the gather-cabinet of the alignment of ohyeah stood firm on sword-parched ground in the midst of jordan, and all the israelites crossed over on sword-parched ground, until all the with were crossed corn-clean over jordan.

### 4

and it crossed to cross, when all the people were corn-clean crossed over jordan, that ohyeah spake to vowelmovement-stick-safe-yeahoshua, saying, take you twelve men out of the with, out of every branch a man, and direct ye them, saying, take you hence out of the midst of jordan, out of the place where the darkener's feet stood firm, twelve stones, and ye will cross over them over with you, and leave them in the lodging place, where ye will lodge this night. then vowelmovement-stick-safe-yeahoshua called the twelve men, whom he had prepared of interers of isra'al out of every branch a man: and vowelmovement-stick-safe-yeahoshua said to them, cross over before the gather-cabinet of ohyeah your to-or-not into the midst of jordan, and take you up every man of you a stone upon his shoulder, according to the count of the branch of interers of isra'al that this may be a sign near-inward you, that when your interers ask their fathers in the last day, saying, what mean ye by these stones? then ye will answer them, that the waters of jordan were cut off before the gather-cabinet of the alignment of ohyeah; when it crossed over jordan, the waters of jordan were cut off: and these stones will be for a memorial to interers of isra'al world. and interers of isra'al did so as vowelmovement-stick-safe-yeahoshua directed, and took up twelve stones out of the midst of jordan, as ohyeah worded to vowelmovement-stick-safe-yeahoshua, according to the count of the branch of interers of isra'al and crossed them over with them to the place namethere they lodged, and laid them down there. and vowelmovement-stick-safe-yeahoshua stand up twelve stones in the midst of jordan, in the place namethere the feet of the darkener which bare the gather-cabinet of the alignment stood: and they are there to this day. for the darkener which bare the gather-cabinet stood in the midst of jordan, until every word was finished that ohyeah directed vowelmovement-stick-safe-yeahoshua to word to the with, according to all that musa directed vowelmovement-stick-safe-yeahoshua: and the with hastened and crossed over. and it crossed to cross, when all the with were corn-clean crossed over, that the gather-cabinet of ohyeah crossed over, and the darkener, in the presence of the with. and interers of rauben, and interers of gad and half the branch of manasseh, crossed over armed before interers of isra'al as musa worded to them: about forty thousand prepared for war crossed over before ohyeah to war, to the plains of jericho. on that day ohyeah greeted vowelmovement-stick-safe-yeahoshua in the eyes of all isra'al and they respected him, as they respected musa, all the days of his life. and ohyeah spake to vowelmovement-stick-safe-yeahoshua, saying, direct the darkener that bear the gather-cabinet of the witness, that they come up out of jordan. vowelmovement-stick-safe-yeahoshua therefore directed the darkener, saying, come ye up out of jordan. and it came to pass, when the darkener that bare the gather-cabinet of the alignment of ohyeah were come up out of the midst of jordan, and the soles of the darkener's feet were lifted up to the sword-parched, that the waters of jordan resettled to their place, and flowed over all his banks, as they did before. and the with came up out of jordan on the tenth day of the first month, and encamped in gilgal, in the east border of jericho. and those twelve stones, which they took out of jordan, did vowelmovement-stick-safe-yeahoshua pitch in gilgal. and he spake to interers of isra'al saying, when your interers will ask

their fathers in the last day, saying, what mean these stones? then ye will let your interers know, saying, isra'al crossed over this jordan on dry. for ohyeah your to-or-not dried up the waters of jordan from before you, until ye were crossed over, as ohyeah your to-or-not did to the end sea, which he dried up from before us, until we were crossed over: that all the with of the land might know the hand of ohyeah, that it is mighty: that ye might respect ohyeah your to-or-not all days.

## 5

and it crossed to cross, when all the kings of the amorites, which were on the side of jordan westward, and all the kings of the kanaanites, which were by the sea, heard that ohyeah had dried up the waters of jordan from before interers of isra'al until we were crossed over, that their heart melted, neither was there breathwind in them any more, on word of interers of isra'al at that time ohyeah said to vowelmovement-stick-safe-yeahoshua, do thee sharp swords, and write-circumcise again interers of isra'al the second time. and vowelmovement-stick-safe-yeahoshua did him sharp swords, and write-circumcised interers of isra'al at the hill of the foreskins. and this is the word why vowelmovement-stick-safe-yeahoshua did write-circumcise: all the with that came out of egypt, that were remember-males, even all the men of war, died in the desert-wording by the way, after they came out of egypt. now all the with that came out were write-circumcised: but all the with that were born in the desert-wording by the way as they came forth out of egypt, them they had not write-circumcised. for interers of isra'al walked forty years in the desert-wording, till all the with that were men of war, which came out of egypt, were consumed, on word they heared not the voice of ohyeah: to whom ohyeah seven-swear that he would not show them the land, which ohyeah seven-swear to their fathers that he would give us, a land that floweth with milk and honey. and their interers, whom he raised up in their stead, them vowelmovement-stick-safe-yeahoshua write-circumcised: for they were foreskinned, because they had not write-circumcised them by the way. and it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. and ohyeah said to vowelmovement-stick-safe-yeahoshua, this day have i rolled away the reproach of egypt from off you. nametherefore the namethere of the place is called gilgal to this day. and interers of isra'al encamped in gilgal, and kept the stopskip on the fourteenth day of the month at in the plains of jericho. and they did eat of the old corn of the land on the morrow after the stopskip, unleavened cakes, and parched corn in the selfsame day. and the manna settled on the morrow after they had eaten of the old corn of the land; neither had interers of isra'al manna any more; but they did eat of the fruit of the land of kanaan that year. and it came to pass, when vowelmovement-stick-safe-yeahoshua was by 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 vowelmovement-stick-safe-yeahoshua went to him, and said to him, art thou for us, or for our develop-narrower? and he said, nay; but as captain of the troop of ohyeah am i now come. and vowelmovement-stick-safe-yeahoshua fell on his face-turnings to the land, and did bow, and said to him, what wordeth my lord-base to his worker? and the captain of ohyeah's troop said to vowelmovement-stick-safe-yeahoshua,

hoshua, loose thy shoe from off thy foot; for the place whereon thou standest is dedicated. and vowelmovement-stick-safe-yeahoshua did so.

## 6

now jericho was straitly shut up on word of interers of isra'al none went out, and none came in. and ohyeah said to vowelmovement-stick-safe-yeahoshua, see, i have given into thine hand jericho, and the king thereof, and the heroblokes of stratagem. and ye will compass the city, all ye men of war, and go round about the city once. thus will thou do six days. and seven darkener will bear before the gather-cabinet seven trumpets of rams' ray-horns: and the seventh day ye will compass the city seven times, and the darkener will blow with the trumpets. and it will come to pass, that when they make a long blast with the ram's ray-horn, and when ye hear the sound of the mouthpiece-horn all the with will shout with a great shout; and the wall of the city will fall down flat, and the with will onup up every man straight before him. and vowelmovement-stick-safe-yeahoshua interer of nun called the darkener, and said to them, take up the gather-cabinet of the alignment, and let seven darkener bear seven trumpets of rams' ray-horns before the gather-cabinet of ohyeah. and he said to the with, cross on, and compass the city, and let him that is armed cross on before the gather-cabinet of ohyeah. and it crossed to cross, when vowelmovement-stick-safe-yeahoshua had spoken to the with, that the seven darkener bearing the seven trumpets of rams' ray-horns crossed on before ohyeah, and blew with the trumpets: and the gather-cabinet of the alignment of ohyeah followed them. and the armed men went before the darkener that blew with the trumpets, and the rearward came after the gather-cabinet, the darkener going on, and blowing with the trumpets. and vowelmovement-stick-safe-yeahoshua had directed the with, saying, ye will not shout, nor make any voice with your voice, neither will any word proceed out of your mouth, until the day i bid you shout; then will ye shout. so the gather-cabinet of ohyeah compassed the city, going about it once: and they came into the camp, and lodged in the camp. and vowelmovement-stick-safe-yeahoshua rose early in the morning, and the darkener took up the gather-cabinet of ohyeah. and seven darkener bearing seven trumpets of rams' ray-horns before the gather-cabinet of ohyeah went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the gather-cabinet of ohyeah, the darkener going on, and blowing with the trumpets. and the second day they compassed the city once, and resettled into the camp: so they did six days. and it came to pass on the seventh day, that they rose black-early about the onupping of the black, and compassed the city after the same crisis seven times: only on that day they compassed the city seven times. and it came to pass at the seventh time, when the darkener blew with the trumpets, vowelmovement-stick-safe-yeahoshua said to the with, shout; for ohyeah hath given you the city. and the city will be accursed, even it, and all that are therein, to ohyeah: only rahab the feed-harlot will live, she and all that are with her in the house, because she hid the messengers that we sent. and ye, in any wise keep yourselves from the fishing-net-destroy, lest ye make yourselves accursed, when ye take of the fishing-net-destroy, and make the camp of isra'al a curse-lighten, and trouble it. but all the silver, and gold, and items of brass and iron, are fill to

ohyeah: they will come into the treasury of ohyeah. so the with shouted when the darkener blew with the trumpets: and it came to pass, when the with heard the sound of the mouthpiece-horn and the with shouted with a great shout, that the wall fell down flat, so that the with went up into the city, every man straight before him, and they captered the city. and they fishing-net-destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the mouth of the sword. but vowelmovement-stick-safe-yeahoshua had said to the two men that had spied out the land, go into the feed-harlot's house, and bring out thence the woman, and all that she hath, as ye seven-swear to her. and the young men that were spies went in, and brought out rahab, 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 isra'al and they burnt the city with fire, and all that was therein: only the silver, and the gold, and the items of brass and of iron, they put into the treasury of the alpha-beit-house of ohyeah. and vowelmovement-stick-safe-yeahoshua stick-safed rahab the feed-harlot alive, and her father's household, and all that she had; and she dwelleth in isra'al even to this day; because she hid the messengers, which vowelmovement-stick-safe-yeahoshua sent to spy out jericho. and vowelmovement-stick-safe-yeahoshua seven-adjured them at that time, saying, seven-cursed be the man before ohyeah, that standth up and inter-buildeth this city jericho: he will lay the foundation thereof in his firstborn, and in his youngest interer will he set up the gates of it. so ohyeah was with vowelmovement-stick-safe-yeahoshua; and his namethere was noised throughout all the land.

## 7

but interers of isra'al committed a trespass in the fishing-net-destroy: for ekan, interer of karmi, interer of cabdi, interer of cerah, of the tilter of yeahodah, took of the fishing-net-destroy: and the nose-anger of ohyeah was kindled against interers of isra'al and vowelmovement-stick-safe-yeahoshua sent men from jericho to ei which is beside bet-aven, on the east of al, and spake to them, saying, go up and view the land. and the men went up and viewed ei and they resetted to vowelmovement-stick-safe-yeahoshua, and said to him, let not all the with go up; but let about two or three thousand men go up and hit ei and make not all the with to labor namethere; for they are but few. so there went up namethere of the with about three thousand men: and they fled before the men of ei and the men of ei hit of them about thirty and six men: for they chased them from before the gate even to satiatedrim, and hit them in the going down: nametherefore the hearts of the with melted, and became as water. and vowelmovement-stick-safe-yeahoshua rent his clothes, and fell to the land upon his face-turnings before the gather-cabinet of ohyeah until the eventide, he and the elders of isra'al and namethere dust upon their heads. and vowelmovement-stick-safe-yeahoshua said, alas, ohyeah to-or-not, wherefore hast thou at all crossed this with over jordan, to make stick-safe us into the hand of the amorites, to make lost us? would to to-or-not we had been content, and dwelt on cross-over jordan! ohyeah, what will i say, when isra'al turneth their backs before their enemies! for the kanaaites and all the settlers of the land will hear of it, and will environ us round, and cut off our namethere from the land:

and what wilt thou do to thy great namethere? and ohyeah said to vowelmovement-stick-safe-yeahoshua, stand up thee up; wherefore liest thou thus upon thy face-turnings? isra'al hath missed, and they have also crossed over my alignment which i directed them: for they have even taken of the fishing-net-destroy, and have also stolen, and dissembled also, and they have namethere it even among their own items. therefore interers of isra'al could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will i be with you any more, except ye destroy the accursed from near-inward you. qmup, dedicated the with, and say, dedicated yourselves against to morrow: for thus saith ohyeah to-or-not of isra'al there is an fishing-net-destroy in the near-inward of thee, o isra'al thou canst not stand up before thine enemies, until ye take away the fishing-net-destroy from near-inward you. in the morning therefore ye will be near-inward according to your branch: and it will be, that the branch which ohyeah captureth will come according to the families thereof; and the family which ohyeah will capture will come by households; and the household which ohyeah will capture will come herobloke by herobloke. and it will be, that he that is captured with the fishing-net-destroy will be burnt with fire, he and all that he hath: because he hath crossed over the alignment of ohyeah, and because he hath wrought folly in isra'al so vowelmovement-stick-safe-yeahoshua rose up early in the morning, and near-inward isra'al by their branch; and the branch of yeahodah was captured: and he near-inward the family of yeahodah; and he captered the family of the carhites: and he near-inward the family of the carhites herobloke by herobloke; and cabdi was captured: and he near-inward his household herobloke by herobloke; and ekan, interer of karmi, interer of cabdi, interer of cerah, of the tilter of yeahodah, was captured. and vowelmovement-stick-safe-yeahoshua said to ekan, my interer namethere, i pray thee, heavy-weight to ohyeah to-or-not of isra'al and do confession to him; and tell me now what thou hast done; hide it not from me. and ekan answered vowelmovement-stick-safe-yeahoshua, and said, indeed i have missed against ohyeah to-or-not of isra'al and thus and thus have i done: when i saw among the spoils a goodly bhabilish garment, and two hundred sheqels of silver, and a wedge of gold of fifty sheqels weight, then i coveted them, and took them; and, behold, they are hid in the land in the midst of my tent, and the silver under it. so vowelmovement-stick-safe-yeahoshua sent messengers, and they ran to 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 to vowelmovement-stick-safe-yeahoshua, and to all interers of isra'al and laid them out before ohyeah. and vowelmovement-stick-safe-yeahoshua, and all isra'al with him, took ekan interer of cerah, and the silver, and the garment, and the wedge of gold, and his interers, and his intera, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them to the valley of ekor. and vowelmovement-stick-safe-yeahoshua said, why hast thou troubled us? ohyeah will trouble thee this day. and all isra'al 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 to this day. so ohyeah turned from the fierceness of his nose-anger. nametherefore the namethere of that place was called, the valley of ekor, to this day.

and ohyeah said to vowelmovement-stick-safe-yeahoshua, respect not, neither be thou dismayed: take all the with of war with thee, and stand up, go up to ei see, i have given into thy hand the king of ei and his with, and his city, and his land: and thou will do to ei and her king as thou didst to jericho and her king: only the spoil thereof, and the cattle thereof, will ye take for a prey to yourselves: namethere thee an ambush for the city behind it. so vowelmovement-stick-safe-yeahoshua arose, and all the with of war, to go up against ei and vowelmovement-stick-safe-yeahoshua chose out thirty thousand heroblokes of stratagem, and sent them away by night. and he directed them, saying, behold, ye will lie in wait against the city, even behind the city: go not very far from the city, but be ye all ready: and i, and all the with that are with me, will approach to the city: and it will come to pass, when they come out against us, as at the first, that we will flee before them, (for they will come out after us) till we have drawn them from the city; for they will say, they flee before us, as at the first: therefore we will flee before them. then ye will stand up from the ambush, and seize upon the city: for ohyeah your to-or-not will deliver it into your hand. and it will be, when ye have taken the city, that ye will set the city on fire: according to the word of ohyeah will ye do. see, i have directed you. vowelmovement-stick-safe-yeahoshua therefore sent them forth: and they went to lie in ambush, and abode between al and ei on the west side of ei but vowelmovement-stick-safe-yeahoshua lodged that night among the with. and vowelmovement-stick-safe-yeahoshua rose up early in the morning, and numbered the with, and went up, he and the elders of isra'al before the with to ei and all the with, even the with of war that were with him, went up, and drew nigh, and came before the city, and pitched on the north side of ei now there was a valley between them and ei and he took about five thousand men, and namethere them to lie in ambush between al and ei on the west side of the city. and when they had namethere the with, even all the camp that was on the north of the city, and their liers in wait on the west of the city, vowelmovement-stick-safe-yeahoshua went that night into the midst of the valley. and it came to pass, when the king of ei saw it, that they hastened and rose up early, and the men of the city went out against isra'al to war, he and all his with, at a time appointed, before the plain; but he wist not that there were liers in ambush against him behind the city. and vowelmovement-stick-safe-yeahoshua and all isra'al made as if they were beaten before them, and fled by the way of the desert-wording. and all the with that were in ei were called together to pursue after them: and they pursued after vowelmovement-stick-safe-yeahoshua, and were drawn away from the city. and there was not a man left in ei or al, that went not out after isra'al and they left the city open, and pursued after isra'al and ohyeah said to vowelmovement-stick-safe-yeahoshua, tilt the spear that is in thy hand toward ei for i will give it into thine hand. and vowelmovement-stick-safe-yeahoshua tilted the spear that he had in his hand toward the city. and the ambush arose quickly out of their place, and they ran as soon as he had tilted his hand: and they entered into the city, and captered it, and hastened and set the city on fire. and when the men of ei looked behind them, they saw, and, behold, the smoke of the city onuped up to namespaces, and they had no power to flee this way or that way: and the with that fled to the desert-wording

turned back upon the pursuers. and when vowelmovement-stick-safe-yeahoshua and all isra'al saw that the ambush had captured the city, and that the smoke of the city onuped, then they turned again, and slew the men of ei and the other issued out of the city against them; so they were in the midst of isra'al some on this side, and some on that side: and they hit them, so that they let none of them remain or escape. and the king of ei they took alive, and near-inward him to vowelmovement-stick-safe-yeahoshua. and it came to pass, when isra'al had made an end of killing all the settlers of ei in the field, in the desert-wording wherein they chased them, and when they were all fallen on the mouth of the sword, until they were consumed, that all the israelites resettled to ei and hit it with the mouth 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 ei for vowelmovement-stick-safe-yeahoshua drew not his hand back, wherewith he tilted the spear, until he had fishing-net-destroyed all the settlers of ei only the in-them animals and the spoil of that city isra'al took for a prey to themselves, according to ohyeah word which he directed vowelmovement-stick-safe-yeahoshua. and vowelmovement-stick-safe-yeahoshua burnt ei and namethere it an heap of wood, even a name-desolation to this day. and the king of ei he hanged on a tree until eventide: and as soon as the sun was down, vowelmovement-stick-safe-yeahoshua directed that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth to this day. then vowelmovement-stick-safe-yeahoshua inter-built an butcher-place to ohyeah to-or-not of isra'al in mount ebal, as musa the worker of ohyeah directed interers of isra'al as it is written in the recount-scroll of the drops-of-teaching-torah of musa, an butcher-place of complete stones, over which no man hath lift up any iron: and they onuped thereon onups to ohyeah, and butcherd completes. and he wrote there upon the stones a copy of the drops-of-teaching-torah of musa, which he wrote in the presence of interers of isra'al and all isra'al and their elders, and officers, and their criticals, stood on this side the gather-cabinet and on that side before the darkener the levites, which bare the gather-cabinet of the alignment of ohyeah, as well the stranger, as he that was born among them; half of them over against mount gericim, and half of them over against mount ebal; as musa the worker of ohyeah had directed before, that they should first-pool the with of isra'al and afterward he readcalled all the words of the drops-of-teaching-torah the first-poolings and cursings, according to all that is written in the recount-scroll of the drops-of-teaching-torah there was not a word of all that musa directed, which vowelmovement-stick-safe-yeahoshua readcalled not before all the assembly of isra'al with the women, and the little ones, and the strangers that were conversant near-inward them.

## 9

and it crossed to cross, when all the kings which were on cross-over jordan, in the mountains, and in the lowlands, and in all the coasts of the great sea over against lebanon, the hittite, and the amorite, the kanaanite, the pericite, the hitive, and the jebusite, heard thereof; that they gathered themselves together, to fight with vowelmovement-stick-safe-yeahoshua and with isra'al with one accord. and when the settlers of gibeon heard

what vowelmovement-stick-safe-yeahoshua had done to jericho and to ei they did work willily, and went and did as if they had been ambassadors, and took old sacks upon their asses, and hatche bottles, old, and hatched, 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 vowelmovement-stick-safe-yeahoshua to the camp at gilgal, and said to him, and to the men of isra'al we be come from a far land: now therefore make ye a league with us. and the men of isra'al said to the hivites, peradventure ye dwell near-inward us; and how will we make a league with you? and they said to vowelmovement-stick-safe-yeahoshua, we are thy workers. and vowelmovement-stick-safe-yeahoshua said to them, who are ye? and from whence come ye? and they said to him, from a very far land thy workers are come on word of the namethere of ohyeah thy to-or-not: for we have heard the namethere of him, and all that he did in egypt, and all that he did to the two kings of the amorites, that were on cross-over jordan, to sihon king of heshbon, and to og king of bashan which was at sex'n'war-eshtaroth. wherefore our elders and all the settlers of our land spake to us, saying, take provisions with you for the journey, and go to meet them, and say to 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 to you; but now, behold, it is dry, and it is mouldy: and these bottles of hatche, which we filled, were new; and, behold, they be hatched: 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 ohyeah. and vowelmovement-stick-safe-yeahoshua did complete with them, and did a league with them, to let them live: and the presidents of the meeting seven-swear to 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 near-inward them. and interers of isra'al journeyed, and came to their cities on the third day. now their cities were gibeon, and kepirah, and barot, and qirjath-jearim. and interers of isra'al smote them not, because the presidents of the meeting had seven-swear to them by ohyeah to-or-not of isra'al and all the meeting murmured against the presidents. but all the presidents said to all the meeting, we have seven-swear to them by ohyeah to-or-not of isra'al now therefore we may not touch them. this we will do to them; we will even let them live, lest wrath be upon us, on word of the seven-oath which we seven-swear to them. and the presidents said to them, let them live; but let them be hewers of wood and drawers of water to all the meeting; as the presidents had worded them. and vowelmovement-stick-safe-yeahoshua called for them, and he worded to them, saying, wherefore have ye beguiled us, saying, we are very far from you; when ye dwell near-inward us? now therefore ye are curse-ligh-tend, and there will none of you be freed from being workers, and hewers of wood and drawers of water for the house of my to-or-not. and they answered vowelmovement-stick-safe-yeahoshua, and said, on word it was certainly told thy workers, how that ohyeah thy to-or-not directed his worker musa to give you all the land, and to destroy all the settlers of the land from before you, therefore we were sore afraid of our selves on word of you, and have done this word. and now, behold, we are in thine hand: as it seemeth good and turgor-immersed to thee to do to us, do. and so did he

to them, and delivered them out of the hand of interers of isra'al that they slew them not. and vowelmovement-stick-safe-yeahoshua made them that day hewers of wood and drawers of water for the meeting, and for the butcher-place of ohyeah, even to this day, in the place-stand-up which he should choose.

## 10

now it came to pass, when adoni-zedeq king of jerusalem had heard how vowelmovement-stick-safe-yeahoshua had captured ei and had fishing-net-destroyed it; as he had done to jericho and her king, so he had done to ei and her king; and how the settlers of gibeon had did complete with isra'al and were near-inward them; that they respected heroblokeicly, because gibeon was a heroblokeic city, as one of the royal cities, and because it was heroblokeicer than ei and all the heroblokes thereof were herobloke. wherefore adoni-zedeq king of jerusalem, sent to hoham king of hebron, and to piram king of jarmuth, and to japhie king of lakish, and to debir king of eglon, saying, come up to me, and make stick-safe me, that we may smite gibeon: for it did complete with vowelmovement-stick-safe-yeahoshua and with interers of isra'al therefore the five kings of the amorites, the king of jerusalem, the king of hebron, the king of jarmuth, the king of lakish, the king of eglon, added themselves together, and went up, they and all their camps, and encamped before gibeon, and made war against it. and the men of gibeon sent to vowelmovement-stick-safe-yeahoshua to the camp to gilgal, saying, let not down thy hand from thy workers; come up to us quickly, and stick-safe us, and make stick-safe us: for all the kings of the amorites that dwell in the mountains are gathered together against us. so vowelmovement-stick-safe-yeahoshua onuped from gilgal, he, and all the with of war with him, and all the heroblokes of stratagem. and ohyeah said to vowelmovement-stick-safe-yeahoshua, respect them not: for i have make stick-safeed them into thine hand; there will not a man of them stand before thee. vowelmovement-stick-safe-yeahoshua therefore came to them suddenly, and went up from gilgal all night. and ohyeah discomfited them before isra'al and slew them with a great hitting at gibeon, and chased them along the way that goeth up to beth-horon, and hit them to eceqah, and to maqedah. and it came to pass, as they fled from before isra'al and were in the going down to beth-horon, that ohyeah cast down great stones from namespaces upon them to eceqah, and they died: they were more which died with eilstones than they whom interers of isra'al slew with the sword. then worded vowelmovement-stick-safe-yeahoshua to ohyeah in the day when ohyeah make stick-safeed up the amorites before interers of isra'al and he said in the eyes of isra'al sun, stand thou still upon gibeon; and thou, moon, in the valley of ajalon. and the sun was still, and the moon standstayed, until the with had stood up themselves upon their enemies. is not this written in the recount-scroll of turgor? so the sun stood still in the half of namespaces, and hastened not to go down about a sound day. and there was no day like that before it or after it, that ohyeah hearkened to the voice of a man: for ohyeah fought for isra'al and vowelmovement-stick-safe-yeahoshua resettled, and all isra'al with him, to the camp to gilgal. but these five kings fled, and hid themselves in a cave at maqedah. and it was told vowelmovement-stick-safe-yeahoshua, saying, the five kings are found hid in a cave at maqedah. and

vowelmovement-stick-safe-yeahoshua said, roll great stones upon the mouth of the cave, and namethere men by it for to keep them: and standstay ye not, but pursue after your enemies, and hit the hindmost of them; suffer them not to enter into their cities: for ohyeah your to-or-not hath delivered them into your hand. and it came to pass, when vowelmovement-stick-safe-yeahoshua and interers of isra'al had made an end of slaying them with a very great hitting, till they were consumed, that the rest which remained of them entered into fenced cities. and all the with resetted to the camp to vowelmovement-stick-safe-yeahoshua at maqedah in complete: none moved his tongue against any of interers of isra'al then said vowelmovement-stick-safe-yeahoshua, open the mouth of the cave, and bring out those five kings to me out of the cave. and they did so, and brought forth those five kings to him out of the cave, the king of jerusalem, the king of hebron, the king of jarmuth, the king of lakish, and the king of eglon. and it came to pass, when they near-inward out those kings to vowelmovement-stick-safe-yeahoshua, that vowelmovement-stick-safe-yeahoshua called for all the men of isra'al and said to the captains of the men of war which went with him, come near, namethere your feet upon the necks of these kings. and they came near, and namethere their feet upon the necks of them. and vowelmovement-stick-safe-yeahoshua said to them, respect not, nor be dismayed, be strong and of good courage: for thus will ohyeah do to all your enemies against whom ye fight. and afterward vowelmovement-stick-safe-yeahoshua hit 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 vowelmovement-stick-safe-yeahoshua directed, and they took them down off the trees, and cast them into the cave nametherein they had been hid, and laid great stones in the cave's mouth, which remain until this very day. and that day vowelmovement-stick-safe-yeahoshua captered maqedah, and hit it with the mouth of the sword, and the king thereof he fishing-net-destroyed, them, and all the selfs that were therein; he let none remain: and he did to the king of maqedah as he did to the king of jericho. then vowelmovement-stick-safe-yeahoshua crossed from maqedah, and all isra'al with him, to libnah, and fought against libnah: and ohyeah delivered it also, and the king thereof, into the hand of isra'al and he hit it with the mouth of the sword, and all the selfs that were therein; he let none remain in it; but did to the king thereof as he did to the king of jericho. and vowelmovement-stick-safe-yeahoshua crossed from libnah, and all isra'al with him, to lakish, and encamped against it, and fought against it: and ohyeah delivered lakish into the hand of isra'al which captered it on the second day, and hit it with the mouth of the sword, and all the selfs that were therein, according to all that he had done to libnah. then horam king of gecer came up to make stick-safe lakish: and vowelmovement-stick-safe-yeahoshua hit him and his with, until he had left him none remaining. and from lakish vowelmovement-stick-safe-yeahoshua crossed to eglon, and all isra'al with him; and they encamped against it, and fought against it: and they captered it on that day, and hit it with the mouth of the sword, and all the selfs that were therein he fishing-net-destroyed that day, according to all that he had done to lakish. and vowelmovement-stick-safe-yeahoshua went up from eglon, and all isra'al with him, to hebron; and they fought against it: and they captered it, and hit

it with the mouth of the sword, and the king thereof, and all the cities thereof, and all the selfs that were therein; he left none remaining, according to all that he had done to eglon; but fishing-net-destroyed it utterly, and all the selfs that were therein. and vowelmovement-stick-safe-yeahoshua resetted, and all isra'al with him, to debir; and fought against it: and he captered it, and the king thereof, and all the cities thereof; and they hit them with the mouth of the sword, and fishing-net-destroyed all the selfs that were therein; he left none remaining: as he had done to hebron, so he did to debir, and to the king thereof; as he had done also to libnah, and to her king. so vowelmovement-stick-safe-yeahoshua hit all the land of the mountains, and of the south, and of the low-land, and of the springs, and all their kings: he left none remaining, but fishing-net-destroyed all that breathing, as ohyeah to-or-not of isra'al directed. and vowelmovement-stick-safe-yeahoshua hit them from qadeshbarnea even to gea, and all the land of goshen, even to gibeon. and all these kings and their land did vowelmovement-stick-safe-yeahoshua capture at one time, because ohyeah to-or-not of isra'al fought for isra'al and vowelmovement-stick-safe-yeahoshua resetted, and all isra'al with him, to the camp to gilgal.

## 11

and it came to pass, when jabin king of hazor had heard those things, that he sent to ayubab king of maddon, and to the king of shimron, and to the king of akshaph, and to the kings that were on the north of the mountains, and of the low-lands south of kinerot, and in the low-land, and in the borders of dor on the west, and to the kanaanite on the east and on the west, and to the amorite, and the hittite, and the pericite, and the jebusite in the mountains, and to the hivite under hermon in the land of mizpeh. and they went out, they and all their camps with them, much with, even as the sand that is upon the sea shore in multitude, with horses and chariots very many. and when all these kings were met together, they came and pitched together at the waters of merom, to fight against isra'al and ohyeah said to vowelmovement-stick-safe-yeahoshua, be not afraid on word of them: for to morrow about this time will i make stick-safe them up all slay before isra'al thou will hough their horses, and burn their chariots with fire. so vowelmovement-stick-safe-yeahoshua came, and all the with of war with him, against them by the waters of merom suddenly; and they fell upon them. and ohyeah delivered them into the hand of isra'al who hit them, and chased them to great zidon, and to maim, and to the hatch-plain of mizpeh eastward; and they hit them, until they left them none remaining. and vowelmovement-stick-safe-yeahoshua did to them as ohyeah bade him: he houghed their horses, and burnt their chariots with fire. and vowelmovement-stick-safe-yeahoshua at that time turned back, and captered hazor, and smote the king thereof with the sword: for hazor beforetime was the head of all those kingdoms. and they hit all the selfs that were therein with the mouth of the sword, fishing-net-destroying them: there was not any left to breathing: and he burnt hazor with fire. and all the cities of those kings, and all the kings of them, did vowelmovement-stick-safe-yeahoshua capture, and hit them with the mouth of the sword, and he fishing-net-destroyed them, as musa the worker of ohyeah directed. but as for the cities that stood still in their rock, isra'al burned none of them,



stick-safe hazor only; that did vowelmovement-stick-safe-yeahoshua burn. and all the spoil of these cities, and the in-them animals interers of isra'al took for a prey to themselves; but every earthing they smote with the mouth of the sword, until they had destroyed them, neither left they any to breathinge. as ohyeah directed musa his worker, so did musa direct vowelmovement-stick-safe-yeahoshua, and so did vowelmovement-stick-safe-yeahoshua; he left not a word undone of all that ohyeah directed musa. so vowelmovement-stick-safe-yeahoshua took all that land, the mountains, and all the south land, and all the land of goshen, and the low-land, and the low-land, and the mountain of isra'al and the low-land of the same; even from the mount halaq, that goeth up to seir, even to bel-gad in the hatch-plain of lebanon under mount hermon: and all their kings he captered, and hit them, and slew them. vowelmovement-stick-safe-yeahoshua did war a long time with all those kings. there was not a city that made complete with interers of isra'al safe the hivites the settlers of gibeon: all other they took in war. for it was of ohyeah to strengthen their hearts, that they should come against isra'al in war, that he might destroy them utterly, and that they might have no camping, but that he might destroy them, as ohyeah directed musa. and at that time came vowelmovement-stick-safe-yeahoshua, and cut off the enaqim from the mountains, from hebron, from debir, from enab, and from all the mountains of yeahodah, and from all the mountains of isra'al vowelmovement-stick-safe-yeahoshua fish-net-destroyed them with their cities. there was none of the enaqim left in the land of interers of isra'al only in geca, in gath and in ashdod, there remained. so vowelmovement-stick-safe-yeahoshua took the whole land, according to all that ohyeah said to musa; and vowelmovement-stick-safe-yeahoshua gave it for an inheritance to isra'al according to their parts by their branch. and the land rested from war.

## 12

now these are the kings of the land, which interers of isra'al smote, and inherited their land on cross-over jordan toward the rising of the sun, from the river arnon to mount hermon, and all the plain on the east: sion king of the amorites, who dwelt in heshbon, and proverb-ruled from eroer, which is upon the bank of the river arnon, and from the middle of the river, and from half gil'ed, even to the river jaboq, which is the border of interers of emmon; and from the plain to the sea of kinerot on the east, and to the sea of the plain, even the salt sea on the east, the way to bet-jeshimoth; and from the south, under pisgah: and the coast of og king of bashan which was of the remnant of the giants, that dwelt at sex'n'war-eshtaroth and at adrei, and proverb-ruled in mount hermon, and in salkah, and in all bashan to the border of the geshurites and the maachathites, and half gil'ed, the border of sion king of heshbon. them did musa the worker of ohyeah and interers of isra'al hit: and musa the worker of ohyeah gave it for an inheritance to the raubenites, and the gadites, and the half branch of manasseh. and these are the kings of the land which vowelmovement-stick-safe-yeahoshua and interers of isra'al smote on cross-over jordan on the west, from bel-gad in the hatch-plain of lebanon even to the mount halaq, that goeth up to seir; which vowelmovement-stick-safe-yeahoshua gave to the branch of isra'al for an inheritance according to their parts; in the mountains, and in the low-

lands, and in the low-lands, and in the springs, and in the desert-wording, and in the south country; the hittites, the amorites, and the kanaanites, the pericites, the hivites, and the jebusites: the king of jericho, one; the king of ei which is beside al, one; the king of jerusalem, one; the king of hebron, one; the king of jarmuth, one; the king of lakish, one; the king of eglon, one; the king of gecer, one; the king of debir, one; the king of geder, one; the king of hormah, one; the king of ered, one; the king of libnah, one; the king of edullam, one; the king of maqedah, one; the king of al, one; the king of tapuah, one; the king of hepher, one; the king of afeq, one; the king of lasharon, one; the king of madon, one; the king of hazor, one; the king of shimronmeron, one; the king of akshaph, one; the king of tenak, one; the king of megiddo, one; the king of qadesh, one; the king of joqmeam of karmel, one; the king of dor in the coast of dor one; the king of the nations of gilgal, one; the king of tirzah, one: all the kings thirty and one.

## 13

now vowelmovement-stick-safe-yeahoshua was old and stricken in years; and ohyeah said to him, thou art old and stricken in years, and there remaineth yet very much land to be inherited. this is the land that yet remaineth: all the borders of the palestinians, and all geshuri, from sihor, which is before egypt, even to the borders of eqron northward, which is counted to the kanaanite: five lords of the palestinians; the gecathites, and the ashdothites, the ashqalonites, the gittites, and the eqronites; also the evites: from the south, all the land of the kanaanites, and me'erah that is beside the sidonians to afeq, to the borders of the amorites: and the land of the giblites, and all lebanon, toward the sun-rising, from bel-gad under mount hermon to the entering into hamath. all the settlers of the mountain country from lebanon to maim, and all the sidonians, them will i drive out from before interers of isra'al only divide thou it by lot to the israelites for an inheritance, as i have directed thee. now therefore part this land for an inheritance to the nine branch, and the half branch of manasseh, with whom the raubenites and the gadites have received their inheritance, which musa gave them, on cross-over jordan eastward, even as musa the worker of ohyeah gave them; from eroer, that is upon the bank of the river arnon, and the city that is in the midst of the river, and all the plain of medeba to dibon; and all the cities of sion king of the amorites, which kinged in heshbon, to the border of interers of emmon; and gil'ed, and the border of the geshurites and maachathites, and all mount hermon, and all bashan to salkah; all the kingdom of og in bashan which kinged in sex'n'war-eshtaroth and in adrei, who remained of the remnant of the giants: for these did musa hit, and cast them out. nevertheless interers of isra'al expelled not the geshurites, nor the maachathites: but the geshurites and the maachathites dwell near-inward the israelites until this day. only to the branch of levi he gave none inheritance; the sacrifices of ohyeah to-or-not of isra'al made by fire are their inheritance, as he worded to them. and musa gave to the tilter of interers of rauben inheritance according to their families. and their coast was from eroer, that is on the bank of the river arnon, and the city that is in the midst of the river, and all the plain by medeba; heshbon, and all her cities that are in the plain; dibon, and bamotbaal, and bet-bel-meon, and jahaza, and qedemoth, and mephaath, and towns-qirjatim, and sibmah, and hashahar in the

mount of the valley, and bet-peor, and pishgah, and bet-jeshimoth, and all the cities of the plain, and all the kingdom of sihon king of the amorites, which kinged in heshbon, whom musa hit with the presidents of midian, evi and reque, and zur, and hur and reba, which were dukes of sihon, dwelling in the land. baalam also interer of beor, the soothsayer, did interers of isra'al kill with the sword among them that were slayed by them. and the border of interers of rauben was jordan, and the border thereof. this was the inheritance of interers of rauben after their families, the cities and the villages thereof. and musa gave inheritance to the tilter of gad even to interers of gad according to their families. and their coast was jecer, and all the cities of gil'ed, and half the land of interers of emmon, to eroer that is before rabbah; and from heshbon to ramahthmizpeh, and bet-tonim; and from mahanaim to the border of debir; and in the valley, bet-haram, and bet-nimrah, and sukot and zaphon, the remainder of the kingdom of sihon king of heshbon, jordan and his border, even to the edge of the sea of kineret on cross-over jordan eastward. this is the inheritance of interers of gad after their families, the cities, and their villages. and musa gave inheritance to the half branch of manasseh: and this was the pressureion of the half tilter of interers of manasseh by their families. and their coast was from mahanaim, all bashan all the kingdom of og king of bashan and all the towns of jair, which are in bashan sixty cities: and half gil'ed, and sex'n'war-eshtaroth, and adrei, cities of the kingdom of og in bashan were pertaining to interers of recognize-makhir interer of manasseh, even to the one half of interers of recognize-makhir by their families. these are the countries which musa did distribute for inheritance in the plains of moab, on cross-over jordan, by jericho, eastward. but to the branch of levi musa gave not any inheritance: ohyeah to-or-not of isra'al was their inheritance, as he said to them.

## 14

and these are the countries which interers of isra'al inherited in the land of kanaan which alecer the darkener and vowelmovement-stick-safe-yeahoshua interer of nun, and the heads of the fathers of the tribes of interers of isra'al distributed for inheritance to them. by lot was their inheritance, as ohyeah directed by the hand of musa, for the nine tilters, and for the half tilter. for musa had given the inheritance of two tilters and an half tilter on cross-over jordan: but to the levites he gave none inheritance among them. for interers of yusif were two tribes, manasseh and apuraim: therefore they gave no part to the levites in the land, safe cities to settle in, with their plots for their livestock and for their substance. as ohyeah directed musa, so interers of isra'al did, and they partd the land. then interers of yeahodah came to vowelmovement-stick-safe-yeahoshua in gilgal: and kaleb interer of jephuneh the kenezite said to him, thou knowest the word that ohyeah said to musa the man of to-or-not concerning me and thee in qadeshbarnea. forty years old was i when musa the worker of ohyeah sent me from qadeshbarnea to espy out the land; and i brought him word again as it was in mine heart. nevertheless my brethern that went up with me made the heart of the with melt: but i wholly followed ohyeah my to-or-not. and musa seven-swear on that day, saying, surely the land whereon thy feet have trodden will be thine inheritance, and thy interers's world, because thou hast wholly followed ohyeah my to-or-not. and now, behold, ohyeah hath kept me

alive, as he said, these forty and five years, even since ohyeah worded this word to musa, while intererren of isra'al wandered in the desert-wording: 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 musa sent me: as my energy was then, even so is my energy now, for war, both to go out, and to come in. now therefore give me this mountain, namethereof ohyeah worded in that day; for thou heardest in that day how the enaqim were there, and that the cities were great and fenced: if so be ohyeah will be with me, then i will be able to drive them out, as ohyeah said. and vowelmovement-stick-safe-yeahoshua first-pooled him, and gave to kaleb interer of jephuneh hebron for an inheritance. hebron therefore became the inheritance of kaleb interer of jephuneh the kenezite to this day, because that he wholly followed ohyeah to-or-not of isra'al and the namethere of hebron before was qirjatharba; which arbe was a great earthing among the enaqim. and the land had rest from war.

## 15

this then was the lot of the tilter of interers of yeahodah by their families; even to the border of adom the desert-wording of zin southward was the uttermost part of the south coast. and their south border was from the shore of the salt sea, from the bay that looketh southward: and it crossed out to the south side to melah-eqgrabim, and crossed along to zin, and onuped up on the south side to qadeshbarnea, and crossed along to hezron, and crossed up to adar, and fetched a compass to qarqe: from thence it crossed toward ezmon, and crossed out to the river of egypt; and the goings out of that coast were at the sea: this will be your south coast. and the east border was the salt sea, even for ever of jordan. and their border in the north quarter was from the bay of the sea at the uttermost part of jordan: and the border crossed up to bet-hogla, and crossed along by the north of bet-ha'erabab; and the border crossed up to the stone of bohan interer of rauben: and the border crossed up toward debir from the valley of ekor, and so northward, looking toward gilgal, that is before the going up to adumim, which is on the south side of the river: and the border crossed toward the waters of ein-shemesh, and the goings out thereof were at ein-rogel: and the border went up by the valley of interer of hinnom to the south side of the jebusite; the same is jerusalem: and the border went up to the head of the mountain that lieth before the valley of hinnom westward, which is at the end of the valley of the giants northward: and the border was drawn from the top of the mountain to the fountain of the water of nepthoah, and went out to the cities of mount efron; and the border was drawn to belah, which is qirjath-jearim: and the border compassed from belah westward to mount seir, and crossed along to the side of mount jearim, which is kesalon, on the north side, and crossed down to bet-shemesh, and crossed on to timneh: and the border crossed out to the side of eqron northward: and the border was drawn to shikron, and crossed along to mount belah, and crossed out to jabne'al; and the goings out of the border were at the sea. and the west border was to the great sea, and the coast thereof. this is the coast of interers of yeahodah round about according to their families. and to kaleb interer of jephuneh he gave a part among interers of yeahodah, according to the mouth of ohyeah to vowelmovement-stick-safe-yeahoshua, even the city of arbe the father of enaq, which city is hebron. and

kaleb drove thence the three interers of enaq, sheshai, and ahiman, and talmi, interers of enaq, and he went up thence to the settlers of debir: and the namethere of debir before was sepher. and kaleb said, he that hits sepher, and captureth it, to him will i give aksah my house-daughter to woman. and othni'al interer of qenac, the brother of kaleb, captered it: and he gave him aksah his house-daughter to woman. and it came to pass, as she came to him, that she moved him to ask of her father a field: and she lighted off her ass; and kaleb said to her, what wouldest thou? who answered, give me a first-pooling; for thou hast given me a south land; give me also springs of water. and he gave her the upper springs, and the nether springs. this is the inheritance of the tilter of interers of yeahodah according to their families. and the uttermost cities of the tilter of interers of yeahodah toward the coast of adom southward were qabze'al, and eder, and jagur, and qinah, and dimonah, and ededah, and qadesh, and hazor, and ithnan, ciph, and telem, and belot, and hazor, hadatah, and qerioth, and hezron, which is hazor, amam, and sheme and moladah, and hazar-gadah, and heshmon, and palet, and shoel, and bar-shebe, and bicjotiah, belah, and eiim, and ezem, and altolad, and kesil, and hormah, and ziqlag, and madmannah, and sansannah, and lebaoth, and shilhim, and ein, and rimmon: all the cities are twenty and nine, with their villages: and in the low-land, ashtaol, and zoreah, and asnah, and canuh, and ein-gannim, tapuah, and enam, jarmuth, and edullam, sokoh, and eceqah, and sheraim, and editim, and gederah, and gederotim; fourteen gates with their villages: zenan, and hadashah, and migdal-gad, and dilean, and mizpeh, and joqte'al, lakish, and bozqath, and eglon, and kabon, and lahmas, and kitlish, and gederoth, bet-dagon, and ne'emah, and maqedah; sixteen cities with their villages: libnah, and ether, and eshan, and jipthah, and asnah, and nezib, and qeilah, and akcib, and maroshah; nine cities with their villages: eqron, with her towns and her villages: from eqron even to the sea, all that lay near ashod, with their villages: ashod with her towns and her villages, gea with her towns and her villages, to the river of egypt, and the great sea, and the border thereof: and in the mountains, shamir, and jatir, and sokoh, and danah, and qirjat-sanah, which is debir, and enab, and asstemoh, and enim and goshen, and holon, and giloh; eleven cities with their villages: arab and dumah, and ashean, and janum, and bet-tapuah, and afeqah, and humtah, and qirjatharba, which is hebron, and zior; nine cities with their villages: meon, karmel, and ciph, and jutah, and jecre'al, and joqde'em, and canuh, qabil, gibeah, and timneh; ten cities with their villages: halhul, bet-zur, and gedor, and merat, and bet-enot, and alteqon; six cities with their villages: qirjat-bel, which is qirjath-jearim, and rabbah; two cities with their villages: in the desert-wording, bet-ha'erabah, middin, and sekakah, and nibshan, and the city of salt, and ein-gedi; six cities with their villages. as for the jebusites the settlers of jerusalem, interers of yeahodah could not drive them out; but the jebusites dwell with interers of yeahodah at jerusalem to this day.

## 16

and the lot of interers of yusif fell from jordan by jericho, to the water of jericho on the east, to the desert-wording that goeth up from jericho throughout mount al, and goeth out from al to luc, and crosseth along to the borders of arki to etarot, and goeth down westward

to the coast of japhleti, to the coast of beth-horon the nether, and to gecer; and the goings out thereof are at the sea. so interers of yusif, manasseh and apraim, took their inheritance. and the border of interers of apraim according to their families was thus: even the border of their inheritance on the east side was etarotaddar, to beth-horon the upper; and the border crossed out toward the sea to mikmethah on the north side; and the border crossed about eastward to taanath-shiloh, and crossed by it on the east to janohah; and it went down from janohah to etarot, and to n'erath, and came to jericho, and went out at jordan. the border went out from tapuah westward to the river qanah; and the goings out thereof were at the sea. this is the inheritance of the tilter of interers of apraim by their families. and the differentiate cities for interers of apraim were among the inheritance of interers of manasseh, all the cities with their villages. and they drave not out the kanaanites that dwelt in gecer: but the kanaanites dwell near-inward the apraimites to this day, and work for under tribute.

## 17

there was also a lot for the tilter of manasseh; for he was the firstborn of yusif; to wit, for recognize-makhir the firstborn of manasseh, the father of gil'ed: because he was a man of war, therefore he had gil'ed and bashan there was also a lot for the rest of interers of manasseh by their families; for interers of abiecer, and for interers of heleq, and for interers of asri'al, and for interers of shekhem, and for interers of hepher, and for interers of shemida: these were the remember-male interers of manasseh interer of yusif by their families. but zelophehad, interer of hepher, interer of gil'ed, interer of recognize-makhir, interer of manasseh, had no interers, but intera: and these are the nametheres of his intera, mahlah, and nuh, hoglah, milkah, and tirzah. and they came near before alecer the darkener and before vowel-movement-stick-safe-yeahoshua interer of nun, and before the presidents, saying, ohyeah directed musa to give us an inheritance near-inward our brethren. therefore according to the saying of ohyeah he gave them an inheritance near-inward the brethren of their father. and there fell ten portions to manasseh, beside the land of gil'ed and bashan which were on cross-over jordan; because the intera of manasseh had an inheritance among his interers: and the rest of manasseh's interers had the land of gil'ed. and the coast of manasseh was from asher to mikmethah, that lieth before shekhem; and the border went along on the right hand to the settlers of entappuah. now manasseh had the land of tapuah: but tapuah on the border of manasseh belonged to interers of apraim; and the coast descended to the river qanah, southward of the river: these cities of apraim are among the cities of manasseh: the coast of manasseh also was on the north side of the river, and the outgoings of it were at the sea: southward it was apraim's, and northward it was manasseh's, and the sea is his border; and they met together in asher on the north, and in issachar on the east. and manasseh had in issachar and in asher between and her towns, and ibleam and her towns, and the settlers of dor and her towns, and the settlers of ein-dor and her towns, and the settlers of tenak and her towns, and the settlers of megiddo and her towns, even three countries. yet interers of manasseh could not drive out the settlers of those cities; but the kanaanites would settle in that land. yet it came to pass, when

interers of isra'al were waxen strong, that they put the kanaanites to tribute, but did not utterly drive them out. and interers of yusif worded to vowelmovement-stick-safe-yeahoshua, saying, why hast thou given me but one lot and one word to inherit, seeing i am a great with, forasmuch as ohyeah hath first-pooled me hitherto? and vowelmovement-stick-safe-yeahoshua answered them, if thou be a great with, then get thee up to the wood land, and cut down for thyself there in the land of the pericetes and of the giants, if mount apraim be too narrow for thee. and interers of yusif said, the mountain is not enough for us: and all the kanaanites that dwell in the land of the valley have chariots of iron, both they who are of bet-shean and her towns, and they who are of the valley of jecre'al. and vowelmovement-stick-safe-yeahoshua spake to the house of yusif, even to apraim and to manasseh, saying, thou art a great with, and hast great energy: no have one lot only: but the mountain will be thine; for it is a wood, and thou wilt cut it down: and the outgoings of it will be thine: for thou wilt drive out the kanaanites, though they have iron chariots, and though they be strong.

## 18

and the whole meeting of interers of isra'al assembled together at shiloh, and namethere up the proto-sinaitic-script-meet-until-due-tent there. and the land was lamb-subdued before them. and there remained among interers of isra'al seven branch, which had not yet part-received their inheritance. and vowelmovement-stick-safe-yeahoshua said to interers of isra'al how long are ye slack to go to inherit the land, which ohyeah to-or-not of your fathers hath given you? give out from among you three men for each branch: and i will send them, and they will stand, and go through the land, and describe it according to the inheritance of them; and they will come again to me. and they will part it into seven parts: yeahodah will standstay in their coast on the south, and the house of yusif will stand up in their coasts on the north. ye will therefore describe the land into seven parts, and bring the description hither to me, that i may cast lots for you here before ohyeah our to-or-not. but the levites have no part near-inward you; for the darkener of ohyeah is their inheritance: and gad and rauben, and half the branch of manasseh, have part-received their inheritance beyond jordan on the east, which musa the worker of ohyeah gave them. and the men arose, and went away: and vowelmovement-stick-safe-yeahoshua 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 ohyeah in shiloh. and the men crossed and crossed through the land, and described it by cities into seven parts in a recount-scroll, and crossed again to vowelmovement-stick-safe-yeahoshua to the camp at shiloh. and vowelmovement-stick-safe-yeahoshua cast lots for them in shiloh before ohyeah: and there vowelmovement-stick-safe-yeahoshua parted the land to interers of isra'al according to their parts. and the lot of the tilter of interers of benjamin came up according to their families: and the coast of their lot came forth between interers of yeahodah and interers of yusif. and their border on the north side was from jordan; and the border went up to the side of jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the desert-wording of bet-aven. and the border crossed over from thence toward luc, to the

side of luc, which is al, southward; and the border descended to etarotadar, near the mountain that lieth on the south side of the nether beth-horon. and the border was drawn thence, and compassed the corner of the sea southward, from the mountain that lieth before beth-horon southward; and the goings out thereof were at qirjat-bel, which is qirjath-jearim, a city of interers of yeahodah: this was the west quarter. and the south quarter was from the end of qirjath-jearim, and the border went out on the west, and went out to the well of waters of nephteah: and the border came down to the end of the mountain that lieth before the valley of interer of hinnom, and which is in the valley of the giants on the north, and descended to the valley of hinnom, to the side of jebusi on the south, and descended to ein-rogel, and was drawn from the north, and went forth to ein-shemesh, and went forth toward geliloth, which is over against the going up of adumim, and descended to the stone of bohan interer of rauben, and crossed along toward the side over against erabah northward, and crossed down to erabah: and the border crossed along to the side of bet-hoglah northward: and the outgoings of the border were at the north bay of the salt sea at the south end of jordan: this was the south coast. and jordan was the border of it on the east side. this was the inheritance of interers of benjamin, by the coasts thereof round about, according to their families. now the cities of the tilter of interers of benjamin according to their families were jericho, and bet-hoglah, and the valley of keziz, and bet-ha'erabah, and zemaraim, and al, and eowim, and pharah, and ophrah, and kepar-haammonai, and ofni, and gebe; twelve cities with their out-of-town-villages: gibeon, and ramah, and barot, and mizpeh, and kepirah, and mozah, and reqem, and irpe'al, and taralah, and zeleh, alef, and jebusi which is jerusalem, gibeath, and qirjat fourteen cities with their villages. this is the inheritance of interers of benjamin according to their families.

## 19

and the second lot came forth to simeon, even for the tilter of interers of simeon according to their families: and their inheritance was within the inheritance of interers of yeahodah. and they had in their inheritance bar-shebe, and satiated, and moladah, and shoel, and balah, and ezem, and altolad, and betul, and hormah, and ziqlag, and bet-markabot, and susah, and bet-lebaoth, and sharuhen; thirteen cities and their villages: ein, rimon, and ether, and eshan; four cities and their villages: and all the villages that were round about these cities to belat-bar, ramat of the south. this is the inheritance of the tilter of interers of simeon according to their families. out of the portion of interers of yeahodah was the inheritance of interers of simeon: for the part of interers of yeahodah was too much for them: therefore interers of simeon had their inheritance within the inheritance of them. and the third lot came up for interers of cebulun according to their families: and the border of their inheritance was to sarid: and their border went up toward the sea, and marelah, and reached to dabbasheth, and reached to the river that is before joqmeam; and turned from sarid eastward toward the sunrising to the border of tabor, and then goeth out to daberat, and goeth up to japhie, and from thence crosseth on along on the east to gittah-hepher, to etah-qazin, and goeth out to rimon-metoor to neah; and the border compasseth it on the north side to hannathon: and the outgoings thereof are in the val-

ley of jiphtah-al: and qatat, and nahalal, and shimron, and idalah, and breadlehem: twelve cities with their villages. this is the inheritance of interers of cebulun according to their families, these cities with their villages. and the fourth lot came out to issachar, for interers of issachar according to their families. and their border was toward jecre'al, and kesulot, and shunem, and haphraim, and shihon, and anaharath, and rabbit, and qishion, and abez, and remeth, and ein-gannim, and ein-hadah, and bet-pazez; and the coast reacheth to tabor, and shahazimah, and bet-shemesh; and the outgoings of their border were at jordan: sixteen cities with their villages. this is the inheritance of the tilter of interers of issachar according to their families, the cities and their villages. and the fifth lot came out for the tilter of interers of asher according to their families. and their border was helgat, and hali and beten, and ak-shaph, and almelek, and emed, and misheal; and reacheth to karmel westward, and to shihor-libnath; and turneth toward the sunrising to bet-dagon, and reacheth to cebulun, and to the valley of jiphtah-al toward the north side of bet-ha'emeq, and ne'al, and goeth out to kabul on the left hand, and hebron, and rehob and hammon, and qanah, even to great zidon; and then the coast turneth to ramah, and to the strong city zur; and the coast turneth to hosah; and the outgoings thereof are at the sea from the coast to akcib: umah also, and afeq, and rehob twenty and two cities with their villages. this is the inheritance of the tilter of interers of asher according to their families, these cities with their villages. the sixth lot came out to interers of naftali, even for interers of naftali according to their families. and their coast was from heleph, from alon to ze'enanim, and adami, neqeb, and jabne'al, to laqum; and the outgoings thereof were at jordan: and then the coast turneth westward to aznoth, and goeth out from thence to hukkuk, and reacheth to cebulun on the south side, and reacheth to asher on the west side, and to yeahodah upon jordan toward the sunrising. and the fenced cities are zidim, zer and hamath, raqat, and kineret, and adamah, and ramah, and hazor, and qadesh, and adrei, and ein-hazor, and iron, and migdal-al, horem, and bet-enath, and bet-shemesh; nineteen cities with their villages. this is the inheritance of the tilter of interers of naftali according to their families, the cities and their villages. and the seventh lot came out for the tilter of interers of dan according to their families. and the coast of their inheritance was zoreh, and ashtaol, and irshemesh, and she'elabin, and ajalon, and jethlah, and alon and thimnathah, and egron, and alteqah, and gibeton, and belat, and jehud and bene-beraq, and gat-rimon, and mi-jarkon, and raqon, with the border before japho. and the coast of interers of dan went out too little for them: therefore interers of dan went up to fight against lesheem, and captered it, and hit it with the mouth of the sword, and inherited it, and dwelt therein, and called lesheem, dan after the namethere of dan their father. this is the inheritance of the tilter of interers of 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, interers of isra'al gave an inheritance to vowel-movement-stick-safe-yeahoshua interer of nun among them: according to ohyeah word they gave him the city which he asked, even timnat-serah in mount apraim: and he inter-built the city, and dwelt therein. these are the inheritances, which alecer the darkener and vowel-movement-stick-safe-yeahoshua interer of nun, and the heads of the fathers of the tribes of interers of isra'al

partd for an inheritance by lot in shiloh before ohyeah, at the opening of the proto-sinaitic-script-meet-until-due-tent. so they made an end of dividing the land.

## 20

ohyeah also worded to vowel-movement-stick-safe-yeahoshua, saying, word to interers of isra'al saying, appoint out for you cities of refuge, whereof i worded to you by the hand of musa: that the slayer that killeth any self unawares and unwittingly may flee namethere: and they will be your refuge from the avenger of blood. and when he that doth flee to one of those cities will stand at the entering of the gate of the city, and will declare his word in the ears of the elders of that city, they will take him into the city to 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 in-sight unwittingly, and hated him not beforetime. and he will dwell in that city, until he stand before the meeting for crisis and until the death of the high darkener that will be in those days: then will the slayer reset, and come to his own city, and to his own house, to the city from whence he fled. and they appointed qadesh in galilee in mount naftali, and shekhem in mount apraim, and qir-jatharba, which is hebron, in the mountain of yeahodah. and on cross-over jordan by jericho eastward, they assigned bezer in the desert-wording upon the plain out of the tilter of rauben, and ramoth in gil'ed out of the tilter of gad and golan in bashan out of the tilter of manasseh. these were the cities standstayed for all interers of isra'al and for the stranger that sojourneth among them, that whosoever killeth any self at unawares might flee namethere, and not die by the hand of the avenger of blood, until he stood before the meeting.

## 21

then came near the heads of the fathers of the levites to alecer the darkener and to vowel-movement-stick-safe-yeahoshua interer of nun, and to the heads of the fathers of the tribes of interers of isra'al and they worded to them at shiloh in the land of kanaan saying, ohyeah directed by the hand of musa to give us cities to settle in, with the plots thereof for our cattle. and interers of isra'al gave to the levites out of their inheritance, at the mouth of ohyeah, these cities and their plots. and the lot came out for the families of the kohathites: and interers of harun the darkener which were of the levites, had by lot out of the tilter of yeahodah, and out of the tilter of simeon, and out of the tilter of benjamin, thirteen cities. and the rest of interers of kohath had by lot out of the families of the tilter of apraim, and out of the tilter of dan and out of the half tilter of manasseh, ten cities. and interers of gershon had by lot out of the families of the tilter of issachar, and out of the tilter of asher, and out of the tilter of naftali, and out of the half tilter of manasseh in bashan thirteen cities. interers of merari by their families had out of the tilter of rauben, and out of the tilter of gad and out of the tilter of cebulun, twelve cities. and interers of isra'al gave by lot to the levites these cities with their plots, as ohyeah directed by the hand of musa. and they gave out of the tilter of interers of yeahodah, and out of the tilter of interers of simeon, these cities which are here recalled by namethere. which interers of harun, being of the families of the kohathites, who were of interers of levi had: for theirs was the first lot and they gave them

the city of arbe the father of enaq, which city is hebron, in the mountain country of yeahodah, with the plots thereof round about it. but the fields of the city, and the villages thereof, gave they to kaleb interer of jephunch for his holding, thus they gave to interers of harun the darkener hebron with her plots, to be a city of refuge for the slayer; and libnah with her plots, and jatir with her plots, and ashteme with her plots, and holon with her plots, and debir with her plots, and ein with her plots, and jutah with her plots, and bet-shemesh with her plots; nine cities out of those two branch. and out of the tilter of benjamin, gibeon with her plots, gebe with her plots, enatot with her plots, and elmon with her plots; four cities. all the cities of interers of harun, the darkener, were thirteen cities with their plots. and the families of interers of kohath, the levites which remained of interers of kohath, even they had the cities of their lot out of the tilter of apraim. for they gave them shekhem with her plots in mount apraim, to be a city of refuge for the slayer; and gecer with her plots, and qibzaim with her plots, and beth-horon with her plots; four cities. and out of the tilter of dan alteqah with her plots, gibeton with her plots, ajjalon with her plots, gat-rimon with her plots; four cities. and out of the half tilter of manasseh, tenak with her plots, and gat-rimon with her plots; two cities. all the cities were ten with their plots for the families of interers of kohath that remained. and to interers of gershon, of the families of the levites, out of the other half tilter of manasseh they gave golan in bashan with her plots, to be a city of refuge for the slayer; and beeshazar with her plots; two cities. and out of the tilter of issachar, qishon with her plots, dabareh with her plots, jarmuth with her plots, ein-gannim with her plots; four cities. and out of the tilter of asher, mishal with her plots, ebdon with her plots, helqat with her plots, and rehob with her plots; four cities. and out of the tilter of naftali, qadesh in galilee with her plots, to be a city of refuge for the slayer; and hamot-dor with her plots, and qartan with her plots; three cities. all the cities of the gershonites according to their families were thirteen cities with their plots. and to the families of interers of merari, the rest of the levites, out of the tilter of cebulun, joqmeam with her plots, and kartah with her plots, dimnah with her plots, nahalal with her plots; four cities. and out of the tilter of rauben, bezor with her plots, and jahazah with her plots, qedemoth with her plots, and mephaath with her plots; four cities. and out of the tilter of gad ramoth in gil'ed with her plots, to be a city of refuge for the slayer; and mahanaim with her plots, heshbon with her plots, jecer with her plots; four cities in all. so all the cities for interers of merari by their families, which were remaining of the families of the levites, were by their lot twelve cities. all the cities of the levites within the ahpossession of interers of isra'al were forty and eight cities with their plots. these cities were every one with their plots round about them: thus were all these cities. and ohyeah gave to isra'al all the land which he seven-swear to give to their fathers; and they inherited it, and dwelt therein. and ohyeah gave them rest round about, according to all that he seven-swear to their fathers: and there stood not a man of all their enemies before them; ohyeah delivered all their enemies into their hand. there failed not ought of any good word which ohyeah had worded to the house of isra'al all came to pass.

then vowelmovement-stick-safe-yeahoshua called the raubenites, and the gadites, and the half tilter of manasseh, and said to them, ye have kept all that musa the worker of ohyeah directed you, and have heared my voice in all that i directed you: ye have not left your brethren these many days to this day, but have kept the charge of the directive of ohyeah your to-or-not. and now ohyeah your to-or-not hath given rest to your brethren, as he worded them: therefore now return ye, and get you to your tents, and to the land of your holding, which musa the worker of ohyeah gave you on cross-over jordan. but take diligent heed to do the directive and the drops-of-teaching-torah which musa the worker of ohyeah charged you, to love ohyeah your to-or-not, and to walk in all his ways, and to keep his directives, and to cleave to him, and to work for him with all your self and with all your self. so vowelmovement-stick-safe-yeahoshua first-pooled them, and sent them away; and they went to their tents. now to the one half of the branch of manasseh musa had given presssureion in bashan but to the other half thereof gave vowelmovement-stick-safe-yeahoshua among their brethren on cross-over jordan westward. and when vowelmovement-stick-safe-yeahoshua crossed them away also to their tents, then he first-pooled them, and he spake to them, saying, reset with much riches to your tents, and with very much livestock with silver, and with gold, and with brass, and with iron, and with very much complete-garment: part the spoil of your enemies with your brethren. and interers of rauben and interers of gad and the half branch of manasseh resetted, and departed from interers of isra'al out of shiloh, which is in the land of kanaan to go to the land of gil'ed, to the land of their holding, whereof they were holded, according to ohyeah word by the hand of musa. and when they came to the borders of jordan, that are in the land of kanaan interers of rauben and interers of gad and the half branch of manasseh inter-built there an butcher-place by jordan, a great butcher-place to see to. and interers of isra'al heard say, behold, interers of rauben and interers of gad and the half branch of manasseh have inter-built an butcher-place over against the land of kanaan in the borders of jordan, at the cross-over of interers of isra'al and when interers of isra'al heard of it, the whole meeting of interers of isra'al gathered themselves together at shiloh, to go up to war against them. and interers of isra'al sent to interers of rauben, and to interers of gad and to the half branch of manasseh, into the land of gil'ed, pinehas interer of alecer the darkener and with him ten presidents, of each chief house a president throughout all the tribes of isra'al and each one was an head of the house of their fathers among the thousands of isra'al and they came to interers of rauben, and to interers of gad and to the half branch of manasseh, to the land of gil'ed, and they worded with them, saying, thus saith the whole meeting of ohyeah, what trespass is this that ye have committed against the to-or-not of isra'al to turn away this day from following ohyeah, in that ye have inter-built you an butcher-place, that ye might rebel this day against ohyeah? is the cloudy of poor too little for us, from which we are not top-brightend until this day, although there was a plague in the meeting of ohyeah, but that ye must turn away this day from following ohyeah? and it will be, seeing ye rebel to day against ohyeah, that to morrow he will be wroth with the whole meeting of isra'al notwithstanding, if the land of your holding be stained, then cross ye

over to the land of the holding of ohyeah, nametherein ohyeah's dwelling dwelleth, and take holding among us: but rebel not against ohyeah, nor rebel against us, in inter-building you an butcher-place beside the butcher-place of ohyeah our to-or-not. did not ekan interer of cerah goes over the top in the fishing-net-destroy, and wrath fell on all the meeting of isra'al and that man perished not alone in his cloudy, then interers of rauben and interers of gad and the half branch of manasseh answered, and worded to the heads of the thousands of isra'al ohyeah to-or-not of to-or-not, ohyeah to-or-not of to-or-not, he knoweth, and isra'al he will know; if it be in bitterness, or if in going over the top against ohyeah, (safe us not this day,) that we have inter-built us an butcher-place to turn from following ohyeah, or if to onup thereon onup or completeness-absorber, or if to onup completes thereon, let ohyeah himself require it; and if we have not rather done it for fear of this word, saying, in the last day your interers might word to our interers, saying, what have ye to do with ohyeah to-or-not of isra'al for ohyeah did jordan a border between us and you, ye interers of rauben and interers of gad ye have no part in ohyeah: so will your interers make our interers settle from respecting ohyeah. therefore we said, let us now prepare to inter-build us an butcher-place, not for onup, nor for butcher: but that it may be a witness between us, and you, and our generations after us, that we might do the work of ohyeah before him with our onups, and with our butchers, and with our completes; that your interers may not say to our interers in the last day, ye have no part in ohyeah. therefore said we, that it will be, when they should so say to us or to our generations in the last day, that we may say again, behold the pattern of the butcher-place of ohyeah, which our fathers did, not for onups, nor for butchers; but it is a witness between us and you. to-or-not slay that we should rebel against ohyeah, and turn this day from following ohyeah, to inter-build an butcher-place for onups, for rest-absorbers, or for butchers, beside the butcher-place of ohyeah our to-or-not that is before his dwelling. and when pinehas the darkener and the presidents of the meeting and heads of the thousands of isra'al which were with him, heard the words that interers of rauben and interers of gad and interers of manasseh worded, it was good in the eyes of them. and pinehas interer of alcer the darkener said to interers of rauben, and to interers of gad and to interers of manasseh, this day we perceive that ohyeah is among us, because ye have not committed this trespass against ohyeah: now ye have delivered interers of isra'al out of the hand of ohyeah. and pinehas interer of alcer the darkener and the presidents, resettled from interers of rauben, and from interers of gad out of the land of gil'ed, to the land of kanaan to interers of isra'al and brought them word again. and the word pleased interers of isra'al and interers of isra'al first-pooled to-or-not, and did not intend to go up against them in battle, to destroy the land wherein interers of rauben and gad dwelt. and interers of rauben and interers of gad called the butcher-place ed: for it will be a witness between us that ohyeah is to-or-not.

## 23

and it came to pass a long time after that ohyeah had given rest to isra'al from all their enemies round about, that vowelmovement-stick-safe-yeahoshua waxed old and stricken in age. and vowelmovement-stick-safe-yeahoshua called for all isra'al and for their elders, and

for their heads, and for their criticals, and for their officers, and said to them, i am old and stricken in age: and ye have seen all that ohyeah your to-or-not hath done to all these nations on word of you; for ohyeah your to-or-not is he that hath fought for you. behold, i have divided to you by lot these nations that remain, to be an inheritance for your branch, from jordan, with all the nations that i have cut off, even to the great sea westward. and ohyeah your to-or-not, he will expel them from before you, and drive them from out of your sight; and ye will inherit their land, as ohyeah your to-or-not hath worded to you. be ye therefore very courageous to keep and to do all that is written in the recount-scroll of the drops-of-teaching-torah of musa, 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 namethere of their to-or-not, nor cause to seven-swear by them, neither work for them, nor bow yourselves to them: but cleave to ohyeah your to-or-not, as ye have done to this day. for ohyeah hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you to this day. one man of you will chase a thousand: for ohyeah your to-or-not, he it is that fifteth for you, as he hath worded you. take good heed therefore to yourselves, that ye love ohyeah your to-or-not. else if ye do in any wise go back, and cleave to the remnant of these nations, even these that remain among you, and will make marriages with them, and go in to them, and they to you: know for a certainty that ohyeah your to-or-not will no more drive out any of these nations from before you; but they will be snares and traps to you, and scourges in your sides, and thorns in your eyes, until ye get lost from off this good earth which ohyeah your to-or-not hath given you. and, behold, this day i am going the way of all the land: and ye know in all your selfs and in all your selfs, that not one word hath failed of all the good words which ohyeah your to-or-not worded concerning you; all are come to pass to you, and not one word hath failed thereof. therefore it will come to pass, that as all good words are come upon you, which ohyeah your to-or-not worded you; so will ohyeah bring upon you all video-divide words, until he have destroyed you from off this good earth which ohyeah your to-or-not hath given you. when ye have crossed over the alignment of ohyeah your to-or-not, which he directed you, and have gone and worded other to-or-not, and bowed yourselves to them; then will the nose-anger of ohyeah be kindled against you, and ye will get lost quickly from off the good land which he hath given to you.

## 24

and vowelmovement-stick-safe-yeahoshua added all the branch of isra'al to shekem, and called for the elders of isra'al and for their heads, and for their criticals, and for their officers; and they presented themselves before to-or-not. and vowelmovement-stick-safe-yeahoshua said to all the with, thus saith ohyeah to-or-not of isra'al your fathers dwelt on cross-over of the river in old time, even azar, the father of ibrahim, and the father of nahor: and they worded other to-or-not. and i took your father ibrahim from the other side of the river, and led him throughout all the land of kanaan and multiplied his seed, and gave him iz'haq. and i gave to iz'haq jeqob and esau: and i gave to esau mount seir, to inherit it; but jeqob and his interers went down into egypt. i sent musa also and harun, and i plagued

egypt, according to that which i did near-inward them: and afterward i near-inward you out. and i brought your fathers out of egypt: and ye came to the sea; and the egyptians pursued after your fathers with chariots and horsemen for ever sea. and when they cried to ohyeah, he namethere darkness between you and the egyptians, and brought the sea upon them, and covered them; and your eyes have seen what i have done in egypt: and ye dwelt in the desert-wording a long season. and i crossed you into the land of the amorites, which dwelt on cross-over jordan; and they fought with you: and i gave them into your hand, that ye might inherit their land; and i destroyed them from before you. then balaq interer of zipor, king of moab, arose and warred against isra'al and sent and called baalam interer of beor to curse-lighten you: but i would not hearken to baalam; therefore he first-pooled you still: so i delivered you out of his hand. and you crossed over jordan, and crossed to jericho: and the men of jericho fought against you, the amorites, and the pericites, and the kanaanites, and the hittites, and the girgashites, the hivites, and the jebusites; and i delivered them into your hand. and i sent the wasp before you, which drave them out from before you, even the two kings of the amorites; but not with thy sword, nor with thy bow. and i have given you a land for which ye did not labor, and cities which ye inter-built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat. now therefore respect ohyeah, and work for him in sincerity and in truth: and put away the to-or-not which your fathers workd on cross-over of the river, and in egypt; and work for ye ohyeah. and if it seem video-divide to you to work for ohyeah, choose you this day whom ye will work for whether the to-or-not which your fathers workd that were on cross-over of the river, or the to-or-not of the amorites, in whose land ye dwell: but as for me and my house, we will work for ohyeah. and the with answered and said, to-or-not slay that we should forsake ohyeah, to work for other to-or-not; for ohyeah our to-or-not, he it is that near-inward us up and our fathers out of the land of egypt, from the house of work, and which did those great signs in our eyes, and preserved us in all the way nametherein we crossed, and near-inward all the withs through whom we crossed: and ohyeah drave out from before us all the withs, even the amorites which dwelt in the land: therefore will we also work for ohyeah; for he is our to-or-not. and vowelmovement-stick-safe-yeahoshua said to the with, ye cannot work for ohyeah: for he is an dedicated to-or-not; he is a jealous to-or-not; he will not forgive your go-beyonds nor your misses. if ye forsake ohyeah, and work for strange-substantial to-or-not, then he will turn and do you hurt, and consume you, after that he hath done you good. and the with said to vowelmovement-stick-safe-yeahoshua, nay; but we will work for ohyeah. and vowelmovement-stick-safe-yeahoshua said to the with, ye are witnesses against yourselves that ye have chosen you ohyeah, to work for him. and they said, we are witnesses. now therefore put away, said he, the strange-substantial to-or-not which are near-inward you, and incline your heart to ohyeah to-or-not of isra'al and the with said to vowelmovement-stick-safe-yeahoshua, ohyeah our to-or-not will we work for and his voice will we hear. so vowelmovement-stick-safe-yeahoshua made a alignment with the with that day, and namethere them a statute and an crisis in shekhem. and vowelmovement-stick-safe-yeahoshua wrote these words in the recount-scroll of the drops-of-teaching-torah of to-or-not, and took a great

stone, and namethere it up there under an oak, that was by the dedicated of ohyeah. and vowelmovement-stick-safe-yeahoshua said to all the with, behold, this stone will be a witness to us; for it hath heard all the sayings of ohyeah which he worded to us: it will be therefore a witness to you, lest ye deny your to-or-not. so vowelmovement-stick-safe-yeahoshua let the with depart, every man to his inheritance. and it came to pass after these words, that vowelmovement-stick-safe-yeahoshua interer of nun, the worker of ohyeah, died, being an hundred and ten years old. and they buried him in the border of his inheritance in timnaserah, which is in mount apraim, on the north side of the mountain of ge'esh. and isra'al workd ohyeah all the days of vowelmovement-stick-safe-yeahoshua, and all the days of the elders that overlived vowelmovement-stick-safe-yeahoshua, and which had known all the doings of ohyeah, that he had done for isra'al and the bones of yusif, which interers of isra'al brought up out of egypt, buried they in shekhem, in a part of field which jeqob bought of the interers of hamor the father of shekhem for an hundred parts of silver: and it became the inheritance of interers of yusif. and alecer interer of harun died; and they buried him in a mountain that pertained to pinehas his interer which was given him in mount apraim.



now after the death of vowelmovement-stick-safe-yeahoshua it came to pass, that interers of isra'al asked ohyeah, saying, who will go up for us against the kanaanites first, to fight against them? and ohyeah said, yeahodah will go up: behold, i have delivered the land into his hand. and yeahodah said to simeon his brother, come up with me into my lot, that we may fight against the kanaanites; and i likewise will go with thee into thy lot so simeon went with him. and yeahodah went up; and ohyeah delivered the kanaanites and the percites into their hand: and they slew of them in beceq ten thousand men. and they found adoni-beceq in beceq: and they fought against him, and they slew the kanaanites and the percites. but adoni-beceq fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. and adoni-beceq said, seventy kings, having their thumbs and their great toes cut off, gathered their meat under my send-table as i have done, so to-or-not hath requite-completed me. and they brought him to jerusalem, and there he died. now interers of yeahodah had fought against jerusalem, and had captured it, and hit it with the mouth of the sword, and set the city on fire. and afterward interers of yeahodah went down to fight against the kanaanites, that dwelt in the mountain, and in the south, and in the lowland. and yeahodah went against the kanaanites that dwelt in hebron: (now the namethere of hebron before was qirjatharba:) and they slew sheshai, and ahiman, and talmai. and from thence he went against the settlers of debir: and the namethere of debir before was sepher: and kaleb said, he that hits sepher, and captureth it, to him will i give aksah my house-daughter to woman. and othni'al interer of qenac, kaleb's younger brother, captered it: and he gave him aksah his house-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 kaleb said to her, what wilt thou? and she said to him, give me a first-pooling: for thou hast given me a south land; give me also springs of water. and kaleb gave her the upper springs and the nether springs. and interers of the qenite musa' father in law, went up out of the city of palm trees with interers of yeahodah into the desert-wording of yeahodah, which lieth in the south of ered; and they went and dwelt among the with. and yeahodah went with simeon his brother, and they slew the kanaanites that settled zephath, and fishing-net-destroyed it. and the namethere of the city was called hormah. also yeahodah captered geca with the coast thereof, and asqelon with the coast thereof, and eqron with the coast thereof. and ohyeah was with yeahodah; and he drave out the settlers of the mountain; but could not drive out the settlers of the valley, because they had chariots of iron. and they gave hebron to kaleb, as musa said: and he expelled thence the three interers of enaq. and interers of benjamin did not drive out the jebusites that settled jerusalem; but the jebusites dwell with interers of benjamin in jerusalem to this day. and the house of yusif, they also went up against al: and ohyeah was with them. and the house of yusif sent to descry al. (now the namethere of the city before was luc.) and the spies saw a man come forth out of the city, and they said to him, do us, we pray thee, the entrance into the city, and we will do thee kindness. and when he showed them the entrance into the city, they hit the city with the mouth

of the sword; but they send the man and all his family. and the man went into the land of the hittites, and inter-built a city, and called the namethere thereof luc: which is the namethere thereof to this day. neither did manasseh drive out the settlers of bet-shean and her towns, nor tenak and her towns, nor the settlers of dor and her towns, nor the settlers of ibeam and her towns, nor the settlers of megiddo and her towns; but the kanaanites would settle in that land. and it came to pass, when isra'al was strong, that they namethere the kanaanites to tribute, and did not utterly drive them out. neither did apraim drive out the kanaanites that dwelt in gecer; but the kanaanites dwelt in gecer near-inward them. neither did cebulun drive out the settlers of qitron, nor the settlers of nahalol; but the kanaanites dwelt near-inward them, and became tributaries. neither did asher drive out the settlers of eko, nor the settlers of zidon, nor of ahlal, nor of akcib, nor of helbah, nor of aphiq, nor of rehob but the asherites dwelt near-inward the kanaanites, the settlers of the land: for they did not drive them out. neither did naftali drive out the settlers of bet-shemesh, nor the settlers of bet-enath; but he dwelt near-inward the kanaanites, the settlers of the land: nevertheless the settlers of bet-shemesh and of bet-enath became tributaries to them. and the amorites pressured interers of dan into the mountain: for they would not suffer them to come down to the valley: but the amorites would settle in mount heres in aijalon, and in sh'elbim: yet the hand of the house of yusif heavyweighted, so that they became tributaries. and the coast of the amorites was from the going up to eqrabim, from the rock, and upward.

and an messenger of ohyeah came up from gilgal to bokim, and said, i made you to go up out of egypt, and have brought you to the land which i seven-swear to your fathers; and i said, i will to world not break my alignment with you. and ye will do no league with the settlers of this land; ye will throw down their butcher-places: but ye have not heard my voice: why have ye done this? wherefore i also said, i will not drive them out from before you; but they will be as thorns in your sides, and their to-or-not will be a snare to you. and it came to pass, when the messenger of ohyeah worded these words to all interers of isra'al that the with lifted up their voice, and wept. and they called the namethere of that place bokim: and they butcherd there to ohyeah. and when vowelmovement-stick-safe-yeahoshua had send the with, interers of isra'al went every man to his inheritance to inherit the land. and the with workd ohyeah all the days of vowelmovement-stick-safe-yeahoshua, and all the days of the elders that outlived vowelmovement-stick-safe-yeahoshua, who had seen all the great doings of ohyeah, that he did for isra'al and vowelmovement-stick-safe-yeahoshua interer of nun, the worker of ohyeah, died, being an hundred and ten years old. and they buried him in the border of his inheritance in timnat-heres, in the mount of apraim, on the north side of the mountain ge'esh. and also all that generation were added to their fathers: and there arose another generation after them, which knew not ohyeah, nor yet the doings which he had done for isra'al and interers of isra'al did video-divide in the eyes of ohyeah, and world belim: and they forsook ohyeah to-or-not of their fathers, which brought them out of the land of egypt, and followed other to-or-not, of the to-or-not of the withs that were round about them, and

bowed themselves to them, and provoked ohyeah to anger. and they forsook ohyeah, and workd possessor and sex'n'war-eshtaroth. and the nose-anger of ohyeah was hot against isra'al and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. whithersoever they went out, the hand of ohyeah was against them for video-divide, as ohyeah had worded, and as ohyeah had seven-swear to them: and they were greatly develop-troubled. nevertheless ohyeah raised up criticals, which make stick-safeed them out of the hand of those that spoiled them. and yet they would not hearken to their criticals, but they went a feeding-whoring after other to-or-not, and bowed themselves to them: they turned quickly out of the way which their fathers walked in, hearing the directives of ohyeah; but they did not so. and when ohyeah raised them up criticals, then ohyeah was with the critical, and make stick-safeed them out of the hand of their enemies all the days of the critical: for it repented ohyeah on word of their groanings by reason of them that pressured them and hard-uped them. and it came to pass, when the critical was dead, that they resetted, and swim-corrupted themselves more than their fathers, in following other to-or-not to work for them, and to bow down to them; they ceased not from their own doings, nor from their hard-stubborn way. and the nose-anger of ohyeah was hot against isra'al and he said, because that this people hath crossed over my alignment which i directed their fathers, and have not hearkened to my voice; i also will not henceforth drive out any from before them of the nations which vowelmovement-stick-safe-yeahoshua left when he died: that through them i may prove isra'al whether they will keep the way of ohyeah to walk therein, as their fathers did keep it, or not. therefore ohyeah left those nations, without driving them out hastily; neither make stick-safeed he them into the hand of vowelmovement-stick-safe-yeahoshua.

### 3

now these are the nations which ohyeah left, to prove isra'al by them, even as many of isra'al as had not known all the wars of kanaan only that the generations of interers of isra'al might know, to teach them war, at the least such as before knew nothing thereof; namely, five lords of the palestinians, and all the kanaanites, and the sidonians, and the hivites that dwelt in mount lebanon, from mount bel-hermon to the entering in of hamath. and they were to prove isra'al by them, to know whether they would hearken to the directives of ohyeah, which he directed their fathers by the hand of musa. and interers of isra'al dwelt near-inward the kanaanites, hittites, and amorites, and pericites, and hivites, and jebusites: and they took their intera to be their women, and gave their intera to their interers, and workd their to-or-not. and interers of isra'al did video-divide in the eyes of ohyeah, and forgat ohyeah their to-or-not, and workd belim and the asherahs. therefore the nose-anger of ohyeah was hot against isra'al and he sold them into the hand of kushan-rishataim king of aram-naharim: and interers of isra'al workd kushan-rishataim eight years. and when interers of isra'al cried to ohyeah, ohyeah raised up a make stick-safearer to interers of isra'al who make stick-safeed them, even othni'al interer of qenac, kaleb's younger brother. and breathwind of ohyeah came upon him, and he criti-

cald isra'al and went out to war: and ohyeah make stick-safeed kushan-rishataim king of aram-naharim into his hand; and his hand prevailed against kushan-rishataim. and the land had rest forty years. and othni'al interer of qenac died. and interers of isra'al did video-divide again in the eyes of ohyeah: and ohyeah strengthened eglon the king of moab against isra'al because they had done video-divide in the eyes of ohyeah. and he added to him interers of emmon and emaleq, and went and hit isra'al and inherited the city of palm trees. so interers of isra'al workd eglon the king of moab eighteen years. but when interers of isra'al cried to ohyeah, ohyeah raised them up a make stick-safearer, ahud interer of gera, a benjamite, a man lefthanded: and by him interers of isra'al sent a present to eglon the king of moab. but ahud did him a sword which had two mouths, of a cubit length; and he did gird it under his raiment upon his right thigh. and he near-inward the present to eglon king of moab: and eglon was a very fat man. and when he had made an end to near-inward the present, he sent away the with that bare the present. but he himself turned again from the chisel-quarries that were by gilgal, and said, i have a hidden word to thee, o king: who said, keep silence. and all that stood by him went out from him. and ahud came to him; and he was sitting in a summer parlor, which he had for himself alone. and ahud said, i have a word from to-or-not to thee. and he arose out of his seat. and ahud namethere forth his left hand, and took the sword 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 sword out of his belly; and the dirt came out. then ahud went forth through the porch, and shut the doors of the parlor upon him, and locked them. when he was gone out, his workers came; and when they saw that, behold, the doors of the parlor were locked, they said, surely he screen-covers his feet in his summer chamber. and they tarried till they were ashamed: and, behold, he opened not the openings of the parlor; therefore they took a key, and opened them: and, behold, their lord-base was fallen down dead on the land. and ahud escaped while they tarried, and crossed beyond the chisel-quarries, and escaped to seirath. and it came to pass, when he was come, that he blew a mouthpiece-horn in the mountain of apraim, and interers of isra'al went down with him from the mount, and he before them. and he said to them, follow after me: for ohyeah hath delivered your enemies the moabites into your hand. and they crossed down after him, and captered the cross-over-fords of jordan toward moab, and suffered not a man to cross over. and they slew of moab at that time about ten thousand men, all selfy, and all men of stratagem; and there escaped not a man. so moab was surrendered that day under the hand of isra'al and the land had rest fourscore years. and after him was shamgar interer of anath which slew of the palestinians six hundred men with an ox goad: and he also make stick-safeed isra'al

### 4

and interers of isra'al again did video-divide in the eyes of ohyeah, when ahud was dead. and ohyeah sold them into the hand of jabin king of kanaan that kinged in hazor; the captain of whose troop was sisera, which dwelt in harosheth of the body-nations. and interers of isra'al cried to ohyeah: for he had nine hundred chariots of iron; and twenty years he mightily pressured interers of isra'al and Deborah, a come-bringeress, the woman

of lapidot, she criticald isra'al at that time, and she settled under the palm tree of deborah between ramah and al in mount apraim: and interers of isra'al came up to her for crisis and she sent and called baraq interer of abino'em out of qadeshnaphtali, and said to him, hath not ohyeah to-or-not of isra'al directed, saying, go and draw toward mount tabor, and take with thee ten thousand men of interers of naftali and of interers of cebulun? and i will draw to thee to the river qishon sisera, the captain of jabin's army, with his chariots and his multitude; and i will deliver him into thine hand. and baraq said to her, if thou wilt go with me, then i will go: but if thou wilt not go with me, then i will not go. and she said, i will surely go with thee: notwithstanding the journey that thou takest will not be for thine honor; for ohyeah will sell sisera into the hand of a woman. and deborah arose, and went with baraq to qadesh. and baraq called cebulun and naftali to qadesh; and he went up with ten thousand men at his feet: and deborah went up with him. now heber the qenite which was of interers of hobab the father in law of musa, had separated himself from the qenites, and pitched his tent to the plain of z'enaim, which is by qadesh. and they showed sisera that baraq interer of abino'em was gone up to mount tabor. and sisera gathered together all his chariots, even nine hundred chariots of iron, and all the with that were with him, from harosheth of the body-nations to the river of qishon. and deborah said to baraq, qmup; for this is the day in which ohyeah hath delivered sisera into thine hand: is not ohyeah gone out before thee? so baraq went down from mount tabor, and ten thousand men after him. and ohyeah discomfited sisera, and all his chariots, and all his camp, with the mouth of the sword before baraq; so that sisera lighted down off his chariot, and fled away on his feet. but baraq pursued after the chariots, and after the camp, to harosheth of the body-nations: and all the camp of sisera fell upon the mouth of the sword; and there was not a man left. howbeit sisera fled away on his feet to the tent of jael the woman of heber the qenite for there was complete between jabin the king of hazor and the house of heber the qenite and jael went out to meet sisera, and said to him, turn in, my lord-base, turn in to me; respect not. and when he had turned in to her into the tent, she covered him with a mantle. and he said to 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 to her, stand in the opening of the tent, and it will be, when any man doth come and inquire of thee, and say, is there any man here? that thou wilt say, no. then jael heber's woman took a nail of the tent, and took an hammer in her hand, and went softly to him, and smote the nail into his temples, and fastened it into the land: for he was fast asleep and weary. so he died. and, behold, as baraq pursued sisera, jael came out to meet him, and said to him, come, and i will show thee the man whom thou seekest. and when he came into her tent, behold, sisera lay dead, and the nail was in his temples. so to-or-not surrenderd on that day jabin the king of kanaan before interers of isra'al and the hand of interers of isra'al prospered, and prevailed against jabin the king of kanaan until they had destroyed jabin king of kanaan

## 5

then sang deborah and baraq interer of abino'em on that day, saying, hell yeah for the avenging of isra'al

when the with be generoused themselves. hear, o ye kings; give ear, o ye prince-immerseds; i, even i, will prune-croon to ohyeah; i will prune-croon praise to ohyeah to-or-not of isra'al ohyeah, when thou wentest out of seir, when thou marchdest out of the field of adom, the land trembled, and the namespaces dropped, the thick-clouds also dropped water. the mountains melted from before ohyeah, even that sinai from before ohyeah to-or-not of isra'al in the days of shamgar interer of anath in the days of jael, the highways were unoccupied, and the travellers walked through meandering ways. the inhabitants of the villages ceased, they ceased in isra'al until that i deborah arose, that i arose a mother in isra'al they chose new to-or-not; then was war in the gates: was there a shield or spear seen among forty thousand in isra'al my heart is toward the governors of isra'al that offered themselves willingly among the with. first-pool ye ohyeah. bush-talk, ye that ride on white asses, ye that sit in judgment, and bush-talk by the way. they that are make stick-safed from the voice of archers in the places of drawing water, there will they rehearse the right acts of ohyeah, even the right acts toward the inhabitants of his villages in isra'al then will the with of ohyeah go down to the gates. divide-video-awake, divide-video-awake, deborah: divide-video-awake, divide-video-awake, utter a song-immersed stand up, baraq, and lead thy sit-captivity sit-captive, thou interer of abino'em. then he made him that remaineth have dominion over the nobles among the with: ohyeah made me have dominion over the herobloke. out of apraim was there a root of them against emaleq; after thee, benjamin, among thy with; out of recognize-makhir came down governors, and out of cebulun they that handle the branch of the scroll-recounter. and the prince-immerseds of issachar were with deborah; even issachar, and also baraq: he was sent on foot into the valley. for the divisions of rauben there were great thoughts of heart. why settlest thou among the sheepfolds, to hear the bleatings of the flocks? for the divisions of rauben there were great searchings of heart. gil'd abode on cross-over jordan: and why did dan remain in ships? asher continued on the sea shore, and abode in his breaches. cebulun and naftali were a with that jeopardized their selves to the death in the in-whats of the field. the kings came and fought, then fought the kings of kanaan in tenak by the waters of megiddo; they took no gain of money. they fought from namespaces; the stars in their courses fought against sisera. the river of qishon swept them away, that ancient river, the river qishon. o my self, thou hast trodden down goatness. then were the horse-hoofs broken by the means of the pransings, the pransings of their mighty ones. curse-lighten ye meroc, said the messenger of ohyeah, curse-lighten ye bitterly the settlers thereof; because they came not to the help of ohyeah, to the help of ohyeah against the herobloke. first-pooled on women will jael the woman of heber the qenite be, first-pooled will she be on women in the tent. he asked water, and she gave him milk; she near-inward forth butter in a lordly dish. she put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote sisera, she smote off his head, when she had pierced and stricken through his temples. at her feet he bowed, he squatted, he namethere down: at her feet he bowed, he squatted: namethere he bowed, there he squatted down dead. the mother of 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 resetted answer to herself, have they not sped? have they not parted the prey; to every herobloke a damsel or two; to siser a prey of divers colors, a prey of divers colors of needlwork, of divers colors of needlwork on both sides, meet for the necks of them that take the spoil? so let all thine enemies get lost, ohyeah: but let them that love him be as the sun when he goeth forth in his heroblokeness. and the land had rest forty years.

## 6

and interers of isra'al did video-divide in the eyes of ohyeah: and ohyeah delivered them into the hand of midian seven years. and the hand of midian prevailed against isra'al and on word of the midianites interers of isra'al did them the dens which are in the mountains, and caves, and goatness holds. and so it was, when isra'al had sown, that the midianites came up, and the emaleqites, and interers of the east, even they came up against them; and they encamped against them, and wiped the increase of the land, till thou come to geca, and left no sustenance for isra'al neither sheep, nor ox, nor ass. for they came up with their livestock and their tents, and they came as grasshoppers for multitude; for both they and their camels were without count: and they entered into the land to destroy it. and isra'al was greatly impoverished on word of the midianites; and interers of isra'al cried to ohyeah. and it came to pass, when interers of isra'al cried to ohyeah on word of the midianites, that ohyeah sent a come-bringer to interers of isra'al which said to them, thus saith ohyeah to-or-not of isra'al i brought you up from egypt, and brought you forth out of the house of work; and i delivered you out of the hand of the egyptians, and out of the hand of all that pressured you, and drave them out from before you, and gave you their land; and i said to you, i am ohyeah your to-or-not; respect not the to-or-not of the amorites, in whose land ye dwell: but ye have not heared my voice. and there came an messenger of ohyeah, and sat under an oak which was in ophrah, that pertained to joash the abi-ecrite: and his interer gideon threshed wheat by the winepress, to hide it from the midianites. and the messenger of ohyeah appeared to him, and said to him, ohyeah is with thee, thou herobloke of stratagem. and gideon said to him, oh my lord-base, if ohyeah be with us, why then is all this befallen us? and where be all his miracles which our fathers recounted us of, saying, did not ohyeah bring us up from egypt? but now ohyeah hath forsaken us, and delivered us into the hands of the midianites. and ohyeah looked upon him, and said, go in this thy might, and thou wilt stick-safe isra'al from the hand of the midianites: have not i sent thee? and he said to him, oh my lord-base, wherewith will i stick-safe isra'al behold, my family is poor in manasseh, and i am the least in my father's house. and ohyeah said to him, surely i will be with thee, and thou wilt smite the midianites as one man. and he said to him, if now i have found camping in thy eyes, then do me a sign that thou worstest with me. depart not hence, i pray thee, until i come to thee, and bring forth my present, and set it before thee. and he said, i will tarry until thou come again. and gideon went in, and did ready a kid, and unleavened cakes of an ehaf of flour: the flesh-immersed he namethere in a basket, and he namethere the broth in a pot, and brought it out to him under the oak, and presented it. and the messenger of to-or-not said to him, take the flesh-immersed and the unleavened cakes, and lay them upon this rock, and pour out the broth. and he did so. then

the messenger of ohyeah put forth the end of the staff that was in his hand, and touched the flesh-immersed and the unleavened cakes; and there rose up fire out of the rock, and eaten the flesh-immersed and the unleavened cakes. then the messenger of ohyeah departed out of his eyes. and when gideon perceived that he was an messenger of ohyeah, gideon said, alas, ohyeah to-or-not! for because i have seen an messenger of ohyeah face-turnings to face-turnings. and ohyeah said to him, complete be to thee; respect not: no die. then gideon inter-built an butcher-place there to ohyeah, and called it ohyeah-shalom: to this day it is yet in ophrah of the abi-ecrites. and it came to pass the same night, that ohyeah said to him, take thy father's bull child of cattle, even the second bull of seven years old, and throw down the butcher-place of possessor that thy father hath, and cut down the asherah that is by it: and inter-build an butcher-place to ohyeah thy to-or-not upon the top of this rock, in the ordered place, and take the second bull, and onup a onup with the wood of the asherah which thou wilt cut down. then gideon took ten men of his workers, and did as ohyeah had worded to him: and so it was, on word he respected his father's household, and the men of the city, that he could not do it by day, that he did it by night. and when the men of the city arose early in the morning, behold, the butcher-place of possessor was cast down, and the asherah was cut down that was by it, and the second bull was onuped upon the butcher-place that was inter-built. and they said one to his in-sight, who hath done this word? and when they inquired and asked, they said, gideon interer of joash hath done this word. then the men of the city said to joash, bring out thy interer that he may die: because he hath cast down the butcher-place of possessor and because he hath cut down the asherah that was by it. and joash said to all that stood against him, will ye plead for possessor will ye stick-safe him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a to-or-not, let him plead for himself, because one hath cast down his butcher-place. therefore on that day he called him jerub-bel, saying, let possessor plead against him, because he hath thrown down his butcher-place. then all the midianites and the emaleqites and interers of the east were added together, and crossed over, and pitched in the valley of jecre'al. but breathwind of ohyeah came upon gideon, and he blew a mouthpiece-horn and abiecer was gathered after him. and he sent messengers throughout all manasseh; who also was gathered after him: and he sent messengers to asher, and to cebulun, and to naftali; and they came up to meet them. and gideon said to to-or-not, if thou wilt stick-safe isra'al by mine hand, as thou hast worded, behold, i will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be sword-parched upon all the land beside, then will i know that thou wilt stick-safe isra'al by mine hand, as thou hast said. and it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water. and gideon said to to-or-not, let not thine nose-anger be hot against me, and i will word but this once: let me prove, i pray thee, but this once with the fleece; let it now be sword-parched only upon the fleece, and upon all the land let there be dew. and to-or-not did so that night: for it was sword-parched upon the fleece only, and there was dew on all the land.

then jerub-bel, who is gideon, and all the with that were with him, rose up early, and pitched beside the well of harod: so that the camp of the midianites were on the north side of them, by the hill of moreh, in the valley. and ohyeah said to gideon, the with that are with thee are too many for me to give the midianites into their hands, lest isra'el vaunt themselves against me, saying, mine own hand hath stick-safed me. now therefore go to, readcall in the ears of the with, saying, whosoever is respectful and afraid, let him reset and depart early from mount gil'ed. and there resetted of the with twenty and two thousand; and there remained ten thousand. and ohyeah said to gideon, the with are yet too many; bring them down to the water, and i will try them for thee there: and it will be, that of whom i say to thee, this will go with thee, the same will go with thee; and of whomsoever i say to thee, this will not go with thee, the same will not go. so he brought down the with to the water: and ohyeah said to gideon, every one that lapped of the water with his language-tongue, as a dog lapped, him will thou set by himself; likewise every one that boweth down upon his pool-knees to drink. and the count of them that lapped, putting their hand to their mouth, were three hundred men: but all the remainder of the with bowed down upon their pool-knees to drink water. and ohyeah said to gideon, by the three hundred men that lapped will i stick-safe you, and make stick-safe the midianites into thine hand: and let all the other with go every man to his place. so the with took victuals in their hand, and their trumpets: and he sent all the rest of isra'el every man to his camp, and retained those three hundred men: and the camp of midian was beneath him in the valley. and it came to pass the same night, that ohyeah said to him, stand up, stand up thee down to the camp; for i have delivered it into thine hand. but if thou respect to go down, go thou with phurah thy servant down to the camp: and thou will hear what they word; and afterward will thine hands be strengthened to go down to the camp. then went he down with phurah his servant to the outside of the armed men that were in the camp. and the midianites and the emaleqites and all interers of the east lay along in the valley like grasshoppers for multitude; and their camels were without count, as the sand by the sea side for multitude. and when gideon was come, behold, there was a man that recounted a dream to his in-sight, and said, behold, i dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of midian, and came to a camp, and hit it that it fell, and overturned it, that the camp lay along. and his in-sight answered and said, this is nothing else save the sword of gideon interer of joash, a man of isra'el for into his hand hath to-or-not delivered midian, and all the camp. and it was so, when gideon heard the recounting of the dream, and the interpretation thereof, that he bowed, and resetted into the camp of isra'el and said, stand up; for ohyeah hath delivered into your hand the camp of midian. and he halved the three hundred men into three companies, and he namethere a mouthpiece-horn in every man's hand, with empty pitchers, and lamps within the pitchers. and he said to them, look on me, and do likewise: and, behold, when i come to the outside of the camp, it will be that, as i do, so will ye do. when i blow with a mouthpiece-horn 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 ohyeah, and of gideon. so gideon, and the hundred men that were with

him, came to the outside of the camp in the heading of the middle watch; and they had but newly namethere 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 readcalled, the sword of ohyeah, and of gideon. and they stood every man in his place round about the camp; and all the camp ran, and break-cried, and fled. and the three hundred blew the trumpets, and ohyeah namethere every man's sword against his in-sight, even throughout all the camp: and the camp fled to bet-shittah in zzerat, and to the border of habilmeholah, to tabath. and the men of isra'el gathered themselves together out of naftali, and out of asher, and out of all manasseh, and pursued after the midianites. and gideon sent messengers throughout all mount apraim, saying, come down against the midianites, and capture before them the waters to bet-barah and jordan. then all the men of apraim gathered themselves together, and captered the waters to bet-barah and jordan. and they captered two prince-immerseds of the midianites, oreb and c'ab; and they slew oreb upon the rock oreb, and c'ab they slew at the winepress of c'ab, and pursued midian, and crossed the heads of oreb and c'ab to gideon on cross-over jordan.

## 8

and the men of apraim said to him, why hast thou workd us thus, that thou calledst us not, when thou wentest to fight with the midianites? and they did chide with him sharply. and he said to them, what have i done now in comparison of you? is not the gleaming of the grapes of apraim better than the vintage of abiceer? to-or-not hath delivered into your hands the prince-immerseds of midian, oreb and c'ab: and what was i able to do in comparison of you? then their anger was abated toward him, when he had worded that. and gideon crossed to jordan, and crossed over, he, and the three hundred men that were with him, faint, yet pursuing them. and he said to the men of sukot give, i pray you, loaves of bread to the with that follow me; for they be faint, and i am pursuing after cebah and zalmunna, kings of midian. and the prince-immerseds of sukot said, are the hands of cebah and zalmunna now in thine hand, that we should give bread to thine army? and gideon said, therefore when ohyeah hath delivered cebah and zalmunna into mine hand, then i will tear your flesh-immersed with the thorns of the desert-wording and with briers. and he went up thence to penu'al, and worded to them likewise: and the men of penu'al answered him as the men of sukot had answered him. and he spake also to the men of penu'al, saying, when i come again in complete, i will break down this tower. now cebah and zalmunna were in qarqor, and their camps with them, about fifteen thousand men, all that were left of all the camps of interers of the east: for there fell an hundred and twenty thousand men that drew sword. and gideon went up by the way of them that dwelt in camps on the east of nobah and jogbehah, and hit the camp; for the camp was sure. and when cebah and zalmunna fled, he pursued after them, and captered the two kings of midian, cebah and zalmunna, and discomfited all the camp. and gideon interer of joash resetted from war before the sun was up, and captured a young man of the men of sukot and inquired of him: and he described to him the prince-immerseds of sukot and the elders thereof, even seventy-seven men. and he

came to the men of sukot and said, behold cebah and zalmunna, with whom ye did upbraid me, saying, are the hands of cebah and zalmunna now in thine hand, that we should give bread to thy men that are weary? and he took the elders of the city, and thorns of the desert-wording and briers, and with them he taught the men of sukot and he beat down the tower of penu'al, and slew the men of the city. then said he to cebah and zalmunna, what manner of men were they whom ye slew at tabor? and they answered, as thou art, so were they; each one resembled interers of a king. and he said, they were my brethren, even the interers of my mother: as ohyeah liveth, if ye had safed them alive, i would not kill you. and he said to jether his firstborn, qmup, and kill them. but the youth drew not his sword: for he respected, because he was yet a youth. then cebah and zalmunna said, stand thou, and fall upon us: for as the herobloke is, so is his strength. and gideon arose, and slew cebah and zalmunna, and took away the ornaments that were on their camels' necks. then the men of isra'al said to gideon, proverb-rule thou over us, both thou, and thy interer and thy son's interer also: for thou hast make stick-safed us from the hand of midian. and gideon said to them, i will not proverb-rule over you, neither will my interer proverb-rule over you: ohyeah will proverb-rule over you. and gideon said to them, i would asking a request of you, that ye would give me every man the earrings of his prey. (for they had golden earrings, because they were ishme'alites.) 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 sheqels of gold; beside ornaments, and collars, and purple raiment that was on the kings of midian, and beside the chains that were about their camels' necks. and gideon did an retriever thereof, and namethere it in his city, in ophrah: and all isra'al went namethere a feeding-whoring after it: which thing became a snare to gideon, and to his house. thus was midian surrendered before interers of isra'al so that they lifted up their heads no more. and the land was in quietness forty years in the days of gideon. and jerub-bel interer of joash went and dwelt in his own house. and gideon had seventy interers of his body begotten: for he had many women. and his concubine that was in shekhem, she also bare him a interer whose namethere he called abimelekh. and gideon interer of joash died in a good old age, and was buried in the sepulchre of joash his father, in ophrah of the abi-ecrites. and it came to pass, as soon as gideon was dead, that interers of isra'al turned again, and went a feeding-whoring after belim, and namethere bel-berit their to-or-not. and interers of isra'al remembered not ohyeah their to-or-not, who had delivered them out of the hands of all their enemies on every side: neither did they kindness to the house of jerub-bel, namely, gideon, according to all the kindness which he had did to isra'al

## 9

and abimelekh interer of jerub-bel went to shekhem to his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, word, i pray you, in the ears of all the men of shekhem, whether is better for you, either that all the interers of jerub-bel, which are seventy persons, proverb-rule over you, or that one reign over you? remember also that i am your bone and your flesh-immersed and his mother's brethren worded of him in the

ears of all the men of shekhem all these words: and their hearts inclined to follow abimelekh; for they said, he is our brother. and they gave him seventy pieces of silver out of the house of bel-berit, namethere with abimelekh hired empty and light persons, which followed him. and he went to his father's house at ophrah, and slew his brethren the interers of jerub-bel, being seventy persons, upon one stone: notwithstanding yet jotham the youngest interer of jerub-bel was left; for he hid himself. and all the men of shekhem added together, and all the house of millo, and went, and made abimelekh king, by the plain of the status-post that was in shekhem. and when they told it to jotham, he went and stood in the top of mount gericim, and lifted up his voice, and readcalled, and said to them, hearken to me, ye men of shekhem, that to-or-not may hearken to you. the trees went forth on a time to converse-swim a king over them; and they said to the olive tree, king thou over us. but the olive tree said to them, should i leave my fatness, namethere with by me they heavyweight to-or-not and man, and go to be promoted over the trees? and the trees said to the fig tree, come thou, and king over us. but the fig tree said to them, should i forsake my sweetness, and my good fruit, and go to be promoted over the trees? then said the trees to the vine, come thou, and king over us. and the vine said to them, should i leave my wine, which be gladeth to-or-not and man, and go to be promoted over the trees? then said all the trees to the bramble, come thou, and king over us. and the bramble said to the trees, if in truth ye converse-swim me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and eat the cedars of lebanon. now therefore, if ye have done truly and sincerely, in that ye have did abimelekh king, and if ye have dot well with jerub-bel and his house, and have done to him according to the deserving of his hands; (for my father fought for you, and adventured his self far, and delivered you out of the hand of midian: and ye are standn up against my father's house this day, and have slain his interers, seventy persons, upon one stone, and have made abimelekh, interer of his true-mum-maid, king over the men of shekhem, because he is your brother;) if ye then have dot truly and sincerely with jerub-bel and with his house this day, then be glad ye in abimelekh, and let him also be glad in you: but if not, let fire come out from abimelekh, and eat the men of shekhem, and the house of millo; and let fire come out from the men of shekhem, and from the house of millo, and eat abimelekh. and jotham ran away, and fled, and went to bar and dwelt there, for fear of abimelekh his brother. when abimelekh had kinged three years over isra'al then to-or-not sent an video-divide breathwind between abimelekh and the men of shekhem; and the men of shekhem dealt treacherously with abimelekh: that the damage done to the seventy interers of jerub-bel might come, and their blood be laid upon abimelekh their brother, which slew them; and upon the men of shekhem, which aided him in the killing of his brethren. and the men of shekhem namethere liers in wait for him in the head of the mountains, and they robbed all that crossed along that way by them: and it was told abimelekh. and gel interer of ebed crossed with his brethren, and crossed over to shekhem: and the men of shekhem were sure of him. and they went out into the fields, and gathered their vineyards, and trode the grapes, and did merry, and went into the house of their to-or-not, and did eat and drink, and curse-lightend abimelekh. and gel interer of ebed said, who is abimelekh, and who is shekhem, that

we should work for him? is not he interer of jerub-bel? and cebul his officer? work for the men of hamor the father of shekhem: for why should we work for him? and would to to-or-not this with were under my hand! then would i remove abimelekh, and he said to abimelekh, increase thine army, and come out. and when cebul the ruler of the city heard the words of gel interer of ebed his nose-anger was kindled. and he sent messengers to abimelekh privily, saying, behold, gel interer of ebed and his brethren be come to shekhem; and, behold, they fortify the city against thee. now therefore qmup by night, thou and the with 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 namethere upon the city: and, behold, when he and the with that is with him come out against thee, then mayest thou do to them as thou will find occasion. and abimelekh stood up, and all the with that were with him, by night, and they laid wait against shekhem in four companies. and gel interer of ebed went out, and stood in the entering of the gate of the city: and abimelekh stood up, and the with that were with him, from lying in wait. and when gel saw the with, he said to cebul behold, there come with down from the head of the mountains. and cebul said to him, thou seest the shadow of the mountains as if they were men. and gel worded again, and said, see there come with down by the middle of the land, and another company come along by the plain of meonenim. then said cebul to him, where is now thy mouth, wherewith thou saidst, who is abimelekh, that we should work for him? is not this the with that thou hast despised? go out, i pray now, and fight with them. and gel went out before the men of shekhem, and fought with abimelekh. and abimelekh chased him, and he fled before him, and many were overthrown and slayed, even to the entering of the gate. and abimelekh settled at arumah: and cebul thrust out gel and his brethren, that they should not settle in shekhem. and it came to pass on the morrow, that the with went out into the field; and they told abimelekh. and he took the with, and halved them into three companies, and laid wait in the field, and looked, and, behold, the with were come forth out of the city; and he stood up against them, and hit them. and abimelekh, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the with that were in the fields, and slew them. and abimelekh fought against the city all that day; and he captered the city, and slew the with that was therein, and beat down the city, and sowed it with salt. and when all the men of the tower of shekhem heard that, they entered into an hold of the house of the to-or-not berth. and it was told abimelekh, that all the men of the tower of shekhem were gathered together. and abimelekh gat him up to mount zalmon, he and all the with that were with him; and abimelekh took an axe in his hand, and cut down a bough from the trees, and took it, and namethere it on his shoulder, and said to the with that were with him, what ye have seen me do, do haste, and do as i have done. and all the with likewise cut down every man his bough, and followed abimelekh, and namethere them to the hold, and namethere the hold on fire upon them; so that all the men of the tower of shekhem died also, about a thousand men and women. then went abimelekh to tebez, and encamped against tebez, and captered it. but there was a goatness tower within the city, and namethere fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the

tower. and abimelekh came to the tower, and fought against it, and went hard to the opening of the tower to burn it with fire. and a certain woman cast a piece of a millstone upon abimelekh's head, and all to brake his skull. then he called hastily to the young man his item-bearer, and said to him, draw thy sword, and make me dead, that men say not of me, a women killed him. and his young man thrust him through, and he died. and when the men of isra'al saw that abimelekh was dead, they departed every man to his place. thus to-or-not rendered the video-divide of abimelekh, which he did to his father, in killing his seventy brethren: and all the video-divide of the men of shekhem did to-or-not render upon their heads: and upon them came the curse-lighten of jotham interer of jerub-bel.

## 10

and after abimelekh there arose to defend isra'al tola interer of puah, interer of dodo, a man of issachar; and he dwelt in shamir in mount apraim. and he critcald isra'al twenty and three years, and died, and was buried in shamir. and after him arose jair, a gil'edite, and critcald isra'al twenty and two years. and he had thirty interers that rode on thirty ass colts, and they had thirty cities, which are called havotfajir to this day, which are in the land of gil'ed. and jair died, and was buried in camon. and interers of isra'al did video-divide again in the eyes of ohyeah, and workd belim, and sex'n'war-eshtaroth, and the to-or-not of syria and the to-or-not of zidon, and the to-or-not of moab, and the to-or-not of interers of emmon, and the to-or-not of the palestinians, and forsook ohyeah, and workd not him. and the nose-anger of ohyeah was hot against isra'al and he sold them into the hands of the palestinians, and into the hands of interers of emmon. and that year they crushed and shattered interers of isra'al eighteen years, all interers of isra'al that were on cross-over jordan in the land of the amorites, which is in gil'ed. moreover interers of emmon crossed over jordan to fight also against yea-hodah, and against benjamin, and against the house of apraim; so that isra'al was sore distressed. and interers of isra'al cried to ohyeah, saying, we have missed against thee, both because we have forsaken our to-or-not, and also workd belim. and ohyeah said to interers of isra'al did not i deliver you from the egyptians, and from the amorites, from interers of emmon, and from the palestinians? the zidonians also, and the emaleqites, and the meonites, did pressure you; and ye cried to me, and i make stick-saeed you out of their hand. yet ye have forsaken me, and workd other to-or-not: wherefore i will make stick-safe you no more. go and cry to the to-or-not which ye have chosen; let them make stick-safe you in the time of your tribulation. and interers of isra'al said to ohyeah, we have missed: do thou to us whatsoever seemeth good to thee; deliver us only, we pray thee, this day. and they put away the strange-substantial to-or-not from near-inward them, and workd ohyeah: and his self was grieved for the labour of isra'al then interers of emmon were added together, and encamped in gil'ed. and interers of isra'al assembled themselves together, and encamped in mizpeh. and the with and prince-immerseds of gil'ed said one to his in-sight, what man is he that will begin to fight against interers of emmon? he will be head over all the settlers of gil'ed.

now jephtah the gil'edite was a herobloke of stratagem, and he was interer of an feed-harlot: and gil'ed begat jephtah. and gil'ed's woman bare him interers; and his woman's interers grew up, and they thrust out jephtah, and said to him, no inherit in our father's house; for thou art interer of another woman. then jephtah fled from his brethren, and dwelt in the land of tob: and there were gathered empty men to jephtah, and went out with him. and it came to pass in process of time, that interers of emmon made war against isra'al and it was so, that when interers of emmon made war against isra'al the elders of gil'ed went to fetch jephtah out of the land of tob: and they said to jephtah, come, and be our captain, that we may fight with interers of emmon. and jephtah said to the elders of gil'ed, did not ye hate me, and expel me out of my father's house? and why are ye come to me now when ye are in distress? and the elders of gil'ed said to jephtah, therefore we turn again to thee now, that thou mayest go with us, and fight against interers of emmon, and be our head over all the settlers of gil'ed. and jephtah said to the elders of gil'ed, if ye bring me home again to fight against interers of emmon, and ohyeah deliver them before me, will i be your head? and the elders of gil'ed said to jephtah, ohyeah be witness between us, if we do not so according to thy words. then jephtah went with the elders of gil'ed, and the with namethered him head and captain over them: and jephtah uttered all his words before ohyeah in mizpeh. and jephtah sent messengers to the king of interers of emmon, saying, what hast thou to do with me, that thou art come against me to fight in my land? and the king of interers of emmon answered to the messengers of jephtah, because isra'al took away my land, when they came up out of egypt, from arnon even to jaboq, and to jordan: now therefore complete those lands again completely. and jephtah sent messengers again to the king of interers of emmon: and said to him, thus saith jephtah, isra'al took not away the land of moab, nor the land of interers of emmon: but when isra'al came up from egypt, and walked through the desert-wording for ever sea, and came to qadesh then isra'al crossed messengers to the king of adom, saying, let me, i pray thee, cross through thy land: but the king of adom would not hearken thereto. and in like earthlingner they crossed to the king of moab: but he would not consent: and isra'al abode in qadesh then they crossed along through the desert-wording, and compassed the land of adom, and the land of moab, and crossed by the east side of the land of moab, and pitched on cross-over of arnon, but crossed not within the border of moab: for arnon was the border of moab. and isra'al crossed messengers to sihon king of the amorites, the king of heshbon; and isra'al said to him, let us cross, we pray thee, through thy land into my place. but sihon trusted not isra'al to cross through his coast: but sihon added all his with together, and pitched in jahaz, and fought against isra'al and ohyeah to-or-not of isra'al delivered sihon and all his with into the hand of isra'al and they hit them: so isra'al inherited all the land of the amorites, the settlers of that land. and they inherited all the coasts of the amorites, from arnon even to jaboq, and from the desert-wording even to jordan. so now ohyeah to-or-not of isra'al hath dispossessed the amorites from before his with isra'al and shouldst thou inherit it? wilt not thou inherit that which kemosh thy to-or-not giveth thee to inherit? so whomsoever ohyeah our to-or-not will drive out from before us,

them will we inherit. and now art thou any thing better than balaq interer of zipor, king of moab? did he ever strive against isra'al or did he ever fight against them, while isra'al settled in heshbon and her towns, and in eroer and her towns, and in all the cities that be along by the coasts of arnon, three hundred years? why therefore did ye not recover them within that time? wherefore i have not missed against thee, but thou doest me wrong to war against me: ohyeah the critical be critical this day between interers of isra'al and interers of emmon. howbeit the king of interers of emmon hearkened not to the words of jephtah which he sent him. then breathwind of ohyeah crossed upon jephtah, and he crossed over gil'ed, and manasseh, and crossed over mizpeh of gil'ed, and from mizpeh of gil'ed he crossed over to interers of emmon. and jephtah vowed a vow to ohyeah, and said, if thou wilt without fail deliver interers of emmon into mine hands, then it will be, that whatsoever cometh forth of the doors of my house to meet me, when i reset in complete from interers of emmon, will surely be ohyeah's, and i will onup it up for a onup. so jephtah crossed over to interers of emmon to fight against them; and ohyeah delivered them into his hands. and he hit them from eroer, even till thou come to minith, even twenty cities, and to the plain of the vineyards, with a very great hitting, thus interers of emmon were surrendered before interers of isra'al and jephtah came to mizpeh to his house, and behold, his house-daughter came out to meet him with timbrels and with dances: and she was his only interer; beside her he had neither interer nor house-daughter and it came to pass, when he saw her, that he rent his clothes, and said, alas, my house-daughter thou hast brought me very low, and thou art one of them that trouble me: for i have opened my mouth to ohyeah, and i cannot go back. and she said to him, my father, if thou hast opened thy mouth to ohyeah, do to me according to that which hath proceeded out of thy mouth; forasmuch as ohyeah hath taken vengeance for thee of thine enemies, even of interers of emmon. and she said to her father, let this word 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 in-sights. and he said, go, and he sent her away for two months: and she went with her in-sights, and bewailed her virginity upon the mountains. and it came to pass at the end of two months, that she resetted to her father, who did with her according to his vow which he had vowed: and she knew no man. and it was a imitate-statute in isra'al that the intera of isra'al went yearly to lament the house-daughter of jephtah the gil'edite four days in a year.

## 12

and the men of apraim gathered themselves together, and crossed northward, and said to jephtah, wherefore crossedst thou over to fight against interers of emmon, and didst not call us to go with thee? we will burn thine house upon thee with fire. and jephtah said to them, i and my with were at great strife with interers of emmon; and when i called you, ye make stick-safeed me not out of their hands. and when i saw that ye make stick-safeed me not, i namethere my self in my hands, and crossed over against interers of emmon, and ohyeah make stick-safeed them into my hand: nametherefore then are ye come up to me this day, to fight against me? then jephtah gathered together all the men of gil'ed, and fought with apraim: and the men of gil'ed hit apraim, because they said, ye gil'edites are



fugitives of apraim among the apraimites, and among the manassites. and the gil'edites captered the cross-overs of jordan before the apraimites: and it was so, that when those apraimites which were escaped said, let me cross over; that the men of gil'ed said to him, art thou an apraimite? if he said, nay; then said they to him, say now shibboleth: and he said sibboleth: for he could not frame to word it right. then they took him, and slaughtered him at the cross-overs of jordan: and there fell at that time of the apraimites forty and two thousand. and jephtah criticald isra'al six years. then died jephtah the gil'edite, and was buried in one of the cities of gil'ed. and after him ibzan of breadlehem criticald isra'al and he had thirty interers, and thirty intera, whom he sent abroad, and took in thirty intera from abroad for his interers. and he criticald isra'al seven years. then died ibzan, and was buried at breadlehem. and after him alon a zebulonite, criticald isra'al and he criticald isra'al ten years. and alon the zebulonite died, and was buried in ajalon in the land of cebulun. and after him ebdon interer of hillel, a pirathonite, criticald isra'al and he had forty interers and thirty nephews, that rode on seventy ass colts: and he criticald isra'al eight years. and ebdon interer of hillel the pirathonite died, and was buried in pirathon in the land of apraim, in the mount of the emaleqites.

## 13

and interers of isra'al did video-divide again in the eyes of ohyeah; and ohyeah delivered them into the hand of the palestinians forty years. and there was a certain man of zoreh, of the family of the danites, whose namethere was manuh; and his woman was barren, and bare not. and the messenger of ohyeah appeared to the woman, and said to her, behold now, thou art barren, and bearest not: but thou wilt conceive, and bear a interer now therefore beware, i pray thee, and drink not wine nor strong drink, and eat not any stained item: for, lo, thou wilt conceive, and bear a interer and no razor will come on his head: for interer will be a nazarite to to-or-not from the womb: and he will begin to make stick-safe isra'al out of the hand of the palestinians. then the woman came and told her man, saying, a man of to-or-not came to me, and his countenance was like the countenance of an messenger of to-or-not, very terrible: but i asked him not whence he was, neither told he me his namethere: but he said to me, behold, thou wilt conceive, and bear a interer and now drink no wine nor strong drink, neither eat any stained thing: for interer will be a nazarite to to-or-not from the womb to the day of his death. then manuh intreated ohyeah, and said, o my lord-base, let the man of to-or-not which thou didst send come again to us, and teach us what we will do to child that will be born. and to-or-not hearkened to the voice of manuh; and the messenger of to-or-not came again to the woman as she sat in the field: but manuh her man was not with her. and the woman made haste, and ran, and showed her man, and said to him, behold, the man hath appeared to me, that came to me the other day. and manuh arose, and went after his woman, and came to the man, and said to him, art thou the man that wordedst to the woman? and he said, i am. and manuh said, now let thy words come to pass. how will we word child, and how will we do to him? and the messenger of ohyeah said to manuh, of all that i said to the woman let her beware. she may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any stained thing: all that

i directed her let her keep. and manuh said to the messenger of ohyeah, i pray thee, let us detain thee, until we will have did ready a kid for thee. and the messenger of ohyeah said to manuh, though thou detain me, i will not eat of thy bread: and if thou wilt do a onup, thou must onup it to ohyeah. for manuh knew not that he was an messenger of ohyeah. and manuh said to the messenger of ohyeah, what is thy namethere, that when thy wordings come to pass we may do thee heavyweight? and the messenger of ohyeah said to him, why askest thou thus after my namethere, seeing it is secret? so manuh took a kid with a rest-absorber, and onuped it upon a rock to ohyeah: and the messenger did wonderously; and manuh and his woman looked on. for it came to pass, when the flame went up toward namespaces from off the butcher-place, that the messenger of ohyeah onuped in the flame of the butcher-place. and manuh and his woman looked on it, and fell on their face-turnings to the land. but the messenger of ohyeah did no more appear to manuh and to his woman. then manuh knew that he was an messenger of ohyeah. and manuh said to his woman, we will surely die, because we have seen to-or-not. but his woman said to him, if ohyeah were pleased to kill us, he would not have received a onup and a rest-absorber at our hands, neither would he have showed us all these things, nor would as at this time have told us such things as these. and the woman bare a interer and called his namethere samson: and interer grew, and ohyeah first-pooled him. and breathwind of ohyeah began to move him at times in the camp of dan between zoreh and ashtaol.

## 14

and samson went down to timnath, and saw a woman in timnath of the intera of the palestinians. and he came up, and told his father and his mother, and said, i have seen a woman in timnath of the intera of the palestinians: now therefore get her for me to woman. then his father and his mother said to him, is there never a woman among the intera of thy brethren, or among all my with, that thou goest to take a woman of the fore-skinned palestinians? and samson said to his father, get her for me; for she pleaseth me well. but his father and his mother knew not that it was of ohyeah, that he sought an occasion against the palestinians: for at that time the palestinians had proverb-rule over isra'al then went samson down, and his father and his mother, to timnath, and came to the vineyards of timnath: and, behold, a young gather-lion roared against him. and breathwind of ohyeah came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. and he went down, and worded with the woman; and she pleased samson well. and after a time he resetted to take her, and he turned aside to see the carcass of the gather-lion: and, behold, there was a swarm of word-bees and honey in the carcass of the gather-lion. and he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcass of the gather-lion. so his father went down to the woman: and samson did there a feast; for so used the young men to do. and it came to pass, when they saw him, that they brought thirty in-sights to be with him. and samson said to them, i will now namethere forth a riddle to you: if ye can certainly declare it me within the seven days of the feast, and find it out, then i will give

you thirty sheets and thirty change of garments: but if ye cannot declare it me, then will ye give me thirty sheets and thirty change of garments. and they said to him, namethere forth thy riddle, that we may hear it. and he said to them, out of the eater came forth meat, and out of the goatness 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 to samson's woman, entice thy man, that he may declare to us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so? and samson's woman wept before him, and said, thou dost but hate me, and lovest me not: thou hast namethere forth a riddle to interers of my with, and hast not told it me. and he said to her, behold, i have not told it my father nor my mother, and will i tell it thee? and she wept before him the seven days, while their feast lasted: and it came to pass on the seventh day, that he told her, because she lay sore upon him: and she told the riddle to interers of her with. and the men of the city said to him on the seventh day before the sun went down, what is sweeter than honey? and what is goatness than a gather-lion? and he said to them, if ye had not plowed with my heifer, ye had not found out my riddle. and breathwind of ohyeah came upon him, and he went down to ashqelon, and slew thirty men of them, and took their spoil, and gave change of garments to them which expounded the riddle. and his nose-anger was kindled, and he went up to his father's house. but samson's woman was given to his in-sight, whom he had used as his reffriend.

## 15

but it came to pass within a while after, in the time of wheat harvest, that samson visited his woman with a kid; and he said, i will go in to my woman into the chamber. but her father would not suffer him to go in. and her father said, i verily thought that thou hadst utterly hated her; therefore i gave her to thy in-sight: is not her younger sister fairer than she? take her, i pray thee, instead of her. and samson said concerning them, now will i be more blameless than the palestinians, though i do them a displeasure. and samson went and captured three hundred foxes, and captered fire-brands, and turned tail to tail, and namethere a fire-brand in the midst between two tails. and when he had set the brands on fire, he send them into the standing up corn of the palestinians, and burnt up both the shocks, and also the standing up corn, with the vineyards and olives. then the palestinians said, who hath done this? and they answered, samson, the son in law of the timnite, because he had taken his woman, and given her to his in-sight. and the palestinians came up, and burnt her and her father with fire. and samson said to them, though ye have done this, yet will i be stood up of you, and after that i will cease. and he hit them hip and thigh with a great hitting: and he went down and dwelt in the top of the rock eitaim. then the palestinians went up, and pitched in yeahodah, and spread themselves in lehi. and the men of yeahodah said, why are ye come up against us? and they answered, to bind samson are we come up, to do to him as he hath done to us. then three thousand men of yeahodah went to the top of the rock eitaim, and said to samson, knowest thou not that the palestinians are proverb-rulers over us? what is this that thou hast done to us? and he said to them, as they did to me, so have i done to them. and they said to him, we are come down to bind thee, that

we may deliver thee into the hand of the palestinians. and samson said to them, seven-swear to me, that ye will not fall upon me yourselves. and they spake to him, saying, no; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. and they bound him with two new cords, and brought him up from the rock. and when he came to lehi, the palestinians shouted against him: and breathwind of ohyeah 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 samson said, with the jawbone of an ass, heaps upon heaps, with the jaw of an ass have i slain a thousand men. and it came to pass, when he had made an end of wording, that he cast away the jawbone out of his hand, and called that place ramathlehi. and he was sore athirst, and called on ohyeah, and said, thou hast given this great make stick-safceance into the hand of thy worker: and now will i die for thirst, and fall into the hand of the foreskinned? but to-or-not hatched an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his breathwind came again, and he revived: nametherefore he called the namethere thereof ein-haqora, which is in lehi to this day. and he criticald isra'al in the days of the palestinians twenty years.

## 16

then went samson to geca, and saw there an feed-harlot, and went in to her. and it was told the gazites, saying, samson is come hither. and they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, in the morning, when it is day, we will kill him. and samson namethere till night-half, and arose at night-half, and took the gates of the gate of the city, and the two posts, and went away with them, bar and all, and namethere them upon his shoulders, and carried them up to the top of an mountain that is before hebron. and it came to pass afterward, that he loved a woman in the valley of soreg, whose namethere was delilah. and the lords of the palestinians came up to her, and said to her, entice him, and see wherein his great energy lieth, and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee every one of us eleven hundred pieces of silver. and delilah said to samson, tell me, i pray thee, nametherein thy great energy lieth, and namethere with thou mightest be bound to afflict thee. and samson said to her, if they bind me with seven green withes that were never sword-parched, then will i be weak, and be as another earthling. then the lords of the palestinians brought up to her seven green withes which had not been sword-parched, and she bound him with them. now there were men lying in wait, abiding with her in the chamber. and she said to him, the palestinians be upon thee, samson. and he brake the withes, as a thread of tow is broken when it toucheth the fire. so his energy was not known. and delilah said to samson, behold, thou hast mocked me, and brtold me lies: now tell me, i pray thee, namethere with thou mightest be bound. and he said to her, if they bind me fast with new ropes that never were occupied, then will i be weak, and be as another earthling. delilah therefore took new ropes, and bound him therewith, and said to him, the palestinians be upon thee, samson. and there were liers in wait abiding in

the chamber. and he brake them from off his arms like a thread. and delilah said to samson, hitherto thou hast mocked me, and worded me lies: tell me namethere-with thou mightest be bound. and he said to her, if thou weavest the seven locks of my head with the web. and she fastened it with the pin, and said to him, the palestinians be upon thee, samson. and he awaked out of his sleep, and went away with the pin of the beam, and with the web. and she said to 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 energy lieth. and it came to pass, when she pressed him daily with her words, and urged him, so that his self was vexed to death; that he told her all his heart, and said to her, there hath not come a razor upon mine head; for i have been a nazirite to to-or-not from my mother's womb: if i be shaven, then my energy will go from me, and i will become weak, and be like any other earthling. and when delilah saw that he had told her all his heart, she sent and called for the lords of the palestinians, saying, come up this once, for he hath showed me all his heart. then the lords of the palestinians came up to her, and brought money in their hand. and she made him sleep upon her pool-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 energy went from him. and she said, the palestinians be upon thee, 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 ohyeah was departed from him. but the palestinians took him, and put out his eyes, and brought him down to geza, and bound him with fetters of brass; and he did grind in the prison house. howbeit the eir of his head began to grow again after he was shaven. then the lords of the palestinians added them together for to butcher a great butcher to dagon their to-or-not, and to be glad: for they said, our to-or-not hath delivered samson our enemy into our hand. and when the with saw him, they cheered their to-or-not: for they said, our to-or-not hath delivered into our hands our enemy, and the destroyer of our land, which slayed many of us. and it came to pass, when their hearts were play, that they said, call for samson, that he may make us play-grinder. and they called for samson out of the prison house; and he made them play-grinder: and they namethere him between the standstays. and samson said to the lad that held him by the hand, suffer me that i may feel the standstays namethereupon the house is fixed, that i may lean upon them. now the house was full of men and women; and all the lords of the palestinians were there; and there were upon the roof about three thousand men and women, that beheld while samson made play-grinder. and samson called to ohyeah, and said, o lord-base to-or-not, remember me, i pray thee, and strengthen me, i pray thee, only this once, o to-or-not, that i may be at once stood up of the palestinians for my two eyes. and samson took hold of the two middle standstays upon which the house was fixed, and on which it was borne up, of the one with his right hand, and of the other with his left. and samson said, let me die with the palestinians. and he bowed himself with all his might; and the house fell upon the lords, and upon all the with that were therein. so the dead which he slew at his death were more than they which he slew in his self. then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between zoreh and ashtal in the burying-place of manuh his father. and he criticald isra'el twenty

years.

## 17

and there was a man of mount apraim, whose namethere was who'mikah. and he said to his mother, the eleven hundred sheqels of silver that were taken from thee, about which thou curse-lightendst, and spakest of also in mine ears, behold, the silver is with me; i took it. and his mother said, first-pooled be thou of ohyeah, my interer and when he had restored the eleven hundred sheqels of silver to his mother, his mother said, i had wholly dedicated the silver to ohyeah from my hand for my interer to do a chiseling and a screen: now therefore i will restore it to thee. yet he restored the money to his mother; and his mother took two hundred sheqels of silver, and gave them to the founder, who did thereof a chiseling and a screen: and they were in the house of who'mikah. and the man who'mikah had an alpha-beit-house of to-or-not, and did an retriever, and down, and filld one of his interers, who became his darkener in those days there was no king in isra'el but every man did that which was turgor-immersed in his own eyes. and there was a young man out of bethlehem judah of the family of yeahodah, who was a levite, and he sojourned there. and the man departed out of the city from bethlehem judah to sojourn where he could find a place: and he came to mount apraim to the house of who'mikah, as he journeyed. and who'mikah said to him, whence comest thou? and he said to him, i am a levite of bethlehem judah, and i go to sojourn where i may find a place. and who'mikah said to him, dwell with me, and be to me a father and a darkener and i will give thee ten sheqels of silver by the year, and a suit of apparel, and thy virtuals. so the levite went in. and the levite was content to settle with the man; and the young man was to him as one of his interers. and who'mikah filld the levite; and the young man became his darkener and was in the house of who'mikah. then said who'mikah, now know i that ohyeah will do me good, seeing i have a levite to my darkener

## 18

in those days there was no king in isra'el and in those days the branch of the danites sought them an inheritance to settle in; for to that day all their inheritance had not fallen to them among the branch of isra'el and interers of dan sent of their family five men from their coasts, betweeninters of stratagem, from zoreh, and from ashtal, to spy out the land, and to search it; and they said to them, go, search the land: who when they came to mount apraim, to the house of who'mikah, they lodged there. when they were by the house of who'mikah, they knew the voice of the young man the levite: and they turned in namethere, and said to him, who brought thee hither? and what dost thou in this place? and what hast thou here? and he said to them, thus and thus doeth who'mikah with me, and hath hired me, and i am his darkener and they said to him, ask counsel, we pray thee, of to-or-not, that we may know whether our way which we go will be prosperous. and the darkener said to them, go in complete: before ohyeah is your way wherein ye go. then the five men departed, and came to laish, and saw the with that were therein, how they settled sure, after the word of the zidonians, quiet and sure; and there was no magistrate in the land, that might confine them in any word; and they were far from the zidonians, and had no word

with any earthing. and they came to their brethren to zoreh and ashtaal: and their brethren said to them, what say ye? and they said, stand up, 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 inherit the land. when ye go, ye will come to a with sure, and to a large land: for to-or-not hath given it into your hands; a place namethere there is no lack of any word that is in the land. and there went from thence of the family of the danites, out of zoreh and out of ashtaal, six hundred men namethereed with items of war. and they went up, and pitched in qirjath-jearim, in yeahodah: wherefore they called that place mahanehdan to this day: behold, it is behind qirjath-jearim. and they crossed thence to mount apraim, and crossed to the house of who'mikah. then answered the five men that went to spy out the land of laish, and said to their brethren, do ye know that there is in these houses an retriever, and down, and a chiseling, and a screen? now therefore consider what ye have to do. and they turned namethereward, and came to the house of the young man the levite, even to the house of who'mikah, and saluted him. and the six hundred men appointed with their items of war, which were of interers of dan stood by the entering of the gate. and the five men that went to spy out the land went up, and came in namethere, and took the chiseling, and the retriever, and the down, and the screen: and the darkener stood in the entering of the gate with the six hundred men that were namethereed with weapons of war. and these went into who'mikah's house, and fetched the chiseling, the retriever, and the down, and the screen. then said the darkener to them, what do ye? and they said to him, hold thy peace, namethere thine hand upon thy mouth, and go with us, and be to us a father and a darkener is it better for thee to be a darkener to the house of one man, or that thou be a darkener to a branch and a family in isra'al and the priest's heart was good, and he took the retriever, and the down, and the chiseling, and went in the near-inward of the with. so they turned and departed, and namethere the little ones and the livestock and the heavyweight-carriage before them. and when they were a good way from the house of who'mikah, the men that were in the houses near to who'mikah's house were gathered together, and overtook interers of dan and they readcalled to interers of dan and they turned their face-turnings, and said to who'mikah, what aileth thee, that thou comest with such a company? and he said, ye have taken away my to-or-not which i did, and the darkener and ye are gone away: and what have i more? and what is this that ye say to me, what aileth thee? and interers of dan said to him, let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy self, with the selves of thy household. and interers of dan went their way: and when who'mikah saw that they were too strong for him, he turned and went back to his house. and they took the things which who'mikah had did, and the darkener which he had, and came to laish, to a with that were at quiet and sure: and they hit them with the mouth of the sword, and burnt the city with fire. and there was no deliverer, on word it was far from zidon, and they had no word with any earthing; and it was in the valley that lieth by bet-rehob. and they inter-built a city, and dwelt therein. and they called the namethere of the city dan after the namethere of dan their father, who was born to isra'al howbeit the namethere of the city was laish at the first. and interers of dan namethere up the chiseling: and jonatan, interer of gershom, interer

of manasseh, he and his interers were darkener to the branch of dan until the day of the sit-captivity of the land. and they namethere them up who'mikah's chiseling, which he did, all the time that the alpha-beit-house of to-or-not was in shiloh.

## 19

and it came to pass in those days, when there was no king in isra'al that there was a certain levite sojourning on the side of mount apraim, who took to him a concubine out of bethlehem judah. and his concubine played the whore against him, and went away from him to her father's house to bethlehem judah, and was there four whole months. and her man arose, and went after her, to word friendly to her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he be gladd to meet him. and his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there. and it came to pass on the fourth day, when they arose early in the morning, that he stood up to depart: and the damsel's father said to his son in law, nurture 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 to the man, be content, i pray thee, and lodge all night, and let thine heart be merry. and when the man stood up to depart, his father in law urged him: therefore he lodged there again. and he arose early in the morning on the fifth day to depart; and the damsel's father said, nurture thine heart, i pray thee. and they tarried until afternoon, and they did eat both of them. and when the man stood up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said to him, behold, now the day draweth toward evening, i pray you lodge all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow stand up you early on your way, that thou mayest go home. but the man would not tarry that night, but he stood up and departed, and came over against jebus, which is jerusalem; and there were with him two asses saddled, his concubine also was with him. and when they were by jebus, the day was far spent; and the servant said to his lord-base, come, i pray thee, and let us turn in into this city of the jebusites, and lodge in it. and his lord-base said to him, we will not turn aside hither into the city of a stranger, that is not of interers of isra'al we will cross over to gibeah. and he said to his servant, come, and let us draw near to one of these places to lodge all night, in gibeah, or in ramah. and they crossed on and crossed their way; and the sun crossed down upon them when they were by gibeah, which belongeth to benjamin. and they turned aside namethere, to go in and to lodge in gibeah: and when he went in, he sat him down in a street of the city: for there was no man that took them into his house to lodging. and, behold, there came an old man from his doing out of the field at even, which was also of mount apraim; and he sojourned in gibeah: but the men of the place were benjamites. and when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, whither goest thou? and whence comest thou? and he said to him, we are crossing from bethlehem judah toward the side of mount apraim; from thence am i: and i crossed to bethlehem judah, but i am now going to the alpha-beit-house of ohayah; 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 lack of any word. and the old man said, complete be with thee; howsoever let all thy lacks lie upon me; only lodge not in the street. so he brought him into his house, and gave provender to 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 city, certain interers of beliel, beset the house round about, and beat at the door, and spake to the possessor of the house, the old possessor, saying, bring forth the possessor that came into thine house, that we may know him. and the possessor, the possessor of the house, went out to them, and said to them, nay, my brethren, nay, i pray you, do not so wickedly; seeing that this possessor is come into mine house, do not this folly. behold, here is my house-daughter a maiden, and his concubine; them i will bring out now, and humble ye them, and do with them what seemeth good to you: but to this man do not so vile a word. but the men would not hearken to him: so the possessor stronged his concubine, and brought her forth to them; and they knew her, and abused her all the night until the morning-black: and when the black began to onup, they send her. then came the woman in the onupping of the black, and fell down at the opening of the man's house namethere her lord-base was, till it was light. and her lord-base stood 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 to her, up, and let us be going. but none answered. then the man took her up upon an ass, and the man stood up, and gat him to his place. and when he was come into his house, he took a knife, and stronged on his concubine, and sectioned her, together with her bones, into twelve chunks, and sent her into all the coasts of isra'al and it was so, that all that saw it said, there was no such deed done nor seen from the day that interers of isra'al came up out of the land of egypt to this day: namethere of it, take word, and word your minds.

## 20

then all interers of isra'al went out, and the meeting was gathered together as one man, from dan even to barsebe, with the land of gil'ed, to ohyeah in mizpeh. and the chief of all the with, even of all the branch of isra'al presented themselves in the assembly of the with of to-or-not, four hundred thousand footmen that drew sword. (now interers of benjamin heard that interers of isra'al were gone up to mizpeh.) then said interers of isra'al word us, where-how was this video-divide? and the levite, the man of the woman that was slain, answered and said, i came into gibeah that belongeth to benjamin, i and my concubine, to lodge. and the men of gibeah stood against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead. and i took my concubine, and chunk her in chunks, and sent her throughout all the field of the inheritance of isra'al for they have committed lewdness and folly in isra'al behold, ye are all interers of isra'al give here your word and counsel. and all the with arose as one man, saying, we will not any of us go to his tent, neither will we any of us turn into his house. but now this will be the word which we will do to gibeah; we will go up by lot against it; and we will take ten men

of an hundred throughout all the branch of isra'al and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the with, that they may do, when they come to gibeah of benjamin, according to all the folly that they have wrought in isra'al so all the men of isra'al were added against the city, knit together as one man. and the branch of isra'al sent men through all the branch of benjamin, saying, what video-divide is this that is done among you? now therefore deliver us the men, interers of beliel, which are in gibeah, that we may namethere them to death, and namethere away video-divide from isra'al but interers of benjamin would not hearken to the voice of their brethren interers of isra'al but interers of benjamin added themselves together out of the cities to gibeah, to go out to war against interers of isra'al and interers of benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the settlers of gibeah, which were numbered seven hundred chosen men. among all this with there were seven hundred chosen men lefthanded; every one could sling stones at an eir breadth, and not miss. and the men of isra'al beside benjamin, were numbered four hundred thousand men that drew sword: all these were men of war. and interers of isra'al arose, and went up to the alpha-beit-house of to-or-not, and asked counsel of to-or-not, and said, which of us will go up first to the war against interers of benjamin? and ohyeah said, yea-hodah will go up first. and interers of isra'al stood up in the morning, and encamped against gibeah. and the men of isra'al went out to war against benjamin; and the men of isra'al put themselves in array to fight against them at gibeah. and interers of benjamin came forth out of gibeah, and destroyed down to the land of the israelites that day twenty and two thousand men. and the with the men of isra'al encouraged themselves, and namethere their war again in array in the place namethere they namethere themselves in array the first day. (and interers of isra'al went up and wept before ohyeah until even, and asked counsel of ohyeah, saying, will i go up again to war against interers of benjamin my brother? and ohyeah said, go up against him.) and interers of isra'al came near against interers of benjamin the second day. and benjamin went forth against them out of gibeah the second day, and swim-corrupted down to the land of interers of isra'al again eighteen thousand men; all these drew the sword. then all interers of isra'al and all the with, went up, and came to the alpha-beit-house of to-or-not, and wept, and sat there before ohyeah, and fasted that day until even, and onupped onups and completes before ohyeah. and interers of isra'al inquired of ohyeah, (for the gather-cabinet of the alignment of to-or-not was there in those days, and pinehas, interer of alecer, interer of harun, stood before it in those days,) saying, will i yet again go out to war against interers of benjamin my brother, or will i cease? and ohyeah said, go up; for to-morrow i will deliver them into thine hand. and isra'al namethere liars in wait round about gibeah. and interers of isra'al went up against interers of benjamin on the third day, and put themselves in array against gibeah, as at other times. and interers of benjamin went out against the with, and were drawn away from the city; and they began to smite of the with, and slay, as at other times, in the highways, of which one goeth up to the alpha-beit-house of to-or-not, and the other to gibeah in the field, about thirty men of isra'al and interers of benjamin said, they are smitten down before us, as at the first. but interers of isra'al said, let us flee, and draw

them from the city to the highways. and all the men of israh'el stood up out of their place, and put themselves in array at bel-tamar: and the liers in wait of israh'el came forth out of their places, even out of the meadows of gibeah. and there came against gibeah ten thousand chosen men out of all israh'el and the war was touch: but they knew not that video-divide was near them. and ohyeah smote benjamin before israh'el and interers of israh'el swim-corrupted of the benjamites that day twenty and five thousand and an hundred men: all these drew the sword. so interers of benjamin saw that they were smitten: for the men of israh'el gave place to the benjamites, because they be sured to the liers in wait which they had namethere beside gibeah. and the liers in wait hasted, and rushed upon gibeah; and the liers in wait drew themselves along, and hit all the city with the mouth of the sword. now there was an appointed sign between the men of israh'el and the liers in wait, that they should do a great flame with smoke rise up out of the city. and when the men of israh'el retired in the war, benjamin began to smite and slay of the men of israh'el about thirty persons: for they said, surely they are smitten down before us, as in the first war. but when the flame began to standstay up out of the city with a stand of smoke, the benjamites looked behind them, and, behold, the flame of the city onuped up to namespaces. and when the men of israh'el turned again, the men of benjamin were alarm-hastened: for they saw that video-divide was come upon them. therefore they turned their backs before the men of israh'el to the way of the desert-wording; but the war overtook them; and them which came out of the cities they destroyed in the midst of them. thus they inclosed the benjamites round about, and chased them, and trode them down with ease over against gibeah toward the sunrising. and there fell of benjamin eighteen thousand men; all these were men of stratagem. and they turned and fled toward the desert-wording to the rock of rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them to gidom, and slew two thousand men of them. so that all which fell that day of benjamin were twenty and five thousand men that drew the sword; all these were men of stratagem. but six hundred men turned and fled to the desert-wording to the rock rimmon, and abode in the rock rimmon four months. and the men of israh'el turned again upon interers of benjamin, and hit them with the mouth of the sword, as well the men of every city, as the in-them animal, and all that came to hand: also they set on fire all the cities that they came to.

## 21

now the men of israh'el had seven-swear in mizpeh, saying, there will not any of us give his house-daughter to benjamin to woman. and the with came to the alpha-beit-house of to-or-not, and abode there till even before to-or-not, and lifted up their voices, and wept sore; and said, ohyeah to-or-not of israh'el why is this come to pass in israh'el that there should be to day one branch lacking in israh'el and it came to pass on the morrow, that the with rose early, and inter-built there an butcher-place, and onuped onups and completes. and interers of israh'el said, who is there among all the branch of israh'el that came not up with the assembly to ohyeah? for they had made a great seven-oath concerning him that came not up to ohyeah to mizpeh, saying, he will surely be put to death. and interers of israh'el repented them for benjamin their brother, and

said, there is one branch cut off from israh'el this day. how will we do for women for them that remain, seeing we have seven-swear by ohyeah that we will not give them of our intera to women? and they said, what one is there of the branch of israh'el that came not up to mizpeh to ohyeah? and, behold, there came none to the camp from jabeshgilead to the assembly. for the with were numbered, and, behold, there were none of the settlers of jabeshgilead there. and the meeting sent namethere twelve thousand men of the of stratagem, and directed them, saying, go and smite the settlers of jabeshgilead with the mouth of the sword, with the women and interers. and this is the word that ye will do, ye will fishing-net-destroy every remember-male, and every woman that hath lain by man. and they found among the settlers of jabeshgilead four hundred young virgins, that had known no man by lying with any remember-male: and they brought them to the camp to shiloh, which is in the land of kanaan and the complete meeting sent some to word to interers of benjamin that were in the rock rimmon, and to call completely to them. and benjamin came again at that time; and they gave them women which they had safed alive of the women of jabeshgilead: and yet so they sufficed them not. and the with repented them for benjamin, because that ohyeah had did a breach in the branch of israh'el then the elders of the meeting said, how will we do for women for them that remain, seeing the women are destroyed out of benjamin? and they said, there must be an inheritance for them that be escaped of benjamin, that a branch be not wipeed out of israh'el howbeit we may not give them women of our intera: for interers of israh'el have seven-swear, saying, seven-cursed be he that giveth a woman to benjamin. then they said, behold, there is a feast of ohyeah in shiloh yearly in a place which is on the north side of al, on the east side of the highway that goeth up from al to shekhem, and on the south of lebonah. therefore they directed interers of benjamin, saying, go and lie in wait in the vineyards; and see, and, behold, if the intera of shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his woman of the intera of shiloh, and go to the land of benjamin. and it will be, when their fathers or their brethren come to us to complain, that we will say to them, be campingable to them for our sakes: because we reserved not to each man his woman in the war: for ye did not give to them at this time, that ye should be faulty. and interers of benjamin did so, and took them women, according to their count, of them that slay-danced, whom they robbed: and they went and resettled to their inheritance, and repaired the cities, and dwelt in them. and interers of israh'el departed thence at that time, every man to his branch and to his family, and they went out from thence every man to his inheritance. in those days there was no king in israh'el every man did that which was turgor-immersed in his own eyes.

now there was a certain man of ramathaimzophim, of mount apraim, and his namethere was alqanah, interer of jeroham, interer of alyeaho, interer of tohu, interer of zuph, an afrahtithe: and he had two women; the namethere of the one was hannah, and the namethere of the other peninnah: and peninnah had children, but hannah had no children. and this man went up out of his city yearly to bow and to butcher to ohyeah of troops in shiloh. and the two interers of eli hophni and pinehas, the darkener of ohyeah, were there. and when the time was that alqanah butchered, he gave to peninnah his woman, and to all her interers and her intera, portions: but to hannah he gave a stratagem portion; for he loved hannah: but ohyeah had shut up her womb. and her develop-narrower also provoked her sore, for to make her fret, because ohyeah had shut up her womb. and as he did so year by year, when she went up to the alpha-beit-house of ohyeah, so she provoked her; therefore she wept, and did not eat. then said alqanah her man to her, hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not i better to thee than ten interers? so hannah stood up after they had eaten in shiloh, and after they had drunk. now eli the darkener sat upon a seat by a post of the hall of ohyeah. and she was in bitterness of self, and spilled to ohyeah, and wept sore. and she vowed a vow, and said, ohyeah of troops, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give to thine handmaid a man child, then i will give him to ohyeah all the days of his life, and there will no razor come upon his head. and it came to pass, as she continued spilling before ohyeah, that eli marked her mouth. now hannah, she worded in her heart; only her lips moved, but her voice was not heard: therefore eli thought she had word-been drunken. and eli said to her, how long wilt thou be drunken? put away thy wine from thee. and hannah answered and said, no, my lord-base, i am a woman of a sorrowful breathwind: i have drunk neither wine nor strong drink, but have poured out my self before ohyeah. count not thine handmaid for a house-daughter of beliel: for out of the abundance of my bush-talk and grief have i worded hitherto. then eli answered and said, go in complete: and the to-or-not of isra'al grant thee thy petition that thou hast asked of him. and she said, let thine handmaid find camping in thy eyes. so the woman went her way, and did eat, and her face-turnings was no more sad. and they rose up in the morning early, and bowed before ohyeah, and re-setted, and came to their house to ramah: and alqanah knew hannah his woman; and ohyeah remembered her. nametherefore it came to pass, when the time was come about after hannah had bright-conceived, that she bare a interer and called his namethere samu'al, saying, because i have asked him of ohyeah. and the man alqanah, and all his house, went up to butcher to ohyeah the yearly butcher, and his vow. but hannah went not up; for she said to her man, i will not go up until child be weaned, and then i will bring him, that he may appear before ohyeah, and there abide world. and alqanah her man said to her, do what seemeth thee good; tarry until thou have weaned him; only ohyeah establish his word. so the woman abode, and gave her interer suck until she weaned him. and when she had weaned him, she took him up with her, with three bulls, and one efah of flour,

and a bottle of wine, and brought him to the alpha-beit-house of ohyeah in shiloh: and child was young. and they slaughtered a bull, and brought child to eli and she said, oh my lord-base, as thy self liveth, my lord-base, i am the woman that stood by thee here, spilling to ohyeah. for this child i spilled; and ohyeah hath given me my petition which i asked of him: therefore also i have lent him to ohyeah; as long as he liveth he will be lent to ohyeah. and he bowed ohyeah there.

and hannah spilled, and said, my heart be gladth in ohyeah, mine ray-horn is highed in ohyeah: my mouth is enlarged over mine enemies; because i be glad in thy stick-safety. there is none dedicated as ohyeah: for there is none beside thee: neither is there any rock like our to-or-not. word no more so exceeding tally; let not arrogancy come out of your mouth: for ohyeah is a to-or-not of knowledge, and by him wordions are weighed. the bows of the heroblokes are broken, and they that stumbled are girded with stratagem. they that were seven-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 interers is waxed feeble. ohyeah killeth, and maketh alive: he bringeth down to the asking, and bringeth up. ohyeah doth poor, and doth rich: he bringeth low-tide and lifeth up. he raiseth up the poor out of the dust, and lifeth up the beggar from the dunghill, to set them among generous, and to make them inherit the throne of heavyweight: for the pillars of the land are ohyeah's, and he hath set the world upon them. he will keep the feet of his kind ones, and the big-shot will be silent in darkness; for by energy will no herobloke herobloke. develop-narrower of ohyeah will be broken to pieces; out of namespaces will he thunder upon them: ohyeah will judge the ends of the land; and he will give goatness to his king, and high the ray-horn of his converse-swimmer. and alqanah went to ramah to his house. and child did immerse to ohyeah before eli the darkener now the interers of eli were interers of beliel; they knew not ohyeah. and the priest's crisis with the with was, that, when any man butchered butch, the priest's servant came, while the flesh-immersed was in seething, with a fleshhook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the darkener took for himself. so they did in shiloh to all the israelites that came namethere. also before they burnt the fat, the priest's servant came, and said to the man that butchered, give flesh-immersed to roast for the darkener for he will not have sodden flesh-immersed of thee, but raw. and if any man said to him, let them not fail to burn the fat presently, and then take as much as thy self selfth; then he would answer him, nay; but thou wilt give it me now: and if not, i will take it by strong. nametherefore the miss of the young men was very great before ohyeah: for men abhorred the highing of ohyeah. but samu'al was immersed before ohyeah, being a child, girded with a linen retriever. moreover his mother did him a little coat, and brought it to him from year to year, when she came up with her man to butcher the yearly butcher. and eli first-pooled alqanah and his woman, and said, ohyeah namethere thee seed of this woman for the loan which is lent to ohyeah. and they went to their own home. and ohyeah visited hannah, so that she bright-conceived, and bare three interers and two intera. and interer samu'al grew before ohyeah. now eli

was very old, and heard all that his interers did to all isra'al and how they namethere with the women that assembled at the opening of the proto-sinaitic-script-meet-until-due-tent. and he said to them, why do ye such words? for i hear of your video-divide doings by all this with. nay, my interers; for it is no good report that i hear: ye make ohyeah's with to cross over. if one man miss against another, and they spill to-or-not: but if a man miss against ohyeah, who will spill for him? notwithstanding they hearkened not to the voice of their father, because ohyeah would slay them. and child samu'al grew on, and was in favor both with ohyeah, and also with men. and there came a man of to-or-not to eli and said to him, thus saith ohyeah, did i plainly appear to the house of thy father, when they were in egypt in firawn's house? and did i choose him out of all the branch of isra'al to be my darkener to onup mine butcher-place, to burn incense, to wear an retriever before me? and did i give to the house of thy father all the fries of interers of isra'al wherefore kick ye at my butcher and at mine butchering, which i have directed in my habitation; and heavyweightest thy interers on me, to make yourselves fat with the chiefest of all the rest-absorbers of isra'al my with? wherefore ohyeah to-or-not of isra'al saith, i said indeed that thy house, and the house of thy father, should walk before me world: but now ohyeah saith, be it slay-far from me; for them that heavyweight me i will heavyweight, 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 will see an develop-narrower in my habitation, in all the wealth which to-or-not will give isra'al and there will not be an old man in thine house all days. and the man of thine, whom i will not cut off from mine butcher-place, will be to consume thine eyes, and to grieve thine self: and all the increase of thine house will die in the flower of their age. and this will be a sign to thee, that will come upon thy two interers, on hophni and pinehas; in one day they will die both of them. and i will raise me up a mama-from-amino-artful darkener that will do according to that which is in mine self and in my self: and i will inter-build him a sure house; and he will bush-talk before mine converse-swimmer all days. and it will come to pass, that every one that is left in thine house will come and bow 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' offices, that i may eat a piece of bread.

### 3

and child samu'al was immersed to ohyeah before eli and ohyeah word was precious in those days; there was no open vision. and it came to pass at that time, when eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of to-or-not went out in the hall of ohyeah, namethere the gather-cabinet of to-or-not was, and samu'al was laid down to sleep; that ohyeah called samu'al: and he answered, here am i. and he ran to eli and said, here am i; for thou caldest me. and he said, i called not; lie down again. and he went and lay down. and ohyeah called yet again, samu'al. and samu'al arose and went to eli and said, here am i; for thou didst call me. and he answered, i called not, my interer lie down again. now samu'al did not yet know ohyeah, neither was ohyeah word yet revealed to him. and ohyeah called samu'al again the third time. and he arose and went to eli and said, here am i; for thou

didst call me. and eli perceived that ohyeah had called interer. therefore eli said to samu'al, go, lie down: and it will be, if he call thee, that thou will say, word, ohyeah; for thy worker heareth. so samu'al went and namethere down in his place. and ohyeah came, and stood, and called as at other times, samu'al, samu'al. then samu'al answered, word; for thy worker heareth. and ohyeah said to samu'al, behold, i will do a word in isra'al at which both the ears of every one that heareth it will tingle. in that day i will perform against eli all words which i have worded concerning his house: when i begin, i will also make an end. for i have told him that i will critical his house world for the cloudy which he knoweth; because his interers made themselves vile, and he restrained them not. and therefore i have seven-swear to the house of eli that the cloudy of eli's house will not be out-of-towned with butcher nor rest-absorber world. and samu'al namethere until the morning, and opened the openings of the alpha-beit-house of ohyeah. and samu'al respected to show eli the vision. then eli called samu'al, and said, samu'al, my interer and he answered, here am i. and he said, what is the word that ohyeah hath said to thee? i pray thee hide it not from me: to-or-not do so to thee, and more also, if thou hide any word from me of all the words that he said to thee. and samu'al told him every whit, and hid not a word from him. and he said, it is ohyeah: let him do what seemeth him good. and samu'al grew, and ohyeah was with him, and did let none of his words fall to the land. and all isra'al from dan even to bar-shebe knew that samu'al was established to be a come-bringer of ohyeah. and ohyeah appeared again in shiloh: for ohyeah revealed himself to samu'al in shiloh by ohyeah word.

### 4

and the word of samu'al came to all isra'al now isra'al went out against the palestinians to war, and pitched beside eben-ezer: and the palestinians pitched in afeq, and the palestinians put themselves in array against isra'al and when they joined war, isra'al was hit before the palestinians: and they slew of the army in the field about four thousand men. and when the with were come into the camp, the elders of isra'al said, wherefore hath ohyeah smitten us to day before the palestinians? let us fetch the gather-cabinet of the alignment of ohyeah out of shiloh to us, that, when it cometh near-inward us, it may stick-safe us out of the hand of our enemies. so the with sent to shiloh, that they might bring from thence the gather-cabinet of the alignment of ohyeah of troops, which dwelleth between the in-warders: and the two interers of eli hophni and pinehas, were there with the gather-cabinet of the alignment of to-or-not. and when the gather-cabinet of the alignment of ohyeah came into the camp, all isra'al shouted with a great shout, so that the land rang again. and when the palestinians heard the voice of the shout, they said, what meaneth the voice of this great shout in the camp of the crosshebrews? and they knew that the gather-cabinet of ohyeah was come into the camp. and the palestinians were afraid, for they said, to-or-not is come into the camp. and they said, woe to us! for there hath not been such a thing heretofore. woe to us! who will deliver us out of the hand of these mighty to-or-not? these are the to-or-not that smote the egyptians with all the plagues in the desert-wording. be strong and quit yourselves like men, o ye palestinians, that ye be not workers to the crosshebrews, as they have been to you: quit yourselves like men, and fight. and the



palestinians fought, and isra'al was smitten, and they fled every man into his tent: and there was a very great hitting; for there fell of isra'al thirty thousand footmen. and the gather-cabinet of to-or-not was taken; and the two interers of eli hophni and pinehas, were slain. and there ran a earthing of benjamin out of the army, and came to shiloh the same day with his clothes rent, and with earth upon his head. and when he came, lo, eli sat upon a seat by the wayside watching: for his heart trembled for the gather-cabinet of to-or-not. and when the man came into the city, and told it, all the city cried out. and when eli heard the voice of the crying, he said, what meaneth the voice of this tumult? and the man came in hastily, and told eli now eli was ninety and eight years old; and his eyes were dim, that he could not see. and the man said to 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 interer and the messenger answered and said, isra'al is fled before the palestinians, and there hath been also a great plague among the with, and thy two interers also, hophni and pinehas, are dead, and the gather-cabinet of to-or-not is taken. and it came to pass, when he made mention of the gather-cabinet of to-or-not, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. and he had criticald isra'al forty years. and his daughter in law, pinehas' woman, was with child, near to be delivered: and when she heard the tidings that the gather-cabinet of to-or-not was taken, and that her father in law and her man were dead, she bowed herself and travailed; for her pains came upon her. and about the time of her death the women that stood by her worded to her, respect not; for thou hast born a interer but she answered not, neither did she regard it. and she named child aikabod, saying, the heavyweight is departed from isra'al because the gather-cabinet of to-or-not was taken, and on word of her father in law and her man. and she said, the heavyweight is departed from isra'al for the gather-cabinet of to-or-not is taken.

## 5

and the palestinians took the gather-cabinet of to-or-not, and brought it from eben-ezer to ashdod. when the palestinians took the gather-cabinet of to-or-not, they brought it into the house of dagon, and set it by dagon. and when they of ashdod arose early on the morrow, behold, dagon was fallen upon his face-turnings to the land before the gather-cabinet of ohyeah. and they took dagon, and set him in his place again. and when they arose early on the morrow morning, behold, dagon was fallen upon his face-turnings to the land before the gather-cabinet of ohyeah; and the head of dagon and both the palms of his hands were cut off upon the threshold; only the stump of dagon was left to him. therefore neither the darkener of dagon, nor any that come into dagon's house, tread on the threshold of dagon in ashdod to this day. but the hand of ohyeah was heavy upon them of ashdod, and he destroyed them, and hit them with emerods, even ashdod and the coasts thereof. and when the men of ashdod saw that it was so, they said, the gather-cabinet of the to-or-not of isra'al will not abide with us: for his hand is sore upon us, and upon dagon our to-or-not. they sent therefore and added all the lords of the palestinians to them, and said, what will we do with the gather-cabinet of the to-or-not of isra'al and they answered, let the gather-cabinet of the to-or-not of isra'al be carried

about to gath and they carried the gather-cabinet of the to-or-not of isra'al about thither. and it was so, that, after they had carried it about, the hand of ohyeah was against the city with a very great destruction: and he hit the men of the city, both small and great, and they had emerods in their secret parts. therefore they sent the gather-cabinet of to-or-not to eqron. and it came to pass, as the gather-cabinet of to-or-not came to eqron, that the eqronites cried out, saying, they have brought about the gather-cabinet of the to-or-not of isra'al to us, to slay us and our with. so they sent and added together all the lords of the palestinians, and said, send away the gather-cabinet of the to-or-not of isra'al and let it go again to his own place, that it slay us not, and our with: for there was a deadly destruction throughout all the city; the hand of to-or-not was very heavy there. and the men that died not were smitten with the emerods: and the cry of the city went up to namespaces.

## 6

and the gather-cabinet of ohyeah was in the field of the palestinians seven months. and the palestinians called for the darkener and the magicians, saying, what will we do to the gather-cabinet of ohyeah? tell us where-with we will send it to his place. and they said, if ye send away the gather-cabinet of the to-or-not of isra'al send it not empty; but in any wise reset him a fault: 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 fault which we will reset to him? they answered, five golden emerods, and five golden mice, according to the count of the lords of the palestinians: for one plague was on you all, and on your lords. wherefore ye will do images of your emerods, and images of your mice that swim-corrup the land; and ye will give heavyweight to the to-or-not of isra'al peradventure he will lighten his hand from off you, and from off your to-or-not, and from off your land. wherefore then do ye heavyweighty your hearts, as the egyptians and fuhreroh heavyweightyed their hearts? when he had wrought wonderfully among them, did they not send the people, and they departed? now therefore do a new cart, and take two milch kine, on which there hath come no yoke-upon, and tie the kine to the cart, and settle their calves home from them: and take the gather-cabinet of ohyeah, and namethere it upon the cart; and namethere the items of gold, which ye reset him for a fault, 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 bet-shemesh, then he hath done us this great video-divide: but if not, then we will know that it is not his hand that smote us: it was a chance that happened to us. and the men did so; and took two milch kine, and tied them to the cart, and shut up their calves at home: and they namethere the gather-cabinet of ohyeah 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 bet-shemesh, and went along the highway, lowing as they went, and turned not aside to the turgor-immersed hand or to the left; and the lords of the palestinians went after them to the border of bet-shemesh. and they of bet-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes, and saw the gather-cabinet, and be glad to see it. and the cart came into the field of vowelmovement-stick-safe-yeahoshua, a bet-shemite, and stood there, namethere there was a great stone: and they hatched the wood of the cart, and onuped the

kine a onup to ohyeah. and the levites took down the gather-cabinet of ohyeah, and the coffer that was with it, nametherein the items of gold were, and namethere them on the great stone: and the men of bet-shemesh onupped onups and butcherd butchers the same day to ohyeah. and when the five lords of the palestinians had seen it, they resetted to eqron the same day. and these are the golden emerods which the palestinians resetted for a faulter to ohyeah; for ashdod one, for gea one, for asqelon one, for gath one, for eqron one; and the golden mice, according to the count of all the cities of the palestinians belonging to the five lords, both of fenced cities, and of field out-of-town-villages, even to the great stone of habil namethereon they namethere down the gather-cabinet of ohyeah: which stone remaineth to this day in the field of vowelmovement-stick-safe-yeahoshua, the bet-shemite. and he hit the men of bet-shemesh, because they had looked into the gather-cabinet of ohyeah, even he hit of the with fifty thousand and seventy men: and the with lamented, because ohyeah had hit many of the with with a great hitting. and the men of bet-shemesh said, who is able to stand before this dedicated ohyeah to-or-not? and to whom will he go up from us? and they sent messengers to the settlers of qirjath-jearim, saying, the palestinians have brought again the gather-cabinet of ohyeah; come ye down, and fetch it up to you.

## 7

and the men of qirjath-jearim came, and fetched up the gather-cabinet of ohyeah, and brought it into the house of abinadab in the hill, and dedicated alecer his interer to keep the gather-cabinet of ohyeah. and it came to pass, while the gather-cabinet settling in qirjath-jearim, that the time was long: for it was twenty years: and all the house of isra'al lamented after ohyeah. and samu'al spake to all the house of isra'al saying, if ye do reset to ohyeah with all your hearts, then namethere away the strange-substantial to-or-not and sex'n'war-eshtaroth from among you, and prepare your hearts to ohyeah, and work for him only: and he will deliver you out of the hand of the palestinians. then interers of isra'al did put away belim and sex'n'war-eshtaroth, and workd ohyeah only. and samu'al said, gather all isra'al to mizpeh, and i will spill for you to ohyeah. and they gathered together to mizpeh, and drew water, and poured it out before ohyeah, and fasted on that day, and said there, we have missed against ohyeah. and samu'al criticald interers of isra'al in mizpeh. and when the palestinians heard that interers of isra'al were gathered together to mizpeh, the lords of the palestinians went up against isra'al and when interers of isra'al heard it, they were afraid of the palestinians. and interers of isra'al said to samu'al, cease not to cry to ohyeah our to-or-not for us, that he will stick-safe us out of the hand of the palestinians. and samu'al took a sucking lamb, and onuped it for a onup wholly to ohyeah: and samu'al cried to ohyeah for isra'al and ohyeah heard him. and as samu'al was onupping the onup, the palestinians drew near to war against isra'al but ohyeah thundered with a great thunder on that day upon the palestinians, and discomfited them; and they were smitten before isra'al and the men of isra'al went out of mizpeh, and pursued the palestinians, and hit them, until they came under bet-ker. then samu'al took a stone, and namethere it between mizpeh and shen, and called the namethere of it eben-ezer, saying, hitherto hath ohyeah helped us. so the palestinians were surrendered, and they came no

more into the coast of isra'al and the hand of ohyeah was against the palestinians all the days of samu'al, and the cities which the palestinians had taken from isra'al were completed to isra'al from eqron even to gath and the coasts thereof did isra'al deliver out of the hands of the palestinians. and there was complete between isra'al and the amorites. and samu'al criticald isra'al all the days of his life. and he went from year to year in circuit to al, and gilgal, and mizpeh, and criticald isra'al in all those places. and his reset was to ramah; for there was his house; and there he criticald isra'al and there he inter-built an butcher-place to ohyeah.

## 8

and it came to pass, when samu'al was old, that he namethere his interers criticals over isra'al now the namethere of his firstborn was jo'al; and the namethere of his second, abiyah: they were criticals in bar-shebe. and his interers walked not in his ways, but turned aside after lucre, and took bribes, and perverted crisis then all the elders of isra'al gathered themselves together, and came to samu'al to ramah, and said to him, behold, thou art old, and thy interers walk not in thy ways: now namethere us a king to critical us like all the nations. but the word displeased samu'al, when they said, give us a king to critical us. and samu'al spilled to ohyeah. and ohyeah said to samu'al, hearken to the voice of the with in all that they say to thee: for they have not rejected thee, but they have rejected me, that i should not king over them. according to all the doings which they have done since the day that i brought them up out of egypt even to this day, namethere with they have forsaken me, and workd other to-or-not, so do they also to thee. now therefore hearken to their voice: howbeit yet protest solemnly to them, and show them the crisis of the king that will king over them. and samu'al told all the words of ohyeah to the with that asked of him a king. and he said, this will be the crisis of the king that will king over you: he will take your interers, and namethere them for himself, for his chariots, and to be his horsemen; and some will run before his chariots. and he will namethere him captains over thousands, and captains over fifties; and will namethere them to ear his ground, and to reap his harvest, and to do his items of war, and items of his chariots. and he will take your intera to be coop-ups, and to be cooks, and to be bakers. and he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his workers. and he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his workers. and he will take your workers, and your mothers-maid, and your goodliest young men, and your asses, and put them to his work. he will take the tenth of your sheep: and ye will be his workers. and ye will cry out in that day on word of your king which ye will have chosen you; and ohyeah will not hear you in that day. nevertheless the with refused to hear the voice of samu'al; and they said, nay; but we will have a king over us; that we also may be like all the nations; and that our king may critical us, and go out before us, and fight our wars. and samu'al heard all the words of the with, and he rehearsed them in the ears of ohyeah. and ohyeah said to samu'al, hearken to their voice, and make them a king. and samu'al said to the men of isra'al go ye every man to his city.

now there was a herobloke of benjamin, whose namethere was qish, interer of abi'al, interer of zerror, interer of bekorat, interer of aphiah, a benjamite, a herobloke of stratagem. and he had an interer whose namethere was talut, a choice young man, and a goodly: and there was not among interers of isra'al a goodlier person than he: from his shoulders and tall-upward he was taller than any of the with. and the asses of qish talut's father were lost. and qish said to talut his interer take now one of the servants with thee, and stand up, go seek the asses. and he crossed through mount apraim, and crossed through the land of shalisha, but they found them not: then they crossed through the land of shelim, and there they were not: and he crossed through the land of the benjamites, but they found them not. and when they were come to the land of zuph, talut said to his servant that was with him, come, and let us reset; lest my father leave caring for the asses, and take thought for us. and he said to him, behold now, there is in this city a man of to-or-not, and he is an heavy-weightable man; all that he wordeth cometh surely to pass: now let us go namethere; peradventure he can show us our way that we should go. then said talut to his servant, but, behold, if we go, what will we bring the man? for the bread is spent in our items, and there is not a present to bring to the man of to-or-not: what have we? and the servant answered talut again, and said, behold, i have here at hand the fourth part of a shequel of silver: that will i give to the man of to-or-not, to tell us our way. (beforetime in isra'al when a man went to inquire of to-or-not, thus he spake, come, and let us go to the seer: for he that is now called a come-bringer was beforetime called a seer.) then said talut to his servant, well worded; come, let us go. so they went to the city namethere the man of to-or-not was. and as they went up the mountain to the city, they found young maidens going out to draw water, and said to them, is the seer here? and they answered them, and said, he is; behold, he is before you: make haste now, for he came to day to the city; for there is a butcher of the with to day in the high place: as soon as ye be come into the city, ye will straightway find him, before he go up to the high place to eat: for the with will not eat until he come, because he doth first-pool the butcher; and afterwards they eat that be bidden. now therefore get you up; for about this time ye will find him. and they went up into the city: and when they were come into the city, behold, samu'al came out against them, for to go up to the high place. now ohyeah had told samu'al in his ear a day before talut came, saying, to morrow about this time i will send thee a man out of the land of benjamin, and thou wilt converse-swim him to be captain over my with isra'al that he may stick-safe my with out of the hand of the palestinians: for i have looked upon my with, because their cry is come to me. and when samu'al saw talut, ohyeah said to him, behold the man whom i spake to thee off! this same will reign over my with. then talut drew near to samu'al in the gate, and said, tell me, i pray thee, namethere the seer's house is. and samu'al answered talut, and said, i am the seer: go up before me to the high place; for ye will eat with me to day, and to morrow i will send thee, and will tell thee all that is in thine heart. and as for thine asses that were lost three days ago, namethere not thy mind on them; for they are found. and on whom is all the desire of isra'al is it not on thee, and on all thy father's house? and talut answered and said, am not i a benjamite, of the

smallest of the branch of isra'al and my family the least of all the families of the branch of benjamin? wherefore then wordest thou so to me? and samu'al took talut and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were readcalled, which were about thirty persons. and samu'al said to the cook, bring the portion which i gave thee, of which i said to thee, namethere it by thee. and the cook took up the shoulder, and that which was upon it, and namethere it before talut. and samu'al said, behold that which is left! namethere it before thee, and eat: for to this time hath it been kept for thee since i said, i have readcalled the with. so talut did eat with samu'al that day. and when they were come down from the high place into the city, samu'al communed with talut upon the top of the house. and they arose black-early: and it came to pass about the onupping of the black, that samu'al called talut to the top of the house, saying, up, that i may send thee away. and talut arose, and they went out both of them, he and samu'al, abroad. and as they were going down to the end of the city, samu'al said to talut, bid the servant cross on before us, (and he crossed on), but stand thou still a while, that i may show thee the word of to-or-not.

## 10

then samu'al took a vial of oil, and poured it upon his head, and kissed him, and said, is it not because ohyeah hath converse-swimmer thee to be captain over his inheritance? when thou art departed from me to day, then thou wilt find two men by rachel's sepulchre in the border of benjamin at zelah; and they will say to thee, the asses which thou wentest to seek are found: and, lo, thy father hath left the word of the asses, and sorroweth for you, saying, what will i do for my interer then will thou go on forward from thence, and thou wilt come to the plain of tabor, and there will meet thee three men going up to to-or-not to al, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine: and they will salute thee, and give thee two loaves of bread; which thou wilt receive of their hands. after that thou wilt come to the hill of to-or-not, namethere is the garrison of the palestinians: and it will come to pass, when thou art come namethere to the city, that thou wilt meet a company of come-bringers coming down from the high place with a psaltery, and a tabret, and a sly-pipe, and a harp, before them; and they will bring: and breathwind of ohyeah will come upon thee, and thou wilt bring with them, and will be turned into another man. and let it be, when these signs are come to thee, that thou do as occasion work for thee; for to-or-not is with thee. and thou wilt go down before me to gilgal; and, behold, i will come down to thee, to onup onups, and to butcher butchers of completes: seven days will thou tarry, till i come to thee, and do thee what thou wilt do. and it was so, that when he had turned his back to go from samu'al, to-or-not gave him another heart: and all those signs came to pass that day. and when they came namethere to the hill, behold, a company of come-bringers met him; and breathwind of to-or-not came upon him, and he brought among of them. and it came to pass, when all that knew him beforetime saw that, behold, he brought among the come-bringers, then the with said one to his in-sight, what is this that is come to interer of qish? is talut also among the come-bringers? and one of the same place answered and said, but who is their father? therefore it became a proverb-

rule, is talut also among the come-bringers? and when he had made an end of bringing, he came to the high place. and talut's uncle said to him and to his servant, then went ye? and he said, to seek the asses: and when we saw that they were no namethere, we came to samu'al. and talut's uncle said, tell me, i pray thee, what samu'al said to you. and talut said to his uncle, he told us plainly that the asses were found. but of the word of the kingdom, namethereof samu'al worded, he told him not. and samu'al called the with together to ohyeah to mizpeh; and said to interers of isra'al thus saith ohyeah to-or-not of isra'al i brought up isra'al out of egypt, and delivered you out of the hand of the egyptians, and out of the hand of all kingdoms, and of them that pressured you: and ye have this day rejected your to-or-not, who himself stick-safe you out of all your adversities and your tribulations; and ye have said to him, nay, but namethere a king over us. now therefore present yourselves before ohyeah by your branch, and by your thousands. and when samu'al had caused all the branch of isra'al to come near, the branch of benjamin was captured. when he had caused the branch of benjamin to come near by their families, the family of matri was captured, and talut interer of qish was captured: and when they sought him, he could not be found. therefore they inquired of ohyeah further, if the man should yet come thither. and ohyeah answered, behold he hath hid himself among the items. and they ran and fetched him thence: and when he stood among the with, he was taller than any of the with from his shoulders and tall-upward. and samu'al said to all the with, see ye him whom ohyeah hath chosen, that there is none like him among all the with? and all the with shouted, and said, to-or-not safe the king. then samu'al recounted the with the word of the kingdom, and wrote it in a recount-scroll, and laid it up before ohyeah. and samu'al sent all the with away, every man to his house. and talut also went home to gibeah; and there went with him a band of men, whose hearts to-or-not had touched. but interers of beliel said, how will this man stick-safe us? and they despised him, and brought no presents. but he held his peace.

## 11

then nahash the emmonite came up, and encamped against jabeshgilead: and all the men of jabesh said to nahash, make a alignment with us, and we will work for thee. and nahash the emmonite answered them, on this condition will i make a covenant with you, that i may thrust out all your turgor-immersed eyes, and namethere it for a reproach upon all isra'al and the elders of jabesh said to him, give us seven days' respite, that we may send messengers to all the coasts of isra'al and then, if there be no man to stick-safe us, we will come out to thee. then came the messengers to gibeah of talut, and told the words in the ears of the with: and all the with lifted up their voices, and wept. and, behold, talut came after the cattle out of the field; and talut said, what aileth the with that they weep? and they recounted him the words of the men of jabesh and breathwind of to-or-not came upon talut when he heard those words, and his nose-anger was kindled greatly. and he took a yoke-upon of cattle, and chunked them in chunks, and sent them throughout all the coasts of isra'al by the hands of messengers, saying, whosoever cometh not forth after talut and after samu'al, so will it be done to his cattle. and the fear of ohyeah fell on the with, and they came out with one consent. and

when he numbered them in beceq, interers of isra'al were three hundred thousand, and the men of yeahodah thirty thousand. and they said to the messengers that came, thus will ye say to the men of 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 jabesh said, to morrow we will come out to you, and ye will do with us all that seemeth good to you. and it was so on the morrow, that talut namethere the with in three companies; and they came into the midst of the camp in the morning watch, and slew the emmonites 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 said to samu'al, who is he that said, will talut king over us? bring the men, that we may namethere them to death. and talut said, there will not a man be put to death this day: for to day ohyeah hath wrought stick-safety in isra'al then said samu'al to the with, come, and let us go to gilgal, and renew the kingdom there. and all the with went to gilgal; and there they made talut king before ohyeah in gilgal; and there they butchered butchers of completes before ohyeah; and there talut and all the men of isra'al be gladd greatly.

## 12

and samu'al said to all isra'al behold, i have hearkened to your voice in all that ye said to me, and have made a king over you. and now, behold, the king walketh before you: and i am old and grayheaded; and, behold, my interers are with you: and i have walked before you from my intererhood to this day. behold, here i am: witness against me before ohyeah, and before his converse-swimmer: whose ox have i taken? or whose ass have i taken? or whom have i exploited? whom have i exploited? or of whose hand have i received any out-of-town-bribe to blind mine eyes therewith? and i will restore it you. and they said, thou hast not exploited us, nor exploited us, neither hast thou taken ought of any man's hand. and he said to them, ohyeah is witness against you, and his converse-swimmer is witness this day, that ye have not found ought in my hand. and they answered, he is witness. and samu'al said to the with, it is ohyeah that advanced musa and harun, and that brought your fathers up out of the land of egypt. now therefore stand still, that i may reason with you before ohyeah of all the right acts of ohyeah, which he did to you and to your fathers. when jeqob was come into egypt, and your fathers cried to ohyeah, then ohyeah sent musa and harun, which brought forth your fathers out of egypt, and made them dwell in this place. and when they forgot ohyeah their to-or-not, he sold them into the hand of sisera, captain of the troop of hazor, and into the hand of the palestinians, and into the hand of the king of moab, and they fought against them. and they cried to ohyeah, and said, we have missed, because we have forsaken ohyeah, and have worked belim and sex'n-war-eshtaroth: but now deliver us out of the hand of our enemies, and we will work for thee. and ohyeah sent jerub-bel, and bedan, and jephtah, and samu'al, and delivered you out of the hand of your enemies on every side, and ye dwelled sure. and when ye saw that nahash the king of interers of emmon came against you, ye said to me, nay; but a king will king over us: when ohyeah your to-or-not was your king. now therefore behold the king whom ye have chosen, and whom ye have asking! and, behold, ohyeah hath set a king over you.

if ye will respect ohyeah, and work for him, and hear his voice, and not rebel against the mouth of ohyeah, then will both ye and also the king that kingeth over you continue following ohyeah your to-or-not: but if ye will not hear the voice of ohyeah, but rebel against the mouth of ohyeah, then will the hand of ohyeah be against you, as it was against your fathers. now therefore stand and see this great word, which ohyeah will do before your eyes. is it not wheat harvest to day? i will call to ohyeah, and he will send thunder and rain; that ye may perceive and see that your video-divide is great, which ye have done in the eyes of ohyeah, in asking you a king, so samu'al called to ohyeah; and ohyeah sent thunder and rain that day: and all the with greatly respected ohyeah and samu'al. and all the with said to samu'al, spill for thy workers to ohyeah thy to-or-not, that we die not: for we have added to all our misses this video-divide, to ask us a king. and samu'al said to the with, respect not: ye have done all this video-divide: yet turn not aside from following ohyeah, but work for ohyeah 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 emptynothing, for ohyeah will not forsake his with for his great namethere's sake: because it hath pleased ohyeah to do you his with. moreover as for me, to-or-not slay that i should miss against ohyeah in ceasing to spill for you: but i will teach you the good and the turgor-immersed way: only respect ohyeah, and work for him in truth with all your heart: for consider how great things he hath done for you. but if ye will still do wickedly, ye will be consumed, both ye and your king.

## 13

talut kinged one year; and when he had kinged two years over isra'al talut chose him three thousand men of isra'al whereof two thousand were with talut in mikmash and in mount al, and a thousand were with jonatan in gibeah of benjamin: and the remainder of the with he sent every man to his tent. and jonatan hit the garrison of the palestinians that was in gebe, and the palestinians heard of it. and talut blew the mouthpiece-horn throughout all the land, saying, let the crosshebrews hear. and all isra'al heard say that talut had smitten a garrison of the palestinians, and that isra'al also was had in abomination with the palestinians. and the with were called together after talut to gilgal. and the palestinians added themselves together to fight with isra'al thirty thousand chariots, and six thousand horsemen, and with as the sand which is on the sea shore in multitude: and they came up, and pitched in mikmash, eastward from bet-aven. when the men of isra'al saw that they were in a strait, (for the with were distressed,) then the with did hide themselves in caves, and in thickets, and in rocks, and in in-whats, and in pits. and some of the crosshebrews crossed over jordan to the land of gad and gil'ed. as for talut, he was yet in gilgal, and all the with followed him trembling. and he tarried seven days, according to the namethere time that samu'al had namethereed: but samu'al came not to gilgal; and the with were scattered from him. and talut said, bring hither a onup to me, and completes. and he onupped the onup. and it came to pass, that as soon as he had made an end of onuping the onup, behold, samu'al came; and talut went out to meet him, that he might first-pool him. and samu'al said, what hast thou done? and talut said, because i saw that the with were scattered from me, and that thou camest not

within the days namethereed, and that the palestinians added themselves together at mikmash; therefore said i, the palestinians will come down now upon me to gilgal, and i have not made supplication to ohyeah: i forced myself therefore, and onupped a onup. and samu'al said to talut, thou hast done foolishly: thou hast not kept the directive of ohyeah thy to-or-not, which he directed thee: for now would ohyeah have established thy kingdom upon isra'al world. but now thy kingdom will not stand up: ohyeah hath sought him a man after his own heart, and ohyeah hath directed him to be captain over his with, because thou hast not kept that which ohyeah directed thee. and samu'al arose, and gat him up from gilgal to gibeah of benjamin. and talut numbered the with that were present with him, about six hundred men. and talut, and jonatan his interer and the with that were present with them, abode in gibeah of benjamin: but the palestinians encamped in mikmash. and the swim-corrupts came out of the camp of the palestinians in three companies: one camp turned to the way that leadeth to ophrah, to the land of shoel: and another company turned the way to beth-horon: and another company turned to the way of the border that looketh to the valley of zeboim toward the desert-wording. now there was no smith found throughout all the land of isra'al for the palestinians said, lest the crosshebrews do them swords or spears: but all the israelites went down to the palestinians, 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 war, that there was neither sword nor spear found in the hand of any of the with that were with talut and jonatan: but with talut and with jonatan his interer was there found. and the post of the palestinians crossed out to the cross-over of mikmash.

## 14

now it crossed to cross upon a day, that jonatan interer of talut said to the young man that bare his items, come, and let us cross over to the palestinians' post, that is on cross-over. but he told not his father. and talut tarried in the uttermost part of gibeah under a high-pomegranate tree which is in migron: and the with that were with him were about six hundred men; and ahyeaho, interer of ahitub, ai-kabod's brother, interer of pinehas, interer of eli ohyeah's darkener in shiloh, wearing an retriever. and the with knew not that jonatan was gone. and between the cross-overs, by which jonatan sought to cross over to the palestinians' post, there was a sharp rock on the one side, and a sharp rock on the cross-over: and the namethere of the one was bozez, and the namethere of the other seneh. the forefront of the one was situate northward over against mikmash, and the other southward over against gibeah. and jonatan said to the young man that bare his items, come, and let us cross over to the post of these fore-skinned: it may be that ohyeah will work for us: for there is no restraint to ohyeah to stick-safe by many or by few, and his itembearer said to him, do all that is in thine heart: turn thee; behold, i am with thee according to thy heart. then said jonatan, behold, we will cross over to these men, and we will discover ourselves to them. if they say thus to us, lodge until we come to you; then we will stand still in our place, and will not go up to them. but if they say thus, come up to us; then we will go up: for ohyeah hath delivered them into our hand:

and this will be a sign to us. and both of them discovered themselves to the post of the palestinians; and the palestinians said, behold, the crosshebrews come forth out of the holes namethere they had hid themselves. and the men of the post answered jonatan and his itembearer, and said, come up to us, and we will show you a word. and jonatan said to his itembearer, come up after me: for ohyeah hath delivered them into the hand of isra'el and jonatan climbed up upon his hands and upon his feet, and his itembearer after him: and they fell before jonatan; and his itembearer slew after him. and that first hitting, which jonatan and his itembearer did, was about twenty men, within as it were an half acre of field, which a yoke-upon of oxen might plow. and there was trembling in the camp, in the field, and among all the with: the post, and the swim-corrupts, they also trembled, and the land quaked: so it was a very great trembling. and the watchmen of talut in gibeah of benjamin looked; and, behold, the multitude melted away, and they went on beating down one another. then said talut to the with that were with him, number now, and see who is gone from us. and when they had numbered, behold, jonatan and his itembearer were not there. and talut said to ahyeaho, bring hither the gather-cabinet of to-or-not. for the gather-cabinet of to-or-not was at that time with interers of isra'el and it came to pass, while talut worded to the darkener that the noise that was in the camp of the palestinians went on and increased: and talut said to the darkener withdraw thine hand. and talut and all the with that were with him assembled themselves, and they came to the war: and, behold, every man's sword was against his in-sight, and there was a very great discomfiture. moreover the crosshebrews that were with the palestinians before that time, which crossed up with them into the camp from the country round about, even they also turned to be with the israelites that were with talut and jonatan. likewise all the men of isra'el which had hid themselves in mount apraim, when they heard that the palestinians fled, even they also followed hard after them in the war. so ohyeah stick-safed isra'el that day: and the war crossed over to bet-aven. and the men of isra'el were distressed that day: for talut had adured the with, saying, curse-lightned be the man that eateth any eat-food until evening, that i may be stood up on mine enemies. so none of the with tasted any eat-food. and all they of the field came to a wood; and there was honey upon the land. and when the with were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for the with respected the seven-oath. but jonatan heard not when his father seven-charged the with with the seven-oath: nametherefore he namethere forth the end of the tilter that was in his hand, and dipped it in an honeycomb, and namethere his hand to his mouth; and his eyes were enlightened. then answered one of the with, and said, thy father straitly seven-charged the with with an seven-oath, saying, seven-cursed be the man that eateth any eat-food this day. and the with were faint. then said jonatan, 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 had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater hitting among the palestinians? and they hit the palestinians that day from miknash to ajalon: and the with were very faint. and the with flew upon the spoil, and took sheep, and cattle, and calves, and slaughtered them on the land: and the with did eat them with

the blood. then they told talut, saying, behold, the with miss against ohyeah, in that they eat with the blood. and he said, ye have transgressed: roll a great stone to me this day. and talut said, disperse yourselves among the with, and say to them, bring me hither every man his ox, and every man his sheep, and slay them here, and eat; and miss not against ohyeah in eating with the blood. and all the with brought every man his ox with him that night, and slaughtered them there. and talut inter-built an butcher-place to ohyeah: the same was the first butcher-place that he inter-built to ohyeah. and talut said, let us go down after the palestinians by night, and spoil them until the morning light, and let us not leave a man of them. and they said, do whatsoever seemeth good to thee. then said the darkener let us draw near hither to to-or-not. and talut asked counsel of to-or-not, will i go down after the palestinians? wilt thou deliver them into the hand of isra'el but he answered him not that day. and talut said, draw ye near hither, all the chief of the with: and know and see wherein this miss hath been this day. for, as ohyeah liveth, which stick-safeth isra'el though it be in jonatan my interer he will surely die. but there was not a man among all the with that answered him. then said he to all isra'el be ye on one side, and i and jonatan my interer will be on cross-over. and the with said to talut, do what seemeth good to thee. therefore talut said to ohyeah to-or-not of isra'el give a sound lot and talut and jonatan were captured: but the with escaped. and talut said, cast lots between me and jonatan my interer and jonatan was captured. then talut said to jonatan, tell me what thou hast done. and jonatan told him, and said, i did but taste a little honey with the end of the tilter that was in mine hand, and, lo, i must die. and talut answered, to-or-not do so and more also: for thou wilt surely die, jonatan. and the with said to talut, will jonatan die, who hath wrought this great stick-safety in isra'el to-or-not slay: as ohyeah liveth, there will not one eir of his head fall to the land; for he hath wrought with to-or-not this day. so the with rescued jonatan, that he died not. then talut went up from following the palestinians: and the palestinians went to their own place. so talut captered the kingdom over isra'el and fought against all his enemies on every side, against moab, and against interers of emmon, and against adom, and against the kings of zobah, and against the palestinians: and whithersoever he turned himself, he vexed them. and he gathered an stratagem, and hit the emaleqites, and delivered isra'el out of the hands of them that spoiled them. now the interers of talut were jonatan, and ishui, and melchishua: and the nametheres of his two intera were these; the namethere of the firstborn merab, and the namethere of the younger michal: and the namethere of talut's woman was ahino'em, the house-daughter of ahime'ez: and the namethere of the captain of his troop was abner, interer of ner talut's uncle. and qish was the father of talut; and ner the father of abner was interer of abi'el. and there was strong war against the palestinians all the days of talut: and when talut saw any strong herobloke, or any betweener of stratagem, he took him to him.

## 15

samu'al also said to talut, ohyeah sent me to converse-swim thee to be king over his with, over isra'el now therefore hearken thou to the voice of the words of ohyeah. thus saith ohyeah of troops, i remember that which emaleq did to isra'el how he nametherethered

him in the way, when he came up from egypt. now go and smite emaleq, and fishing-net-destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. and talut gathered the with together, and numbered them in telaim, two hundred thousand footmen, and ten thousand men of yeahodah. and talut came to a city of emaleq, and laid wait in the valley. and talut said to the qenites, go, depart, get you down from among the emaleqites, lest i destroy you with them: for ye did kindness to all interers of isra'el when they came up out of egypt. so the qenites departed from among the emaleqites. and talut hit the emaleqites from havilah until thou comest to shur, that is over against egypt. and he took agag the king of the emaleqites alive, and fishing-net-destroyed all the with with the mouth of the sword. but talut and the with spared agag, and the best of the sheep, and of the cattle, and of the fatlings, and the lambs, and all that was good, and would not fishing-net-destroy them: but every thing that was vile and refuse, that they destroyed utterly. then came ohyeah word to samu'al, saying, it repenteth me that i have namethere up talut to be king: for he is turned back from following me, and hath not performed my words. and it grieved samu'al; and he cried to ohyeah all night. and when samu'al rose early to meet talut in the morning, it was told samu'al, saying, talut crossed to karmel, and, behold, he namethere him up a place, and is gone about, and crossed on, and gone down to gilgal. and samu'al came to talut: and talut said to him, first-pooled be thou of ohyeah: i have performed the word of ohyeah. and samu'al said, what meaneth then this bleating of the sheep in mine ears, and the lowing of the cattle which i hear? and talut said, they have brought them from the emaleqites: for the with spared the best of the sheep and of the cattle, to butcher to ohyeah thy to-or-not; and the remainder we have fishing-net-destroyed. then samu'al said to talut, stay, and i will tell thee what ohyeah hath worded to me this night. and he said to him, word on. and samu'al said, when thou wast little in thine own eyes, wast thou not made the head of the branch of isra'el and ohyeah converse-swimmer thee king over isra'el and ohyeah sent thee on a journey, and said, go and fishing-net-destroy the missers the emaleqites, and fight against them until they be consumed. nametherefore then didst thou not hear the voice of ohyeah, but didst fly upon the spoil, and didst video-divide in the eyes of ohyeah? and talut said to samu'al, yea, i have heard the voice of ohyeah, and have gone the way which ohyeah sent me, and have brought agag the king of emaleq, and have fishing-net-destroyed the emaleqites. but the with took of the spoil, sheep and cattle, the chief of the things which should have been fishing-net-destroyed, to butcher to ohyeah thy to-or-not in gilgal. and samu'al said, hath ohyeah as great delight in onups and butchers, as in hearing the voice of ohyeah? behold, to hear is good from butcher, and to hearken than the fat of rams. for bitterness is as the miss of magic, and urge is as power and heal-let-down. on word thou hast rejected ohyeah word, he hath also rejected thee from being king. and talut said to samu'al, i have missed: for i have crossed over the word of ohyeah, and thy words: on word i respected the with, and heard their voice. now therefore, i pray thee, pardon my miss and turn again with me, that i may bow ohyeah. and samu'al said to talut, i will not reset with thee: for thou hast rejected ohyeah word, and ohyeah hath rejected thee from being king over isra'el and as samu'al turned about to go away, he laid hold upon

the skirt of his mantle, and it rent. and samu'al said to him, ohyeah hath rent the kingdom of isra'el from thee this day, and hath given it to a in-sight of thine, that is good from thou. and also the strength of isra'el will not lie nor repent: for he is not a earthling, that he should repent. then he said, i have missed: yet heavy-weight me now, i pray thee, before the elders of my with, and before isra'el and turn again with me, that i may bow ohyeah thy to-or-not. so samu'al turned again after talut; and talut bowed ohyeah. then said samu'al, bring ye hither to me agag the king of the emaleqites. and agag came to him delicately. and agag said, surely the bitterness of death is past. and samu'al said, as the sword did women childless, so will thy mother be childless among women. and samu'al hewed agag in pieces before ohyeah in gilgal. then samu'al went to ramah; and talut went up to his house to gibeah of talut. and samu'al came no more to see talut until the day of his death: nevertheless samu'al mourned for talut: and ohyeah repented that he had made talut king over isra'el

## 16

and ohyeah said to samu'al, how long wilt thou mourn for talut, seeing i have rejected him from kinging over isra'el fill thine ray-horn with oil, and go, i will send thee to jesse the breadlehemite: for i have provided me a king among his interers. and samu'al said, how can i go? if talut hear it, he will kill me. and ohyeah said, take an heifer with thee, and say, i am come to butcher to ohyeah. and call jesse to the butcher, and i will do thee what thou will do: and thou wilt converse-swim to me him whom i name to thee. and samu'al did that which ohyeah worded, and came to breadlehem. and the elders of the town trembled at his coming, and said, comest thou completely? and he said, completely: i am come to butcher to ohyeah: dedicated yourselves, and come with me to the butcher. and he dedicated jesse and his interers, and called them to the butcher. and it came to pass, when they were come, that he looked on aliah, and said, surely ohyeah's converse-swimmer is before him. but ohyeah said to samu'al, look not on his countenance, or on the stand-up-height of his stand-up-stature; because i have refused him: for ohyeah seeth not as earthling seeth; for earthling looketh on the outward appearance, but ohyeah looketh on the heart. then jesse called abinadab, and made him cross before samu'al. and he said, neither hath ohyeah chosen this. then jesse made shamah to cross by. and he said, neither hath ohyeah chosen this. again, jesse made seven of his interers to cross before samu'al. and samu'al said to jesse, ohyeah hath not chosen these. and samu'al said to jesse, are here all thy children? and he said, there remaineth yet the youngest, and, behold, he watches the sheep. and samu'al said to 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 ohyeah said, stand up, converse-swim him: for this is he. then samu'al took the ray-horn of oil, and converse-swimmer him in the near-inward of his brethren: and breathwind of ohyeah came upon dawud from that day forward. so samu'al stood up, and went to ramah. but breathwind of ohyeah departed from talut, and an video-divide breathwind from ohyeah troubled him. and talut's workers said to him, behold now, an video-divide breathwind from to-or-not troubleth thee. let our lord-base now say to thy workers, which are before thee, to seek out a man, who

is a cunning player on an harp: and it will come to pass, when the video-divide breathwind from to-or-not is upon thee, that he will play with his hand, and thou wilt be well. and talut said to his workers, provide me now a man that can play well, and bring him to me. then answered one of the servants, and said, behold, i have seen a interer of jesse the breadlehemite, that is cunning in playing, and a hero of stratagem, and a man of war, and skin-awake in words, and a comely person, and ohyeah is with him. wherefore talut sent messengers to jesse, and said, send me dawud thy interer which is with the sheep. and jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by dawud his interer to talut. and dawud came to talut, and stood before him: and he loved him greatly; and he became his itembearer. and talut sent to jesse, saying, let dawud, i pray thee, stand before me; for he hath found camping in my eyes. and it came to pass, when the video-divide breathwind from to-or-not was upon talut, that dawud took an harp, and played with his hand: so talut was refreshed, and was well, and the video-divide breathwind departed from him.

## 17

now the palestinians added together their camps to war, and were added together at shokoh, which belongeth to yeahodah, and pitched between shokoh and eceqah, in aphesdammim. and talut and the men of isra'al were added together, and pitched by the valley of alah, and set the war in array against the palestinians. and the palestinians stood on a mountain on the one side, and isra'al 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 palestinians, namethere'd jalut, of gath whose tallness 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 sheqels of brass. and he had greaves of brass upon his foots, 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 sheqels of iron: and one bearing a shield went before him. and he stood and read-called to the armies of isra'al and said to them, why are ye come out to set your war in array? am not i a palestinian, and ye workers to talut? choose you a man for you, and let him come down to me. if he be able to fight with me, and to kill me, then will we be your workers: but if i prevail against him, and kill him, then will ye be our workers, and work for us. and the palestinian said, i defy the armies of isra'al this day; give me a man, that we may fight together. when talut and all isra'al heard those words of the palestinian, they were dismayed, and greatly afraid. now dawud was interer of that afraathite of bethlehem judah, whose namethere was jesse; and he had eight interers: and the man went among men for an old man in the days of talut. and the three eldest interers of jesse went and followed talut to the war: and the nametheres of his three interers that went to the war were aliah the firstborn, and next to him abinadab, and the third shamah. and dawud was the youngest: and the three eldest followed talut. but dawud went and resettled from talut to watch-feed his father's sheep at breadlehem. and the palestinian drew near morning and evening, and presented himself forty days. and jesse said to dawud his interer take now for thy brethren an efah of this parched corn, and these ten loaves, and run to the camp of thy brethren; and

carry these ten cheeses to the captain of their thousand, and look how thy brethren fare, and take their pledge. now talut, and they, and all the men of isra'al were in the valley of alah, fighting with the palestinians. and dawud rose up early in the morning, and left the sheep with a keeper, and took, and went, as jesse had directed him; and he came to the trench, as the stratagem was going forth to the fight, and shouted for the war. for isra'al and the palestinians had put the battle in array, army against army. and dawud left his items in the hand of the keeper of the items, and ran into the army, and came and saluted his brethren. and as he worded with them, behold, there came up the champion, the palestinian of gath jalut by namethere, out of the armies of the palestinians, and worded according to the same words: and dawud heard them. and all the men of isra'al when they saw the man, fled from him, and were sore afraid. and the men of isra'al said, have ye seen this man that is come up? surely to defy isra'al is he come up: and it will be, that the man who killeth him, the king will enrich him with great riches, and will give him his house-daughter and do his father's house free in isra'al and dawud spake to the men that stood by him, saying, what will be done to the man that killeth this palestinian, and taketh away the reproach from isra'al for who is this foreskinned palestinian, that he should defy the armies of the living to-or-not? and the with answered him after this word, saying, so will it be done to the man that killeth him. and aliah his eldest brother heard when he worded to the men; and aliah's nose-anger was kindled against dawud, and he said, why camest thou down hither? and with whom hast thou left those few sheep in the desert-wording? i know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the war. and dawud said, what have i now done? is there not a word? and he turned from him toward another, and worded after the same word: and the with answered him again after the former word. and when the words were heard which dawud worded, they rehearsed them before talut: and he sent for him. and dawud said to talut, let no earthing's heart fail on word of him; thy worker will go and fight with this palestinian. and talut said to dawud, thou art not able to go against this palestinian to fight with him: for thou art but a youth, and he a man of war from his youth. and dawud said to talut, thy worker watched his father's sheep, and there came a gather-lion, and a bear, and took a lamb out of the sheep: and i went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, i caught him by his beard, and smote him, and slew him. thy worker slew both the gather-lion and the bear: and this foreskinned palestinian will be as one of them, seeing he hath defied the armies of the living to-or-not. dawud said moreover, ohyeah that delivered me out of the paw of the gather-lion, and out of the paw of the bear, he will deliver me out of the hand of this palestinian. and talut said to dawud, go, and ohyeah be with thee. and talut armed dawud with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. and dawud girded his sword upon his armor, and he assayed to go; for he had not proved it. and dawud said to talut, i cannot go with these; for i have not proved them. and dawud put them off him. and he took his staff in his hand, and chose him five part-smooth stones out of the brook, and namethere them in a watcher's item-bag which he had, in a scrip; and his sling was in his hand: and he drew near to the palestinian. and the palestinian came on and drew near



to dawud; and the man that bare the shield went before him. and when the palestinian looked about, and saw dawud, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. and the palestinian said to dawud, am i a dog, that thou comest to me with canvas? and the palestinian curse-lightend dawud by his to-or-not. and the palestinian said to dawud, come to me, and i will give thy flesh-immersed to the birds of the air, and to the beasts of the field. then said dawud to the palestinian, thou comest to me with a sword, and with a spear, and with a shield: but i come to thee in the namethere of ohyeah of troops, the to-or-not of the troops of isra'al whom thou hast defied. this day will ohyeah deliver thee into mine hand; and i will hit thee, and take thine head from thee; and i will give the carcasses of the camp of the palestinians this day to the birds of the air, and to the animal of the fields of the land; that all the land may know that there is a to-or-not in isra'al and all this assembly will know that ohyeah stick-safeth not with sword and spear: for the war is ohyeah's, and he will give you into our hands. and it came to pass, when the palestinian arose, and came, and drew nigh to meet dawud, that dawud hastened, and ran toward the army to meet the palestinian. and dawud namethere his hand in his item-bag, and took thence a stone, and slang it, and hit the palestinian in his forehead, that the stone sunk into his forehead; and he fell upon his face-turnings to the land. so dawud prevailed over the palestinian with a sling and with a stone, and hit the palestinian, and slew him; but there was no sword in the hand of dawud. therefore dawud ran, and stood upon the palestinian, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. and when the palestinians saw their champion was dead, they fled. and the men of isra'al and of yeahodah arose, and shouted, and pursued the palestinians, until thou come to the valley, and to the gates of eqron. and the slayed of the palestinians fell down by the way to sh'erim, even to gath and to eqron. and interers of isra'al resetted from chasing after the palestinians, and they spoiled their camps. and dawud took the head of the palestinian, and brought it to jerusalem; but he namethere his items in his tent. and when talut saw dawud go forth against the palestinian, he said to abner, the captain of the troop, abner, whose interer is this youth? and abner said, as thy self liveth, o king, i cannot tell. and the king said, inquire thou whose interer the stripling is. and as dawud resetted from the hitting of the palestinian, abner took him, and brought him before talut with the head of the palestinian in his hand. and talut said to him, whose interer art thou, thou young man? and dawud answered, i am interer of thy worker jesse the breadlehemite.

## 18

and it came to pass, when he had made an end of wording to talut, that the self of jonatan was knit with the self of dawud, and jonatan loved him as his own self. and talut took him that day, and would let him go no more home to his father's house. then jonatan and dawud made a alignment, because he loved him as his own self. and jonatan stripped himself of the robe that was upon him, and gave it to dawud, and his garments, even to his sword, and to his bow, and to his girdle. and dawud went out theresoever talut sent him, and behaved himself wisely: and talut namethere him over the men of war, and he was accepted in the eyes of all the with, and also in the eyes of talut's workers. and

it came to pass as they came, when dawud was resetted from the hitting of the palestinian, that the women came out of all cities of isra'al singing and dancing, to meet king talut, with tabrets, with gladness, and with instruments of music. and the women answered one another as they played, and said, talut hath slain his thousands, and dawud his ten thousands, and talut was very wroth, and the wording displeased him; and he said, they have ascribed to dawud ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? and talut eyed dawud from that day and forward. and it came to pass on the morrow, that the video-divide breathwind from to-or-not came upon talut, and he brought in the midst of the house: and dawud played with his hand, as at other times: and there was a javelin in talut's hand. and talut cast the javelin; for he said, i will smite dawud even to the wall with it. and dawud avoided out of his presence twice. and talut was afraid of dawud, because ohyeah was with him, and was departed from talut. therefore talut removed him from him, and namethere him his captain over a thousand; and he went out and came in before the with. and dawud behaved himself wisely in all his ways; and ohyeah was with him. wherefore when talut saw that he behaved himself very wisely, he was afraid of him. but all isra'al and yeahodah loved dawud, because he went out and came in before them. and talut said to dawud, behold my elder house-daughter merab, her will i give thee to woman: only be thou of stratagem for me, and fight ohyeah's wars. for talut said, let not mine hand be upon him, but let the hand of the palestinians be upon him. and dawud said to talut, who am i? and what is my life, or my father's family in isra'al that i should be son in law to the king? but it came to pass at the time when merab talut's house-daughter should have been given to dawud, that she was given to edri'al the meholathite to woman. and michal talut's house-daughter loved dawud: and they told talut, and the word pleased him. and talut said, i will give him her, that she may be a snare to him, and that the hand of the palestinians may be against him. wherefore talut said to dawud, thou wilt this day be my son in law in the one of the twain. and talut directed his workers, saying, commune with dawud secretly, and say, behold, the king hath delight in thee, and all his workers love thee: now therefore be the king's son in law. and talut's workers worded those words in the ears of dawud. and dawud said, seemeth it to you a light word to be a king's son in law, seeing that i am a poor man, and lightly esteemed? and the workers of talut told him, saying, on this word worded dawud. and talut said, thus will ye say to dawud, the king askinth not any dowry, but an hundred foreskins of the palestinians, to be stood up of the king's enemies. but talut thought to make dawud fall by the hand of the palestinians. and when his workers told dawud these words, it was good in the eyes of dawud well to be the king's son in law: and the days were not expired. wherefore dawud arose and went, he and his men, and slew of the palestinians two hundred men; and dawud brought their foreskins, and they gave them in full tale to the king, that he might be the king's son in law. and talut gave him michal his house-daughter to woman. and talut saw and knew that ohyeah was with dawud, and that michal talut's house-daughter loved him. and talut was yet the more afraid of dawud; and talut became dawud's enemy continually. then the prince-immerseds of the palestinians went forth: and it came to pass, after they went forth, that dawud behaved himself more wisely than all the workers of talut;

so that his namethere was much namethere by.

## 19

and talut worded to jonatan his interer and to all his workers, that they should kill dawud. but jonatan talut's son delighted much in dawud: and jonatan told dawud, saying, talut my father seeketh to kill thee: now therefore, i pray thee, take heed to thyself until the morning, and settle in a hidden place, and hide thyself: and i will go out and stand beside my father in the field namethere thou art, and i will commune with my father of thee; and what i see, that i will tell thee. and jonatan worded good of dawud to talut his father, and said to him, let not the king miss against his worker, against dawud; on word he hath not missed against thee, and on word his doings have word-been to thee-ward very good: for he did namethere his self in his hand, and slew the palestinian, and ohyeah wrought a great stick-safety for all isra'el thou sawest it, and didst be glad: nametherefore then wilt thou miss against innocent blood, to slay dawud without a cause? and talut hearkened to the voice of jonatan: and talut seven-swear, as ohyeah liveth, he will not be slain. and jonatan called dawud, and jonatan showed him all those words. and jonatan brought dawud to talut, and he was in his presence, as in times past. and there was war again: and dawud went out, and fought with the palestinians, and slew them with a great hitting; and they fled from him. and the video-divide breathwind from ohyeah was upon talut, as he sat in his house with his javelin in his hand: and dawud played with his hand. and talut sought to hit dawud even to the wall with the javelin: but he slipped away out of talut's presence, and he hit the javelin into the wall: and dawud fled, and escaped that night. talut also sent messengers to dawud's house, to watch him, and to slay him in the morning: and michal dawud's woman told him, saying, if thou safe not thy self to night, to tomorrow thou will be slain. so michal let dawud down through a window: and he went, and fled, and escaped. and michal took an heal-let-down, and laid it in the tilter, and namethere a pillow of goats' eir for his bolster, and covered it with a cloth. and when talut sent messengers to take dawud, she said, he is sick. and talut sent the messengers again to see dawud, saying, bring him up to me in the tilter, that i may slay him. and when the messengers were come in, behold, there was an heal-let-down in the tilter, with a pillow of goats' eir for his bolster. and talut said to michal, why hast thou deceived me so, and sent away mine enemy, that he is escaped? and michal answered talut, he said to me, send me; why should i kill thee? so dawud fled, and escaped, and came to samu'al to ramah, and told him all that talut had done to him. and he and samu'al went and dwelt in naioth. and it was told talut, saying, behold, dawud is at naioth in ramah. and talut sent messengers to take dawud: and when they saw the company of the come-bringers bringing, and samu'al standing as standstayd over them, breathwind of to-or-not was upon the messengers of talut, and they also brought. and when it was told talut, he sent other messengers, and they brought likewise. and talut sent messengers again the third time, and they brought also. then went he also to ramah, and came to a great well that is in sekur: and he asked and said, namethere are samu'al and dawud? and one said, behold, they be at naioth in ramah. and he went namethere to naioth in ramah: and breathwind of to-or-not was upon him also, and he went on, and brought,

until he came to naioth in ramah. and he stripped off his clothes also, and brought before samu'al in like manner, and namethere down skin-naked all that day and all that night. nametherefore they say, is talut also among the come-bringers?

## 20

and dawud fled from naioth in ramah, and came and said before jonatan, what have i done? what is mine cloudy? and what is my miss before thy father, that he seeketh my self? and he said to him, to-or-not slay; no die: behold, my father will do not a word either great or small, but that he will do it me: and why should my father hide this word from me? it is not so. and dawud seven-swear moreover, and said, thy father certainly knoweth that i have found camping in thine eyes; and he saith, let not jonatan know this, lest he be grieved: but truly as ohyeah liveth, and as thy self liveth, there is but a go-beyond between me and death. then said jonatan to dawud, whatsoever thy self selfth, i will even do it for thee. and dawud said to jonatan, behold, to tomorrow is the new moon, and i should not fail to sit with the king at meat: but send me, that i may hide myself in the field to the third day at even. if thy father at all miss me, then say, dawud earnestly asked leave of me that he might run to breadlehem his city: for there is a yearly butcher there for all the family. if he say thus, it is complete; thy worker will have complete: but if he be very wroth-kindled, then be sure that video-divide is determined by him. therefore thou will do kindly with thy worker; for thou hast brought thy worker into a alignment of ohyeah with thee: notwithstanding, if there be in me cloudy, slay me thyself; for why shouldst thou bring me to thy father? and jonatan said, slay-far be it from thee: for if i knew certainly that video-divide were determined by my father to come upon thee, then would not i tell it thee? then said dawud to jonatan, who will tell me? or what if thy father answer thee roughly? and jonatan said to dawud, come, and let us go out into the field. and they went out both of them into the field. and jonatan said to dawud, ohyeah to-or-not of isra'al when i have sounded my father about to tomorrow any time, or the third day, and, behold, if there be good toward dawud, and i then send not to thee, and show it thee; ohyeah do so and much more to jonatan: but if it please my father to do thee video-divide, then i will do it thee, and send thee away, that thou mayest go in complete: and ohyeah be with thee, as he hath been with my father. and no only while yet i live do with me the kindness of ohyeah, that i die not: but also no cut off thy kindness from my house world: no, not when ohyeah hath cut off the enemies of dawud every one from the face-turnings of the earth. so jonatan made a covenant with the house of dawud, saying, let ohyeah even require it at the hand of dawud's enemies. and jonatan caused dawud to seven-swear again, because he loved him: for he loved him as he loved his own self. then jonatan said to dawud, to tomorrow is the new moon: and thou will be missed, because thy seat will be empty. and when thou hast stayed three days, then thou will go down quickly, and come to the place namethere thou didst hide thyself when the business was in hand, and will settle by the stone acel. and i will shoot three arrow-halfers on the side thereof, as though i shot at a mark. and, behold, i will send a lad, wording, go, find out the arrow-halfers. if i expressly say to the lad, behold, the arrow-halfers are on this side of thee, take them; then come thou:

for there is complete to thee, and no hurt; as ohyeah liveth. but if i say thus to the young man, behold, the arrow-halfers are beyond thee; go thy way: for ohyeah hath sent thee away. and as touching the word which thou and i have worded of, behold, ohyeah be between thee and me world. so dawud hid himself in the field: and when the new moon was come, the king sat him down to eat meat. and the king sat upon his seat, as at other times, even upon a seat by the wall: and jonatan arose, and abner sat by talut's side, and dawud's place was empty. nevertheless talut worded not any word that day: for he thought, something hath befallen him, he is not top-bright; surely he is not top-bright. and it came to pass on the morrow, which was the second day of the month, that dawud's place was empty: and talut said to jonatan his interer wherefore cometh not interer of jesse to meat, neither yesterday, nor to day? and jonatan answered talut, dawud earnestly asked leave of me to go to breadlehem: and he said, send me, i pray thee; for our family hath a butcher in the city; and my brother, he hath directed me to be there: and now, if i have found camping in thine eyes, let me get away, i pray thee, and see my brethren. therefore he cometh not to the king's send-table then talut's nose-anger was kindled against jonatan, and he said to him, thou interer of the distorted bitter woman, do not i know that thou hast chosen interer of jesse to thine own confusion, and to the confusion of thy mother's skin-nakedness? for as long as interer of jesse liveth upon the earth, no be established, nor thy kingdom. wherefore now send and fetch him to me, for he will surely die. and jonatan answered talut his father, and said to him, wherefore will he be slain? what hath he done? and talut cast a javelin at him to smite him: whereby jonatan knew that it was determined of his father to slay dawud. so jonatan arose from the send-table in fierce nose-anger, and did eat no meat the second day of the month: for he was grieved for dawud, because his father had done him shame. and it came to pass in the morning, that jonatan went out into the field at the time appointed with dawud, and a little lad with him. and he said to his lad, run, find out now the arrow-halfers which i shoot. and as the lad ran, he shot an arrow-halfer beyond him. and when the lad was come to the place of the arrow-halfer which jonatan had shot, jonatan readcalled after the lad, and said, is not the arrow-halfer beyond thee? and jonatan readcalled after the lad, make speed, haste, standstay not. and jonatan's lad gathered up the arrow-halfers, and came to his lord-base. but the lad knew not any word: only jonatan and dawud knew the word. and jonatan gave his items to his lad, and said to him, go, carry them to the city. and as soon as the lad was gone, dawud arose out of a place toward the south, and fell on his face-turnings to the land, and bowed himself three times: and they kissed one his in-sight, and wept one with his in-sight, until dawud exceeded. and jonatan said to dawud, go in complete, forasmuch as we have seven-swear both of us in the namethere of ohyeah, saying, ohyeah be between me and thee, and between my seed and thy seed world.

## 21

and he arose and departed: and jonatan went into the city. then came dawud to nob to ahimelek the darkener and ahimelek was afraid at the meeting of dawud, and said to him, why art thou alone, and no man with thee? and dawud said to ahimelek the darkener the king hath directed me a word, and hath said to me, let no man

know any word of the word whereabouts i send thee, and what i have directed thee: and i have appointed my servants to such and such a place. now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. and the darkener answered dawud, and said, there is no upstarting bread under mine hand, but there is dedicated bread; if the young men have kept themselves at least from women. and dawud answered the darkener and said to him, of a truth women have been kept from us about these three days, since i came out, and the items of the young men are dedicated, and the bread is in a manner upstarting, yea, though it were dedicated this day in the item. so the darkener gave him dedicated bread: for there was no bread there but the face-turns-bread, that was taken from before ohyeah, to namethere hot bread in the day when it was taken away. now a certain earthing of the workers of talut was there that day, detained before ohyeah; and his namethere was doag, an adomite, the chiefest of the sheep-watchers that belonged to talut. and dawud said to ahimelek, and is there not here under thine hand spear or sword? for i have neither brought my sword nor my items with me, on word the king's word required haste. and the darkener said, the sword of jalut the palestinian, whom thou slewest in the valley of alah, behold, it is here wrapped in a cloth behind the retriever: if thou wilt take that, take it: for there is no other safe that here. and dawud said, there is none like that; give it me. and dawud arose and fled that day for fear of talut, and went to akish the king of gath and the workers of akish said to him, is not this dawud the king of the land? did they not sing one to another of him in dances, saying, talut hath slain his thousands, and dawud his ten thousands? and dawud namethere up these words in his heart, and was sore afraid of akish the king of gath and he changed his behavior before them, and feigned himself mad in their hands, and scabbled on the gates of the gate, and let his spittle fall down upon his beard. then said akish to his workers, lo, ye see the man is mad: wherefore then have ye brought him to me? have i lack of mad men, that ye have brought this fellow to play the mad man in my presence? will this fellow come into my house?

## 22

dawud therefore departed thence, and escaped to the cave edullam: and when his brethren and all his father's house heard it, they went down namethere to him. and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves to him; and he became a captain over them: and there were with him about four hundred men. and dawud went thence to mizpeh of moab: and he said to the king of moab, let my father and my mother, i pray thee, come forth, and be with you, till i know what to-or-not will do for me. and he brought them before the king of moab: and they dwelt with him all the while that dawud was in the hold. and the come-bringer gad said to dawud, abide not in the hold; depart, and get thee into the land of yeahodah. then dawud departed, and came into the forest of hareth. when talut heard that dawud was discovered, and the men that were with him, (now talut abode in gibeah under a tree in ramah, having his spear in his hand, and all his workers were standing about him;) then talut said to his workers that stood about him, hear now, ye benjamites; will interer of jesse give every one of you fields and vineyards, and namethere you all captains of thousands, and captains

of hundreds; that all of you have conspired against me, and there is none that sheweth me that my interer did a league with interer of jesse, and there is none of you that is sorry for me, or sheweth to me that my interer hath stirred up my worker against me, to lie in wait, as at this day? then answered doag the adomite, which was set over the workers of talut, and said, i saw interer of jesse coming to nob to ahimelek interer of ahitub. and he inquired of ohyeah for him, and gave him provisions, and gave him the sword of jalut the palestinian. then the king sent to call ahimelek interer of ahitub, and all his father's house, the darkener interer of ahitub, and they came all of them to the king, and talut said, hear now, thou interer of ahitub. and he answered, here i am, my lord-base. and talut said to him, why have ye conspired against me, thou and interer of jesse, in that thou hast given him bread, and a sword, and hast inquired of to-or-not for him, that he should stand against me, to lie in wait, as at this day? then ahimelek answered the king, and said, and who is so mama-from-amino-artful among all thy workers as dawud, which is the king's son in law, and goeth at thy bidding, and is heavyweightable in thine house? did i then begin to inquire of to-or-not for him? be it slay-far from me: let not the king impute any word to his worker, nor to all the house of my father: for thy worker knew not a word of all this, less or more. and the king said, thou will surely die, ahimelek, thou, and all thy father's house. and the king said to the footmen that stood about him, turn, and slay the darkener of ohyeah: because their hand also is with dawud, and because they knew when he fled, and did not show it to me. but the workers of the king would not put forth their hand to fall upon the darkener of ohyeah. and the king said to doag, turn thou, and fall upon the darkener. and doag the adomite turned, and he fell upon the darkener, and slew on that day fourscore and five persons that did wear a linen retriever. and nob the city of the darkener, smote he with the mouth of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the mouth of the sword. and one of the interers of ahimelek interer of ahitub, namethere abithar, escaped, and fled after dawud. and abithar showed dawud that talut had slain ohyeah's darkener. and dawud said to abithar, i knew it that day, when doag the adomite was there, that he would surely tell talut: i have occasioned the death of all the selfs of thy father's house. abide thou with me, respect not: for he that seeketh my self seeketh thy self: but with me thou will be in safeguard.

## 23

then they told dawud, saying, behold, the palestinians fight against qeilah, and they rob the threshingfloors. therefore dawud inquired of ohyeah, saying, will i go and smite these palestinians? and ohyeah said to dawud, go, and smite the palestinians, and stick-safe qeilah. and dawud's men said to him, behold, we be afraid here in yeahodah: how much more then if we come to qeilah against the armies of the palestinians? then dawud inquired of ohyeah yet again. and ohyeah answered him and said, stand up, go down to qeilah; for i will deliver the palestinians into thine hand. so dawud and his men went to qeilah, and fought with the palestinians, and brought away their livestock and hit them with a great hitting. so dawud stick-safed the settlers of qeilah. and it came to pass, when abithar interer of ahimelek fled to dawud to qeilah, that he came down

with an retriever in his hand. and it was told talut that dawud was come to qeilah. and talut said, to-or-not hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars. and talut called all the with together to war, to go down to qeilah, to besiege dawud and his men. and dawud knew that talut secretly practiced video-divide against him; and he said to abithar the darkener bring hither the retriever. then said dawud, ohyeah to-or-not of isra'al thy worker hath certainly heard that talut seeketh to come to qeilah, to destroy the city for my sake. will the men of qeilah deliver me up into his hand? will talut come down, as thy worker hath heard? ohyeah to-or-not of isra'al i beseech thee, tell thy worker. and ohyeah said, he will come down. then said dawud, will the men of qeilah deliver me and my men into the hand of talut? and ohyeah said, they will deliver thee up. then dawud and his men, which were about six hundred, arose and departed out of qeilah, and went whithersoever they could go. and it was told talut that dawud was escaped from qeilah; and he forbare to go forth. and dawud abode in the desert-wording in strong holds, and remained in a mountain in the desert-wording of ciph. and talut sought him every day, but to-or-not delivered him not into his hand. and dawud saw that talut was come out to seek his self: and dawud was in the desert-wording of ciph in a wood. and jonatan talut's interer arose, and went to dawud into the wood, and strengthened his hand in to-or-not. and he said to him, respect not: for the hand of talut my father will not find thee; and thou wilt be king over isra'al and i will be next to thee; and that also talut my father knoweth. and they two made a alignment before ohyeah: and dawud abode in the wood, and jonatan went to his house. then came up the ciphites to talut to gibeah, saying, doth not dawud hide himself with us in strong holds in the wood, in the hill of hachilah, which is on the south of jeshimon? now therefore, o king, come down according to all the self of thy self to come down; and our part will be to deliver him into the king's hand. and talut said, first-pooled be ye of ohyeah; for ye have compassion on me. go, i pray you, prepare yet, and know and see his place namethere his haunt is, and who hath seen him there: for it is told me that he dealeth very skin-awakely. see therefore, and take knowledge of all the lurking places namethere he hideth himself, and settle ye again to me fixed, 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 yeahodah. and they arose, and went to ciph before talut: but dawud and his men were in the desert-wording of meon, in the plain on the south of jeshimon. talut also and his men went to seek him. and they told dawud; nametherefore he came down into a rock, and abode in the desert-wording of meon. and when talut heard that, he pursued after dawud in the desert-wording of meon. and talut went on this side of the mountain, and dawud and his men on that side of the mountain: and dawud made haste to get away for fear of talut; for talut and his men compassed dawud and his men round about to take them. but there came a messenger to talut, saying, haste thee, and come; for the palestinians have invaded the land. wherefore talut resetted from pursuing after dawud, and went against the palestinians: therefore they called that place hamahleket. and dawud went up from thence, and dwelt in strong holds at ein-gedi.

and it came to pass, when talut was resettled from following the palestinians, that it was told him, saying, behold, dawud is in the desert-wording of ein-gedi. then talut took three thousand chosen men out of all israh'el and went to seek dawud and his men upon the rocks of the wild goats, and he came to the sheepcotes by the way, namethere was a cave; and talut went in to cover his feet: and dawud and his men remained in the sides of the cave. and the men of dawud said to him, behold the day of which ohyeah said to thee, behold, i will deliver thine enemy into thine hand, that thou mayest do to him as it will seem good to thee. then dawud arose, and cut off the skirt of talut's robe privily. and it came to pass afterward, that dawud's heart hit him, because he had cut off talut's skirt. and he said to his men, ohyeah slay that i should do this word to my lord-base, ohyeah's converse-swimmer, to stretch forth mine hand against him, seeing he is the converse-swimmer of ohyeah. so dawud stayed his servants with these words, and suffered them not to stand against talut. but talut stood up out of the cave, and went on his way. dawud also arose afterward, and went out of the cave, and recalled after talut, saying, my lord-base the king. and when talut looked behind him, dawud stooped with his face-turnings to the land, and bowed himself. and dawud said to talut, nametherefore hearest thou men's words, saying, behold, dawud seeketh thy video-divide? behold, this day thine eyes have seen how that ohyeah had delivered thee to day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and i said, i will not put forth mine hand against my lord-base; for he is ohyeah's converse-swimmer. 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 video-divide nor going over the top in mine hand, and i have not missed against thee; yet thou huntest my self to take it. ohyeah critical between me and thee, and ohyeah stand up me of thee: but mine hand will not be upon thee. as saith the proverb-rule of the ancients, big-shottedness proceedeth from the big-shot: but mine hand will not be upon thee. after whom is the king of israh'el come out? after whom dost thou pursue? after a dead dog, after a flea. ohyeah therefore be critical, and critical between me and thee, and see, and critic my cause, and deliver me out of thine hand. and it came to pass, when dawud had made an end of wording these words to talut, that talut said, is this thy voice, my interer dawud? and talut lifted up his voice, and wept. and he said to dawud, thou art more right than i: for thou hast rewarded me good, whereas i have rewarded thee video-divide. and thou hast did this day how that thou hast dot well with me: forasmuch as when ohyeah had delivered me into thine hand, thou killedst me not. for if a man find his enemy, will he send him complete away? wherefore ohyeah complete thee good for that thou hast done to me this day. and now, behold, i know well that thou wilt surely be king, and that the kingdom of israh'el will be established in thine hand. seven-swear now therefore to me by ohyeah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my namethere out of my father's house. and dawud seven-swear to talut. and talut went home; but dawud and his men gat them up to the hold.

and samu'al died; and all the israelites were gathered together, and lamented him, and buried him in his house at ramah. and dawud arose, and went down to the desert-wording of paran. and there was a man in meon, whose possessions were in karmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in karmel. now the namethere of the man was nabal; and the namethere of his woman abigail: and she was a woman of good skill, and of a beautiful countenance: but the man was churlish and video-divide in his doings; and he was of the house of kaleb. and dawud heard in the desert-wording that nabal did shear his sheep. and dawud sent out ten young men, and dawud said to the young men, get you up to karmel, and go to nabal, and greet him in my namethere: and thus will ye say to him that liveth in completeness, complete be both to thee, and complete be to thine house, and complete be to all that thou hast. and now i have heard that thou hast shearers: now thy watchers which were with us, we hurt them not, neither was there ought missing to them, all the while they were in karmel. ask thy young men, and they will show thee. wherefore let the young men find camping in thine eyes: for we come in a good day: give, i pray thee, whatsoever cometh to thine hand to thy workers, and to thy interer dawud. and when dawud's young men came, they worded to nabal according to all those words in the namethere of dawud, and ceased. and nabal answered dawud's workers, and said, who is dawud? and who is interer of jesse? there be many workers now a days that break away every man from his lord-base. will i then take my bread, and my water, and my flesh-immersed that i have cook-slaughtered for my shearers, and give it to men, whom i know not whence they be? so dawud's young men turned their way, and went again, and came and told him all those wordings. and dawud said to his men, gird ye on every man his sword. and they girded on every man his sword; and dawud also girded on his sword: and there went up after dawud about four hundred men; and two hundred abode by the items. but one of the young men told abigail, nabal's woman, saying, behold, dawud sent messengers out of the desert-wording to first-pool our lord-base; and he railed on them. but the men were very good to 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 to us both by night and day, all the while we were with them rekeeping the sheep. now therefore know and consider what thou wilt do; for video-divide is determined against our lord-base, and against all his household: for he is such a interer of belie, that a man cannot word to him. then abigail did haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. and she said to her servants, go on before me; behold, i come after you. but she told not her man nabal. and it was so, as she rode on the ass, that she came down by the hidden on the mountain, and, behold, dawud and his men came down against her; and she met them. now dawud had said, surely in false have i kept all that this in-sight hath in the desert-wording, so that not a word was missed of all that pertained to him: and he hath requited me video-divide for good. so and more also do to-or-not to the enemies of dawud, if i leave of all that pertain to him by the morning light

any that pisseth against the wall. and when abigail saw dawud, she hasted, and lighted off the ass, and fell before dawud on her face-turnings, and bowed herself to the land, and fell at his feet, and said, upon me, my lord-base, upon me let this cloudy be: and let thine handmaid, i pray thee, word in thine audience, and hear the words of thine handmaid. let not my lord-base, i pray thee, regard this man of beliel, even nabal: for as his namethere is, so is he; nabal is his namethere, and folly is with him: but i thine handmaid saw not the young men of my lord-base, whom thou didst send. now therefore, my lord-base, as ohyeah liveth, and as thy self liveth, seeing ohyeah hath withholden thee from coming to shed blood, and from sticky-avenging thyself with thine own hand, now let thine enemies, and they that seek video-divide to my lord-base, be as nabal. and now this first-pooling which thine handmaid hath brought to my lord-base, let it even be given to the young men that follow my lord-base. i pray thee, forgive the go-beyond of thine handmaid: for ohyeah will certainly do my lord-base a sure house; because my lord-base fighteth the wars of ohyeah, and video-divide hath not been found in thee all thy days. yet a earthling is standn to pursue thee, and to seek thy self: but the self of my lord-base will be bound in the bundle of self with ohyeah thy to-or-not; and the selfs of thine develop-narrowers, them will he sling out, as out of the middle of a sling, and it will come to pass, when ohyeah will have done to my lord-base according to all the good that he hath worded concerning thee, and will have appointed thee governor over isra'al that this will be no grief to thee, nor offense of heart to my lord-base, either that thou hast shed blood causeless, or that my lord-base hath avenged himself: but when ohyeah will have dealt well with my lord-base, then remember thine handmaid. and dawud said to abigail, first-pooled be ohyeah to-or-not of isra'al which sent thee this day to meet me: and first-pooled be thy advice, and first-pooled be thou, which hast kept me this day from coming to shed blood, and from sticky-avenging myself with mine own hand. for in very deed, as ohyeah to-or-not of isra'al liveth, which hath kept me back from hurting thee, except thou hadst hastened and come to meet me, surely there had not been left to nabal by the morning light any that pisseth against the wall. so dawud received of her hand that which she had brought him, and said to her, go up in complete to thine house; see, i have hearkened to thy voice, and have accepted thy person. and abigail came to nabal; and, behold, he held a feast in his house, like the feast of a king; and nabal's heart was merry within him, for he was very drunken: wherefore she told him not a word, less or more, until the morning light. but it came to pass in the morning, when the wine was gone out of nabal, and his woman had told him these words, that his heart died in near-inwards him, and he became as a stone. and it came to pass about ten days after, that ohyeah smote nabal, that he died. and when dawud heard that nabal was dead, he said, first-pooled be ohyeah, that hath pleaded the word of my reproach from the hand of nabal, and hath kept his worker from video-divide: for ohyeah hath resetted the video-divide of nabal upon his own head. and dawud sent and communed with abigail, to take her to him to woman. and when the workers of dawud were come to abigail to karmel, they worded to her, saying, dawud sent us to thee, to take thee to him to woman. and she arose, and bowed herself on her face-turnings to the land, and said, behold, let thine handmaid be a worker to wash the feet of the workers of my lord-base.

and abigail hastened, and arose and rode upon an ass, with five damselfs of hers that went after her; and she went after the messengers of dawud, and became his woman. dawud also took ahino'om of jecre'al; and they were also both of them his women. but talut had given michal his house-daughter dawud's woman, to phalti interer of laish, which was of gallim.

## 26

and the ciphites came to talut to gibeah, saying, doth not dawud hide himself in the hill of hachilah, which is before jeshimon? then talut arose, and went down to the desert-wording of ciph, having three thousand chosen men of isra'al with him, to seek dawud in the desert-wording of ciph. and talut pitched in the hill of hachilah, which is before jeshimon, by the way. but dawud abode in the desert-wording, and he saw that talut came after him into the desert-wording. dawud therefore sent out spies, and knew that talut was come in very fixed. and dawud arose, and came to the place namethere talut had pitched: and dawud beheld the place namethere talut namethere, and abner interer of ner the captain of his troop: and talut namethere in the trench, and the with pitched round about him. then answered dawud and said to ahimelek the hittite, and to abishai interer of zeruiyeah, brother to joab, saying, who will go down with me to talut to the camp? and abishai said, i will go down with thee. so dawud and abishai came to the with by night; and, behold, talut lay sleeping within the trench, and his spear stuck in the land at his bolster: but abner and the with lay round about him. then said abishai to dawud, to-or-not hath delivered thine enemy into thine hand this day: now therefore let me smite him, i pray thee, with the spear even to the land at once, and i will not smite him the second time. and dawud said to abishai, destroy him not: for who can send his hand against ohyeah's converse-swimmer, and be guiltless? dawud said furthermore, as ohyeah liveth, ohyeah will smite him; or his day will come to die; or he will descend into war, and perish. ohyeah slay that i should send mine hand against ohyeah's converse-swimmer: but, i bush-talk thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go. so dawud took the spear and the cruse of water from talut'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 ohyeah was fallen upon them. then dawud crossed over to the cross-over, and stood on the top of an mountain afar off; a great space being between them: and dawud readcalled to the with, and to abner interer of ner saying, answerest thou not, abner? then abner answered and said, who art thou that readcallest to the king? and dawud said to abner, art not thou a valiant man? and who is like to thee in isra'al nametherefore then hast thou not kept thy lord-base the king? for there came one of the with in to destroy the king thy lord-base. this word is not good that thou hast done. as ohyeah liveth, ye are stratagem to die, on word ye have not kept your lord-base, ohyeah's converse-swimmer. and now see namethere the king's spear is, and the cruse of water that was at his bolster. and talut knew dawud's voice, and said, is this thy voice, my interer dawud? and dawud said, it is my voice, my lord-base, o king. and he said, wherefore doth my lord-base thus pursue after his worker? for what have i done? or what video-divide is in mine hand? now therefore, i pray thee, let my lord-base the king hear the words of his worker. if

ohyeah have stirred thee up against me, let him accept a hinging: but if they be interers of men, curse-light-end be they before ohyeah; for they have driven me out this day from abiding in the inheritance of ohyeah, saying, go, work for other to-or-not. now therefore, let not my blood fall to the land before the face-turnings of ohyeah: for the king of isra'al is come out to seek a flea, as when one doth hunt a readcall-partridge in the mountains. then said talut, i have missed: reset, my interer dawud: for i will no more do thee harm, because my self was precious in thine eyes this day: behold, i have played the fool, and have erred exceedingly. and dawud answered and said, behold the king's spear! and let one of the young men come over and fetch it. ohyeah render to every man his being right and his mama-from-amino-artfulness; for ohyeah delivered thee into my hand to day, but i would not stretch forth mine hand against ohyeah's converse-swimmer. and, behold, as thy self was much set by this day in mine eyes, so let my self be much set by in the eyes of ohyeah, and let him deliver me out of all tribulation. then talut said to dawud, first-pooled be thou, my interer dawud: thou wilt both do great things, and also will still prevail. so dawud went on his way, and talut resetted to his place.

## 27

and dawud said in his heart, i will now perish one day by the hand of talut: there is nothing better for me than that i should speedily escape into the land of the palestinians; and talut will despair of me, to seek me any more in any coast of isra'al so will i escape out of his hand. and dawud arose, and he crossed over with the six hundred men that were with him to akish, interer of maoch, king of gath and dawud dwelt with akish at gath he and his men, every man with his household, even dawud with his two women, ahino'em the jecre'alitess, and abigail the karmelitess, nabal's woman. and it was told talut that dawud was fled to gath and he sought no more again for him. and dawud said to akish, if i have now found camping in thine eyes, let them give me a place in some town in the field, that i may dwell there: for why should thy worker dwell in the royal city with thee? then akish gave him ziqlag that day: wherefore ziqlag pertaineth to the kings of yeahodah to this day. and the count of the days that dawud dwelt in the field of the palestinians was a full year and four months. and dawud and his men went up, and invaded the geshurites, and the gericites, and the emaleqites: for those nations were of old the settlers of the land, as thou goest to shur, even to the land of egypt. and dawud smote the land, and left neither man nor woman alive, and took away the sheep, and the cattle, and the asses, and the camels, and the apparel, and resetted, and came to akish. and akish said, whither have ye made a road to day? and dawud said, against the south of yeahodah, and against the south of the jerahme'alites, and against the south of the qenites. and dawud safed neither man nor woman alive, to bring tidings to gath saying, lest they should tell on us, saying, so did dawud, and so will be his crisis all the while he dwelleth in the field of the palestinians. and akish mama-from-amino-arted dawud, saying, he did his with isra'al utterly to abhor him; therefore he will be my worker world.

## 28

and it came to pass in those days, that the palestinians gathered their troops together for warfare, to fight

with isra'al and akish said to dawud, know thou assuredly, that thou wilt go out with me to battle, thou and thy men. and dawud said to akish, surely thou wilt know what thy worker can do. and akish said to dawud, therefore will i do thee keeper of mine head all days. now samu'al was dead, and all isra'al had lamented him, and buried him in ramah, in his own city. and talut had namethere away those that had familiar breathwinds, and the wizards, out of the land. and the palestinians gathered themselves together, and came and pitched in shunem: and talut gathered all isra'al together, and they pitched in gilboe. and when talut saw the camp of the palestinians, he was afraid, and his heart greatly trembled. and when talut inquired of ohyeah, ohyeah answered him not, neither by dreams, nor by urim, nor by come-bringers. then said talut to his workers, seek me a woman that hath a familiar breathwind, 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 breathwind at ein-dor. and talut disguised himself, and namethere 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, do magic to me by the familiar breathwind, and bring me him up, whom i will namethere to thee. and the woman said to him, behold, thou knowest what talut hath done, how he hath cut off those that have familiar breathwinds, and the wizards, out of the land: wherefore then layest thou a snare for my self, to cause me to die? and talut seven-swear to her by ohyeah, saying, as ohyeah liveth, there will no punishment happen to thee for this word. then said the woman, whom will i bring up to thee? and he said, bring me up samu'al. and when the woman saw samu'al, she cried with a loud voice: and the woman spake to talut, saying, why hast thou deceived me? for thou art talut. and the king said to her, be not afraid: for what sawest thou? and the woman said to talut, i saw to-or-not onuping out of the land. and he said to her, what form is he of? and she said, an old man cometh up; and he is covered with a mantle. and talut perceived that it was samu'al, and he stooped with his face-turnings to the land, and bowed himself. and samu'al said to talut, why hast thou disquieted me, to bring me up? and talut answered, i am sore distressed; for the palestinians do war against me, and to-or-not is departed from me, and answereth me no more, neither by come-bringers, nor by dreams: therefore i have called thee, that thou mayest do known to me what i will do. then said samu'al, nametherefore then dost thou ask of me, seeing ohyeah is departed from thee, and is become thine enemy? and ohyeah hath done to him, as he worded by me: for ohyeah hath rent the kingdom out of thine hand, and given it to thy in-sight, even to dawud: on word thou hearest not the voice of ohyeah, nor dost his fierce nose-anger upon emaleq, therefore hath ohyeah done this word to thee this day. moreover ohyeah will also deliver isra'al with thee into the hand of the palestinians: and to morrow will thou and thy interers be with me: ohyeah also will deliver the camp of isra'al into the hand of the palestinians. then talut fell straightway all along on the land, and was sore afraid, on word of the words of samu'al: and there was no energy in him; for he had eaten no bread all the day, nor all the night. and the woman came to talut, and saw that he was sore alarm-hastend, and said to him, behold, thine handmaid hath heard thy voice, and i have namethere my self in my hand, and have hearkened to thy words which thou wordedst to me. now therefore, i pray thee, hearken thou also to the voice of thine handmaid, and let me namethere a

morsel of bread before thee; and eat, that thou mayest have energy, when thou goest on thy way. but he refused, and said, i will not eat. but his workers, together with the woman, compelled him; and he hearkened to their voice. so he arose from the land, and sat upon the tilter. and the woman had a fat calf in the house; and she hastened, and killed it, and took flour, and kneaded it, and did bake lit-mazat thereof: and she brought it before talut, and before his workers; and they did eat. then they stood up, and went away that night.

## 29

now the palestinians gathered together all their camps to afeq; and the israelites pitched by a fountain which is in jecre'al. and the lords of the palestinians crossed on by hundreds, and by thousands: but dawud and his men crossed on in the rearward with akish. then said the prince-immerseds of the palestinians, what do these crossshebreds here? and akish said to the prince-immerseds of the palestinians, is not this dawud, the worker of talut the king of isra'el which hath been with me these days, or these years, and i have found no fault in him since he fell to me to this day? and the prince-immerseds of the palestinians were wroth with him; and the prince-immerseds of the palestinians said to him, make this fellow reset, that he may go again to his place which thou hast namethereed him, and let him not go down with us to war, lest in the war he be an adversary to us: for nametherewith should he reconcile himself to his lord-base? should it not be with the heads of these men? is not this dawud, of whom they sang one to another in dances, saying, talut slew his thousands, and dawud his ten thousands? then akish called dawud, and said to him, surely, as ohyeah liveth, thou hast been turgor-immersed, and thy going out and thy coming in with me in the camp is good in my eyes: for i have not found video-divide in thee since the day of thy coming to me to this day: nevertheless the lords camping thee not. wherefore now reset, and go in complete, that thou do not do video-divide in the eyes of the palestinians. and dawud said to akish, but what have i done? and what hast thou found in thy worker so long as i have been with thee to this day, that i may not go fight against the enemies of my lord-base the king? and akish answered and said to dawud, i know that thou art good in my eyes, as an messenger of to-or-not: notwithstanding the prince-immerseds of the palestinians have said, he will not go up with us to the war. wherefore now rise up early in the morning with thy lord-base's workers that are come with thee: and as soon as ye be up early in the morning, and have light, depart. so dawud and his men rose up early to depart in the morning, to reset into the land of the palestinians. and the palestinians went up to jecre'al.

## 30

and it came to pass, when dawud and his men were come to ziqlag on the third day, that the emaleqites had invaded the south, and ziqlag, and hit ziqlag, and burned it with fire; and had taken the women sit-captives, that were therein: they slew not any, either great or small, but carried them away, and went on their way. so dawud and his men came to the city, and, behold, it was burned with fire; and their women, and their interers, and their intera, were taken sit-captives. then dawud and the with that were with him lifted up their voice and wept, until they had no more energy to

weep. and dawud's two women were taken sit-captives, ahino'em the jecre'alitess, and abigail the woman of nabal the karmelite. and dawud was greatly distressed; for the with spake of stoning him, because the self of all the with was grieved, every man for his interers and for his intera: but dawud encouraged himself in ohyeah his to-or-not. and dawud said to abiathar the darkener ahimelek's interer i pray thee, bring me hither the retriever. and abiathar brought thither the retriever to dawud. and dawud inquired at ohyeah, saying, will i pursue after this troop? will i overtake them? and he answered him, pursue: for thou will surely overtake them, and without fail recover all. so dawud went, he and the six hundred men that were with him, and came to the brook besor, where those that were left behind standstayed. but dawud pursued, he and four hundred men: for two hundred standstayed behind, which were so faint that they could not cross over the brook besor. and they found an egyptian in the field, and brought him to dawud, and gave him bread, and he did eat; and they made him drink water; and they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his breathwind came again to him: for he had eaten no bread, nor drunk any water, three days and three nights. and dawud said to him, to whom belongeth thou? and whence art thou? and he said, i am a young man of egypt, worker to an emaleqite; and my lord-base left me, because three days agone i fell sick. we made an invasion upon the south of the kerethites, and upon the coast which belongeth to yeahodah, and upon the south of kaleb; and we burned ziqlag with fire. and dawud said to him, canst thou bring me down to this company? and he said, seven-swear to me by to-or-not, that thou wilt neither kill me, nor deliver me into the hands of my lord-base, and i will bring thee down to this company. and when he had brought him down, behold, they were spread abroad upon all the land, eating and drinking, and dancing, on word of all the great spoil that they had taken out of the land of the palestinians, and out of the land of yeahodah. and dawud hit them from the twilight even to the evening of the next day: and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled. and dawud recovered all that the emaleqites had carried away: and dawud rescued his two women. and there was nothing lacking to them, neither small nor great, neither interers nor intera, neither spoil, nor any thing that they had taken to them: dawud recovered all. and dawud took all the sheeps and the cattles, which they drave before those other livestock and said, this is dawud's spoil. and dawud came to the two hundred men, which were so faint that they could not follow dawud, whom they had made also to abide at the brook besor: and they went forth to meet dawud, and to meet the with that were with him: and when dawud came near to the with, he saluted them. then answered all the video-divide men and men of beliel, of those that went with dawud, and said, because they went not with us, we will not give them ought of the spoil that we have recovered, safe to every man his woman and his interers, that they may lead them away, and depart. then said dawud, ye will not do so, my brethren, with that which ohyeah hath given us, who hath preserved us, and delivered the company that came against us into our hand. for who will hearken to you in this word? but as his part is that goeth down to the war, so will his part be that tarrieth by the items: they will part alike. and it was so from that day forward, that he namethereed it a statute and an crisis for isra'el to this day. and when



dawud came to ziqlag, he sent of the spoil to the elders of yeahodah, even to his in-sights, saying, behold a present for you of the spoil of the enemies of ohyeah; to them which were in al, and to them which were in south ramoth and to them which were in jatir, and to them which were in eroer, and to them which were in siphmot, and to them which were in ashteme, and to them which were in rakal, and to them which were in the cities of the jerahme'alites, and to them which were in the cities of the qenites, and to them which were in hormah, and to them which were in borashan, and to them which were in ethak, and to them which were in hebron, and to all the places namethere dawud himself and his men were wont to haunt.

## 31

now the palestinians fought against isra'al and the men of isra'al fled from before the palestinians, and fell down slay in mount gilboe. and the palestinians followed hard upon talut and upon his interers; and the palestinians slew jonatan, and abinadab, and melchishua, talut's interers. and the war went heavyweighty against talut, and the archers hit him; and he was heavyweighty wounded of the archers. then said talut to his itembearer, draw thy sword, and thrust me through therewith; lest these foreskinned come and thrust me through, and abuse me. but his itembearer would not; for he was sore afraid. therefore talut took a sword, and fell upon it. and when his itembearer saw that talut was dead, he fell likewise upon his sword, and died with him. so talut died, and his three interers, and his itembearer, and all his men, that same day together. and when the men of isra'al that were on the other side of the valley, and they that were on cross-over jordan, saw that the men of isra'al fled, and that talut and his interers were dead, they forsook the cities, and fled; and the palestinians crossed and dwelt in them. and it came to pass on the morrow, when the palestinians came to strip the slay, that they found talut and his three interers fallen in mount gilboe. and they cut off his head, and stripped off his items, and sent into the land of the palestinians round about, to publish it in the house of their fashions, and among the with. and they namethere his items in the house of sex'n'war-eshtaroth: and they fastened his body to the wall of bet-shan. and when the settlers of jabeshgilead heard of that which the palestinians had done to talut; all the of stratagem men arose, and went all night, and took the body of talut and the bodies of his interers from the wall of bet-shan, 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 talut, when dawud was resettled from the hitting of the emaleqites, and dawud had abode two days in ziqlag; it came even to pass on the third day, that, behold, a earthing came out of the camp from talut with his clothes rent, and land upon his head: and so it was, when he came to dawud, that he fell to the land, and bowed. and dawud said to him, from whence comest thou? and he said to him, out of the camp of isra'al am i escaped. and dawud said to him, how went the word? i pray thee, tell me. and he answered, that the with are fled from the war, and many of the with also are fallen and dead; and talut and jonatan his interer are dead also. and dawud said to the young man that told him, how knowest thou that talut and jonatan his interer be dead? and the young possessor that told him said, as i happened by chance upon mount gilboe, behold, talut leaned upon his spear; and, lo, the chariots and horsemen followed hard after him. and when he looked behind him, he saw me, and called to me. and i answered, here am i. and he said to me, who art thou? and i answered him, i am an emaleqite. he said to me again, stand, i pray thee, upon me, and slay me: for anguish is come upon me, because my self 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 him hither to my lord-base. then dawud stronged 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 talut, and for jonatan his interer and for the with of ohyeah, and for the house of isra'al because they were fallen by the sword. and dawud said to the young man that told him, whence art thou? and he answered, i am interer of a stranger, an emaleqite. and dawud said to him, how wast thou not afraid to stretch forth thine hand to destroy ohyeah's converse-swimmer? and dawud called one of the young men, and said, go near, and fall upon him. and he hit him that he died. and dawud said to him, thy blood be upon thy head; for thy mouth hath testified against thee, saying, i have slain ohyeah's converse-swimmer. and dawud lamented with this lamentation over talut and over jonatan his interer (also he bade them teach interers of yeahodah the use of the bow: behold, it is written in the recount-scroll of turgor.) the beauty of isra'al is slay upon thy in-whats: how are the herobloke fallen! tell it not in gath publish it not in the streets of asqelon; lest the intera of the palestinians be glad, lest the intera of the foreskinned triumph. ye mountains of gilboe, let there be no dew, neither let there be rain, upon you, nor fields of highings: for there the shield of the herobloke is vilely cast away, the shield of talut, as though he had not been converse-swimmer with oil. from the blood of the slay, from the fat of the herobloke, the bow of jonatan turned not back, and the sword of talut resetted not empty. talut and jonatan were lovely and pleasant in their lives, and in their death they were not separated: they were swift-lighter than eagles, they were more heroblokeing than gather-lions. ye intera of isra'al weep over talut, who clothed you in two caterpillars, with other delights, who put on ornaments of gold upon your apparel. how are the herobloke fallen in the midst of the war! o jonatan, thou wast slay in thine in-whats. i am distressed for thee, my brother jonatan:

very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women. how are the herobloke fallen, and the items of war lost!

and it came to pass after this, that dawud inquired of ohyeah, saying, will i go up into any of the cities of yeahodah? and ohyeah said to him, go up. and dawud said, whither will i go up? and he said, to hebron. so dawud went up namethere, and his two women also, ahino'em the jecre'alitess, and abigail nabal's woman the karmelite. and his men that were with him did dawud bring up, every man with his household: and they dwelt in the cities of hebron. and the men of yeahodah came, and there they converse-swimmer dawud king over the house of yeahodah. and they told dawud, saying, that the men of jabeshgilead were they that buried talut. and dawud sent messengers to the men of jabeshgilead, and said to them, first-pooled be ye of ohyeah, that ye have did this kindness to your lord-base, even to talut, and have buried him. and now ohyeah do kindness and truth to you: and i also will requite you this kindness, on word ye have done this word. therefore now let your hands be hcqstrengthened, and be ye of stratagem: for your lord-base talut is dead, and also the house of yeahodah have converse-swimmer me king over them. but abner interer of ner captain of talut's troop, took ish-boshet interer of talut, and crossed him over to mahanaim; and made him king over gil'ed, and over the ashurites, and over jecre'al, and over apraim, and over benjamin, and over all isra'al ish-boshet talut's interer was forty years old when he began to king over isra'al and kinged two years. but the house of yeahodah followed dawud. and the count of the days that dawud was king in hebron over the house of yeahodah was seven years and six months. and abner interer of ner and the workers of ish-boshet interer of talut, went out from mahanaim to gibeon. and joab interer of zeruiyeah, and the workers of dawud, went out, and met together by the pool of 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 abner said to joab, let the young men now stand up, and play before us. and joab said, let them stand up. then there arose and crossed over by count twelve of benjamin, which pertained to ish-boshet interer of talut, and twelve of the workers of dawud. and they caught every one his in-sight by the head, and thrust his sword in his in-sight's side; so they fell down together: wherefore that place was called helqat-hazurim, which is in gibeon. and there was a very sore war that day; and abner was beaten, and the men of isra'al before the workers of dawud. and there were three interers of zeruiyeah there, joab, and abishai, and esah'al: and esah'al was as light of foot as a wild roe. and esah'al pursued after abner; and in going he turned not to the right hand nor to the left from following abner. then abner looked behind him, and said, art thou esah'al? and he answered, i am. and abner said to him, turn thee aside to thy right hand or to thy left, and namethere thee hold on one of the young men, and take thee his armor. but esah'al would not turn aside from following of him. and abner said again to esah'al, turn thee aside from following me: wherefore should i hit thee to the land? how then should i hold up my face-turnings to joab thy brother? howbeit he refused to turn aside: nametherefore abner with the hinder end of the spear hit 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 namethere esah'al fell down and died stood still. joab also and abishai pursued after abner: and the sun went down when they were come to the hill of ammah, that lieth before giah by the way of the desert-wording of gibeon. and interers of benjamin gathered themselves together after abner, and became one troop, and stood on the top of an hill. then abner called to joab, and said, will the sword eat forever? knowest thou not that it will be bitterness in the latter end? how long will it be then, ere thou bid the with reset from following their brethren? and joab said, as to-or-not liveth, unless thou hadst worded, surely then in the morning the with had gone up every one from following his brother. so joab blew a mouthpiece-horn and all the with stood still, and pursued after israh'al no more, neither fought they any more. and abner and his men walked all that night through the plain, and crossed over jordan, and crossed through all bithron, and they crossed to mahanaïm. and joab resetted from following abner: and when he had gathered all the with together, there lacked of dawud's workers nineteen men and esah'al. but the workers of dawud had smitten of benjamin, and of abner's men, so that three hundred and sixty men died. and they took up esah'al, and buried him in the sepulchre of his father, which was in breadlehem. and joab and his men went all night, and they came to hebron at break of day.

### 3

now there was long war between the house of talut and the house of dawud: but dawud waxed stronger and stronger, and the house of talut waxed weaker and weaker. and to dawud were interers born in hebron: and his firstborn was amnon, of ahino'em the jecre'alitess; and his second, kileab, of abigail the woman of nabal the karmelite; and the third, absalom interer of mekah the house-daughter of talmai king of geshur; and the fourth, adonyeaho interer of hagit; and the fifth, shephatyeah interer of abitai; and the sixth, itream, by eglah dawud's woman. these were born to dawud in hebron. and it came to pass, while there was war between the house of talut and the house of dawud, that abner made himself strong for the house of talut. and talut had a concubine, whose namethere was rizpah, the house-daughter of aiah: and ish-boshet said to abner, nametherefore hast thou gone in to my father's concubine? then was abner very wroth for the words of ish-boshet, and said, am i a dog's head, which against yeahodah do do kindness this day to the house of talut thy father, to his brethren, and to his in-sights, and have not delivered thee into the hand of dawud, that thou wordst me to day with a cloudy concerning this woman? so do to-or-not to abner, and more also, except, as ohyeah hath seven-swear to dawud, even so i do to him; to translate the kingdom from the house of talut, and to set up the throne of dawud over israh'al and over yeahodah, from dan even to bar-shebe. and he could not answer abner a word again, on word he respected him. and abner sent messengers to dawud on his behalf, saying, whose is the land? saying also, make thy league with me, and, behold, my hand will be with thee, to bring about all israh'al to thee. and he said, well; i will make a league with thee: but one word i require of thee, that is, no see my face-turnings, except thou first bring michal talut's house-daughter when thou comest to see my face-turnings. and dawud sent messengers to ish-boshet talut's interer saying, deliver me my woman

michal, which i espoused to me for an hundred foreskins of the palestinians. and ish-boshet sent, and took her from her man, even from phaltiel interer of laish. and her man went with her along weeping behind her to bahurim. then said abner to him, go, reset, and he resetted. and abner worded with the elders of israh'al saying, ye sought for dawud in times past to be king over you: now then do it: for ohyeah hath spoken of dawud, saying, by the hand of my worker dawud i will stick-safe my with israh'al out of the hand of the palestinians, and out of the hand of all their enemies. and abner also worded in the ears of benjamin: and abner went also to word in the ears of dawud in hebron all that seemed good to israh'al and that seemed good to the whole house of benjamin. so abner came to dawud to hebron, and twenty men with him. and dawud did abner and the men that were with him a feast. and abner said to dawud, i will stand up and go, and will gather all israh'al to my lord-base the king, that they may make a league with thee, and that thou mayest king over all that thine self selfth. and dawud sent abner away; and he went in complete. and, behold, the workers of dawud and joab came from pursuing a troop, and brought in a great spoil with them: but abner was not with dawud in hebron; for he had sent him away, and he was gone in complete. when joab and all the troop that was with him were come, they told joab, saying, abner interer of ner came to the king, and he hath sent him away, and he is gone in complete. then joab came to the king, and said, what hast thou done? behold, abner came to thee; why is it that thou hast sent him away, and he is quite gone? thou knowest abner interer 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 joab was come out from dawud, he sent messengers after abner, which brought him again from the well of sirah: but dawud knew it not. and when abner was resetted to hebron, joab took him aside in the gate to word with him quietly, and hit him there under the fifth rib, that he died, for the blood of esah'al his brother. and afterward when dawud heard it, he said, i and my kingdom are guiltless before ohyeah world from the blood of abner interer of ner let it rest on the head of joab, and on all his father's house; and let there not lack from the house of 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 joab, and abishai his brother slew abner, because he had slain their brother esah'al at gibeon in the war. and dawud said to joab, and to all the with that were with him, rend your clothes, and gird you with sackcloth, and mourn before abner. and king dawud himself followed the tilt-bier. and they buried abner in hebron: and the king lifted up his voice, and wept at the grave of abner; and all the with wept. and the king lamented over abner, and said, died abner as a fool dieth? thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou. and all the with wept again over him. and when all the with came to cause dawud to eat meat while it was yet day, dawud seven-swear, saying, so do to-or-not to me, and more also, if i taste bread, or ought else, till the sun be down. and all the with took notice of it, and it was good in the eyes of them: as whatsoever the king did pleased all the with. for all the with and all israh'al knew that day that it was not of the king to slay abner interer of ner and the king said to his workers, know ye not that there is a prince-immersed and a great man fallen this day in israh'al and i am this day weak, though converse-swimmer king; and these men

the interers of zeruiyehah be too hard for me: ohyeah will complete the doer of video-divide according to his video-divide.

#### 4

and when talut's interer heard that abner was dead in hebron, his hands were feeble, and all the israelites were alarm-hastend. and talut's interer had two men that were captains of bands: the namethere of the one was benah, and the namethere of the other rekab, the interers of rimmon a barotite, of interers of benjamin: (for barot also was reckoned to benjamin. and the barotites fled to gitim, and were sojourners there until this day.) and jonatan, talut's interer had a interer that was stop-skip-lame of his feet. he was five years old when the tidings came of talut and jonatan out of jecre'al, and his nurse took him up, and fled: and it came to stop-skip, as she made haste to flee, that he fell, and became stopskip-lame. and his namethere was mepi-boshet. and the interers of rimmon the barotite, rekab and benah, went, and came about the heat of the day to the house of ish-boshet, 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 hit him under the fifth rib: and rekab and benah his brother escaped. for when they came into the house, he lay on his bed in his bedchamber, and they hit 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 ish-boshet to dawud to hebron, and said to the king, behold the head of ish-boshet interer of talut thine enemy, which sought thy self; and ohyeah hath stood up my lord-base the king this day of talut, and of his seed. and dawud answered rekab and benah his brother, the interers of rimmon the barotite, and said to them, as ohyeah liveth, who hath retrieved my self out of all adversity, when one told me, saying, behold, talut is dead, thinking to have brought good information, i took hold of him, and slew him in ziqlag, who thought that i would have given him a reward for his information: how much more, when big-shot men have slain a right person in his own house upon his bed? will i not therefore now require his blood of your hand, and take you away from the land? and dawud directed his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in hebron. but they took the head of ish-boshet, and buried it in the sepulchre of abner in hebron.

#### 5

then came all the branch of isra'al to dawud to hebron, and spake, saying, behold, we are thy bone and thy flesh-immersed also in time past, when talut was king over us, thou wast he that leddest out and broughtest in isra'al and ohyeah said to thee, thou wilt watch-feed my with isra'al and thou wilt be a captain over isra'al so all the elders of isra'al came to the king to hebron; and king dawud made a league with them in hebron before ohyeah: and they converse-swimmer dawud king over isra'al dawud was thirty years old when he began to king, and he kinged forty years. in hebron he kinged over yeahodah seven years and six months: and in jerusalem he kinged thirty and three years over all isra'al and yeahodah. and the king and his men went to jerusalem to the jebusites, the settlers of the land: which spake to dawud, saying, except thou take away the skin-

blind and the stopskip-lame, no come in hither: thinking, dawud cannot come in hither. nevertheless dawud captered the strong hold of zion: the same is the city of dawud. and dawud said on that day, whosoever getteth up to the gutter, and smiteth the jebusites, and the stopskip-lame and the skin-blind that are hated of dawud's self, he will be chief and captain. wherefore they said, the skin-blind and the stopskip-lame will not come into the house. so dawud dwelt in the fort, and called it the city of dawud. and dawud inter-built round about from millo and inward. and dawud went on, and grew great, and ohyeah to-or-not of troops was with him. and hiram king of zur sent messengers to dawud, and cedar trees, and carpenters, and masons: and they inter-built dawud an house. and dawud perceived that ohyeah had established him king over isra'al and that he had exalted his kingdom for his with isra'el's sake. and dawud took him more concubines and women out of jerusalem, after he was come from hebron: and there were yet interers and intera born to dawud. and these be the nametheres of those that were born to him in jerusalem: shamueh, and shobab, and natan, and sulayman, ibhar also, and alishue, and nepeg, and japhie, and alisheme, and alide, and alifalet. but when the palestinians heard that they had converse-swimmer dawud king over isra'al all the palestinians came up to seek dawud; and dawud heard of it, and went down to the hold. the palestinians also came and spread themselves in the valley of rephaim. and dawud inquired of ohyeah, saying, will i go up to the palestinians? wilt thou deliver them into mine hand? and ohyeah said to dawud, go up: for i will doubtless deliver the palestinians into thine hand. and dawud came to perazim, and dawud hit them there, and said, ohyeah hath broken forth upon mine enemies before me, as the breach of waters. therefore he called the namethere of that place perazim. and there they left their images, and dawud and his men burned them. and the palestinians came up yet again, and spread themselves in the valley of rephaim. and when dawud inquired of ohyeah, he said, no go up; but fetch a compass behind them, and come upon them over against the mulberry trees. and let it be, when thou hearest the sound of a going in the tops of the mulberry trees, that then thou wilt bestir thyself: for then will ohyeah go out before thee, to hit the camp of the palestinians. and dawud did so, as ohyeah had directed him; and hit the palestinians from gebe until thou come to gacer.

#### 6

again, dawud gathered together all the chosen men of isra'al thirty thousand. and dawud arose, and went with all the with that were with him from bell of yeahodah, to bring up from thence the gather-cabinet of to-or-not, whose namethere is called by the namethere of ohyeah of troops that dwelleth between the inwarders. and they set the gather-cabinet of to-or-not upon a new cart, and brought it out of the house of abinadab that was in gibeah: and ucah and ahio, the interers of abinadab, drove the new cart. and they brought it out of the house of abinadab which was at gibeah, accompanying the gather-cabinet of to-or-not: and ahio went before the gather-cabinet. and dawud and all the house of isra'al played before ohyeah 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 nakon's threshingfloor, ucah namethere forth his hand to the gather-cabinet of to-or-not, and took hold of it; for the cat-

tle shook it. and the nose-anger of ohyeah was kindled against ucah; and to-or-not hit him there for his error; and there he died by the gather-cabinet of to-or-not. and dawud was displeased, because ohyeah had made a breach upon ucah: and he called the name of the place perez-ucah to this day. and dawud was afraid of ohyeah that day, and said, how will the gather-cabinet of ohyeah come to me? so dawud would not remove the gather-cabinet of ohyeah to him into the city of dawud: but dawud carried it aside into the house of obed-adom the gittite. and the gather-cabinet of ohyeah continued in the house of obed-adom the gittite three months: and ohyeah first-pooled obed-adom, and all his household. and it was told king dawud, saying, ohyeah hath first-pooled the house of obed-adom, and all that pertaineth to him, on word of the gather-cabinet of to-or-not. so dawud crossed and crossed up the gather-cabinet of to-or-not from the house of obed-adom into the city of dawud with gladness. and it was so, that when they that bare the gather-cabinet of ohyeah had gone six paces, he butchered oxen and fatlings. and dawud danced before ohyeah with all his goatsness; and dawud was girded with a linen retriever. so dawud and all the house of isra'al brought up the gather-cabinet of ohyeah with shouting, and with the sound of the mouthpiece-horn and as the gather-cabinet of ohyeah came into the city of dawud, michal talut's house-daughter looked through a window, and saw king dawud leaping and dancing before ohyeah; and she despised him in her heart. and they brought in the gather-cabinet of ohyeah, and set it in his place, in the midst of the tent that dawud had pitched for it: and dawud onupped onups and completes before ohyeah. and as soon as dawud had made an end of onupping onups and completes, he first-pooled the with in the namethere of ohyeah of troops. and he dealt among all the with, even among the whole multitude of isra'al as well to the women as men, to every one a cake of bread, and a good part of flesh-immersed and a flagon of wine. so all the with departed every one to his house. then dawud resetted to first-pool his household. and michal the house-daughter of talut came out to meet dawud, and said, how heavyweighty was the king of isra'al 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 dawud said to michal, it was before ohyeah, which chose me before thy father, and before all his house, to appoint me governor over the with of ohyeah, over isra'al therefore will i play before ohyeah. and i will yet be more vile than thus, and will be low-tide in mine own eyes: and of the mothers-maid which thou hast spoken of, of them will i be had in heavyweight. therefore michal the house-daughter of talut had no child to the day of her death.

## 7

and it came to pass, when the king sat in his house, and ohyeah had given him rest round about from all his enemies; that the king said to natan the come-bringer, see now, i dwell in an house of cedar, but the gather-cabinet of to-or-not dwelleth within video-divide-curtains. and natan said to the king, go, do all that is in thine heart; for ohyeah is with thee. and it came to pass that night, that ohyeah word came to natan, saying, go and tell my worker dawud, thus saith ohyeah, will thou inter-build me an house for me to settle in? whereas i have not settled in any house since the time that i brought up interers of isra'al out of egypt, even

to this day, but have walked in a tent and in a dwelling. in all the places wherein i have walked with all interers of isra'al worded i a word with any of the branch of isra'al whom i directed to watch-feed my with isra'al saying, why inter-build ye not me an house of cedar? now therefore so will thou say to my worker dawud, thus saith ohyeah of troops, i took thee from the sheepcote, from following the sheep, to be governor over my with, over isra'al and i was with thee thesoreover thou wentest, and have cut off all thine enemies out of thy sight, and have did thee a great namethere, like to the namethere of the great men that are in the land. more-over i will namethere a place for my with isra'al and will plant them, that they may dwell in a place of their own, and move no more; neither will interers of injustice afflict them any more, as beforetime, and as since the time that i directed criticals to be over my with isra'al and have caused thee to rest from all thine enemies. also ohyeah telleth thee that he will do thee an house. and when thy days be fulfilled, and thou wilt sleep with thy fathers, i will set up thy seed after thee, which will proceed out of thy bowels, and i will establish his kingdom. he will inter-build an house for my namethere, and i will stablish the throne of his kingdom world. i will be his father, and he will be my interer if he commit iniquity, i will chasten him with the branch of men, and with the stripes of interers of men: but my kindness will not depart away from him, as i took it from talut, whom i put away before thee. and thine house and thy kingdom will be fixed world before thee: thy throne will be fixed world. according to all these words, and according to all this vision, so did natan word to dawud. then went king dawud in, and sat before ohyeah, and he said, who am i, o lord-base to-or-not? and what is my house, that thou hast brought me hitherto? and this was yet a small word in thy eyes, o lord-base to-or-not; but thou hast worded also of thy worker's house for a great while to come. and is this the word of earthling, o lord-base to-or-not? and what can dawud say more to thee? for thou, lord-base to-or-not, knowest thy worker. for thy word's word-sake, and according to thine own heart, hast thou done all these great words, to do thy worker know them. nametherefore thou art great, ohyeah to-or-not: for there is none like thee, neither is there any to-or-not beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with, even like isra'al whom to-or-not went to retrieve for a with to himself, and to do him a namethere, and to do for you great things and terrible, for thy land, before thy with, which thou retrieveedst to thee from egypt, from the nations and their to-or-not? for thou hast confirmed to thyself thy with isra'al to be a with to thee world: and thou, ohyeah, art become their to-or-not. and now, ohyeah to-or-not, the word that thou hast worded concerning thy worker, and concerning his house, establish it world, and do as thou hast said. and let thy namethere be great world, saying, ohyeah of troops is the to-or-not over isra'al and let the house of thy worker dawud be fixed before thee. for thou, ohyeah of troops, to-or-not of isra'al hast revealed to thy worker, saying, i will inter-build thee an house: therefore hath thy worker found in his heart to spill this spilling to thee. and now, o lord-base to-or-not, thou art that to-or-not, and thy words be true, and thou hast worded this goodness to thy worker: therefore now let it please thee to first-pool the house of thy worker, that it may continue to world before thee: for thou, o lord-base to-or-not, hast worded it: and with thy first-pooling let the house of thy worker be first-

pooled to world.

## 8

and after this it came to pass that dawud hit the palestinians, and surrendered them: and dawud took metheg-hamah out of the hand of the palestinians. and he hit moab, and measured them with a line, casting them down to the land; even with two lines measured he to put to death, and with one full line to keep alive. and so the moabites became dawud's workers, and brought gifts. dawud hit also hadad-ecer, interer of re-hob king of zobah, as he went to recover his border at the river euphrates. and dawud captered from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and dawud houghed all the chariot horses, but reserved of them for an hundred chariots. and when the syrians of damascus came to succor hadad-ecer king of zobah, dawud slew of the syrians two and twenty thousand men. then dawud namethere garrisons in syria of damascus: and the syrians became workers to dawud, and brought gifts. and ohyeah sticky-safed dawud theresoever he went. and dawud took the shields of gold that were on the workers of hadad-ecer, and brought them to jerusalem. and from betah, and from berothai, cities of hadad-ecer, king dawud took exceeding much brass. when toi king of hamath heard that dawud had smitten all the stratagem of hadad-ecer, then toi sent joram his interer to king dawud, to first-pool him, and to first-pool him, because he had fought against hadad-ecer, and hit him: for hadad-ecer had wars with toi and joram brought with him items of silver, and items of gold, and items of brass: which also king dawud did dedicate to ohyeah, with the silver and gold that he had dedicated of all nations which he lamb-subdued; of syria and of moab, and of interers of emmon, and of the palestinians, and of emaleq, and of the spoil of hadad-ecer, interer of rehob king of zobah. and dawud gat him a namethere when he resettled from smiting of the syrians in the valley of salt, being eighteen thousand men. and he namethere garrisons in adom; throughout all adom namethere he garrisons, and all they of adom became dawud's workers. and ohyeah sticky-safed dawud theresoever he went. and dawud kinged over all isra'el and dawud dod crisis and being right to all his with. and joab interer of zeruiyeh was over the troop; and yeahoshaphat interer of ahilud was recorder; and zadoq interer of ahitub, and ahimelek interer of abiathar, were the darkener; and seraiyeh was the scroll-ccounters; and benayehao interer of yehoide was over both the kerethites and the pelethites; and dawud's interers were chief rulers.

## 9

and dawud said, is there yet any that is left of the house of talut, that i may do him kindness for jonatan's sake? and there was of the house of talut a worker whose namethere was ziba. and when they had called him to dawud, the king said to him, art thou ziba? and he said, thy worker is he. and the king said, is there not yet any of the house of talut, that i may do the kindness of to-or-not to him? and ziba said to the king, jonatan hath yet a interer which is lame on his feet. and the king said to him, where is he? and ziba said to the king, behold, he is in the house of recognize-makhir, interer of emi'al, in lo-debar. then king dawud sent, and fetched him out of the house of recognize-makhir, interer of emi'al, from

lo-debar. now when mepi-boshet, interer of jonatan, interer of talut, was come to dawud, he fell on his face-turnings, and bowed. and dawud said, mepi-boshet. and he answered, behold thy worker! and dawud said to him, respect not: for i will surely do thee kindness for jonatan thy father's sake, and will settleore thee all the field of talut thy father; and thou wilt eat bread at my send-table continually. and he bowed himself, and said, what is thy worker, that thou shouldest look upon such a dead dog as i am? then the king called to ziba, talut's servant, and said to him, i have given to thy lord-base's interer all that pertained to talut and to all his house. thou therefore, and thy interers, and thy workers, will work the earth for him, and thou wilt bring in the fruits, that thy lord-base's interer may have eat-food to eat: but mepi-boshet thy lord-base's interer will eat bread always at my send-table now ziba had fifteen interers and twenty workers. then said ziba to the king, according to all that my lord-base the king hath directed his worker, so will thy worker do. as for mepi-boshet, said the king, he will eat at my send-table as one of the king's interers. and mepi-boshet had a young interer whose namethere was mika and all that seated in the house of ziba were workers to mepi-boshet. so mepi-boshet dwelt in jerusalem: for he did eat continually at the king's send-table and was stopskip-lame on both his feet.

## 10

and it came to pass after this, that the king of interers of emmon died, and hanun his interer kinged in his stead. then said dawud, i will do kindness with hanun interer of nahash, as his father did kindness with me. and dawud sent to comfort him by the hand of his workers for his father. and dawud's workers came into the land of interers of emmon. and the prince-immerseds of interers of emmon said to hanun their lord-base, thinkest thou that dawud doth heavyweight thy father, that he hath crossed comforters to thee? hath not dawud rather crossed his workers to thee, to search the city, and to spy it out, and to overthrow it? wherefore hanun took dawud's workers, and shaved off the one half of their beards, and cut off their garments in the middle, even to their buttocks, and sent them away. when they told it to dawud, he sent to meet them, because the men were greatly ashamed: and the king said, settle at jericho until your beards be grown, and then reset. and when interers of emmon saw that they stank before dawud, interers of emmon sent and hired the syrians of bet-rehob and the syrians of zoba twenty thousand footmen, and of king mekah a thousand men, and of ish-tob twelve thousand men. and when dawud heard of it, he sent joab, and all the troop of the heroblokes. and interers of emmon came out, and put the war in array at the entering in of the gate: and the syrians of zoba and of rehob and ish-tob, and mekah, were by themselves in the field. when joab saw that the front of the war was against him before and behind, he chose of all the choice men of isra'el and put them in array against the syrians: and the remainder of the with he delivered into the hand of abishai his brother, that he might put them in array against interers of emmon. and he said, if the syrians be too strong for me, then thou wilt make stick-safe me: but if interers of emmon be too strong for thee, then i will come and make stick-safe thee. be of good courage, and let us play the men for our with, and for the cities of our to-or-not: and ohyeah do that which seemeth him good. and joab drew nigh, and the with that were with

him, to the war against the syrians: and they fled before him. and when interers of emmon saw that the syrians were fled, then fled they also before abishai, and entered into the city. so joab resetted from interers of emmon, and came to jerusalem. and when the syrians saw that they were smitten before isra'al they added themselves together. and hadadezer crossed, and crossed out the syrians that were beyond the river: and they crossed to helam; and shobak the captain of the troop of hadadezer crossed before them. and when it was told dawud, he added all isra'al together, and crossed over jordan, and crossed to helam. and the syrians set themselves in array against dawud, and fought with him. and the syrians fled before isra'al and dawud slew the men of seven hundred chariots of the syrians, and forty thousand horsemen, and smote shobak the captain of their troop, who died there. and when all the kings that were workers to hadadezer saw that they were smitten before isra'al they made complete with isra'al and worked them. so the syrians respected to make stick-safe interers of emmon any more.

## 11

and it came to pass, after the year was expired, at the time when kings go forth to battle, that dawud sent joab, and his workers with him, and all isra'al and they destroyed interers of emmon, and develop-troubled rabbah, but dawud settled still at jerusalem. and it came to pass in an eveningtide, that dawud arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. and dawud sent and inquired after the woman. and one said, is not this bat-shebe, the house-daughter of eliam, the woman of aoriyeah the hittite? and dawud sent messengers, and took her; and she came in to him, and he lay with her; for she was purified from her stainedness: and she resetted to her house. and the woman bright-conceived, and sent and told dawud, and said, i am with child. and dawud sent to joab, saying, send me aoriyeah the hittite. and joab sent aoriyeah to dawud. and when aoriyeah was come to him, dawud demanded of him how joab did, and how the with did, and how the war completeded. and dawud said to aoriyeah, go down to thy house, and wash thy feet. and aoriyeah departed out of the king's house, and there followed him a mess of meat from the king. but aoriyeah slept at the opening of the king's house with all the workers of his lord-base, and went not down to his house. and when they had told dawud, saying, aoriyeah went not down to his house, dawud said to aoriyeah, camest thou not from thy journey? why then didst thou not go down to thine house? and aoriyeah said to dawud, the gather-cabinet, and isra'al and yeahodah, abide in tents; and my lord-base joab, and the workers of my lord-base, 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 selvest, and as thy self liveth, i will not do this word. and dawud said to aoriyeah, tarry here to day also, and to morrow i will let thee depart. so aoriyeah abode in jerusalem that day, and the morrow. and when dawud had called him, he did eat and drink before him; and he made him drunk: and at even he went out to lie on his bed with the workers of his lord-base, but went not down to his house. and it came to pass in the morning, that dawud wrote a recount-scroll to joab, and sent it by the hand of aoriyeah. and he wrote in the recount-scroll, saying, set ye aoriyeah in the forefront

of the hottest war, and settle ye from him, that he may be hit, and die. and it came to pass, when joab kept the city, that he assigned aoriyeah to a place namethere he knew that of stratagem men were. and the men of the city went out, and fought with joab: and there fell some of the with of the workers of dawud; and aoriyeah the hittite died also. then joab sent and told dawud all the words concerning the war; and worded the messenger, saying, when thou hast made an end of telling the words of the war to the king, and if so be that the king's wrath arise, and he say to thee, wherefore approached ye so nigh to the city when ye did fight? knew ye not that they would shoot from the wall? who hit abimelekh interer of jerubeshet? did not a woman cast a piece of a millstone upon him from the wall, that he died in tebez? why went ye nigh the wall? then say thou, thy worker aoriyeah the hittite is dead also. so the messenger went, and came and showed dawud all that joab had sent him for. and the messenger said to dawud, surely the heroblokes herobloked against us, and came out to us into the field, and we were upon them even to the entering of the gate. and the shooters shot from off the wall upon thy workers; and some of the king's workers be dead, and thy worker aoriyeah the hittite is dead also. then dawud said to the messenger, thus will thou say to joab, let not this word displease thee, for the sword eateth one as well as his in-sight: make thy war more strong against the city, and overthrow it: and encourage thou him. and when the woman of aoriyeah heard that aoriyeah her man was dead, she mourned for her man. and when the mourning was past, dawud crossed and fetched her to his house, and she became his woman, and bare him a interer but the word that dawud had done displeased ohyeah.

## 12

and ohyeah sent natan to dawud. and he came to him, and said to him, there were two men in one city; the one rich, and the other poor. the rich man had exceeding many sheeps and cattles: but 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 interers; it did eat of his own meat, and drank of his own cup, and lay in his bosom-statute, and was to him as a house-daughter and there came a traveler to the rich man, and he spared to take of his own sheep and of his own cattle to dress for the wayfaring man that was come to him; but took the poor man's lamb, and dressed it for the man that was come to him. and dawud's nose-anger was greatly kindled against the man; and he said to natan, as ohyeah liveth, the man that hath done this thing will surely die: and he will complete the lamb fourfold, on word he did this word, and on word he had no pity. and natan said to dawud, thou art the man. thus saith ohyeah to-or-not of isra'al i converse-swimmer thee king over isra'al and i delivered thee out of the hand of talut; and i gave thee thy lord-base's house, and thy lord-base's women into thy bosom-statute, and gave thee the house of isra'al and of yeahodah; and if that had been too little, i would more-over have given to thee such and such things. wherefore hast thou despised the word of ohyeah, to do video-divide in his eyes? thou hast killed aoriyeah the hittite with the sword, and hast taken his woman to be thy woman, and hast killed him with the sword of interers of emmon. now therefore the sword will never depart from thine house; because thou hast despised me, and hast taken the woman of aoriyeah the hittite to be

thy woman. thus saith ohyeah, behold, i will raise up video-divide against thee out of thine own house, and i will take thy women before thine eyes, and give them to thy in-sight, and he will lie with thy women in the eyes of this sun. for thou didst it hiddenly: but i will do this word before all isra'el and before the sun. and dawud said to natan, i have missed against ohyeah. and natan said to dawud, ohyeah also hath put away thy miss no die. howbeit, on word by this deed thou hast given great occasion to the enemies of ohyeah to blaspheme, interer also that is born to thee will surely die. and natan departed to his house. and ohyeah struck child that aoriyeah's woman bare to dawud, and it was very sick. dawud therefore besought to-or-not for child; and dawud fasted, and went in, and lay all night upon the land. and the elders of his house arose, and went to him, to raise him up from the land: but he would not, neither did he eat bread with them. and it came to pass on the seventh day, that child died. and the workers of dawud respected to tell him that child was dead: for they said, behold, while child was yet alive, we worded to him, and he would not hearken to our voice: how will he then vex himself, if we tell him that child is dead? but when dawud saw that his workers whispered, dawud perceived that interer was dead: therefore dawud said to his workers, is interer dead? and they said, he is dead. then dawud arose from the land, and washed, and anointed himself, and changed his apparel, and came into the alpha-beit-house of ohyeah, and bowed: then he came to his own house; and when he required, they namethere bread before him, and he did eat. then said his workers to him, what word is this that thou hast done? thou didst fast and weep for child, while it was alive; but when child was dead, thou didst stand and eat bread. and he said, while child was yet alive, i fasted and wept: for i said, who can tell whether to-or-not will be camping to me, that child may live? but now he is dead, wherefore should i fast? can i bring him back again? i will go to him, but he will not reset to me. and dawud comforted bat-shebe his woman, and went in to her, and namethere with her: and she bare a interer and he called his namethere sulayman: and ohyeah loved him. and he crossed by the hand of natan the come-bringer; and he called his namethere jedidiyeah, on word of ohyeah. and joab fought against rabbah of interers of emmon, and captered the royal city. and joab sent messengers to dawud, and said, i have fought against rabbah, and have captured the city of waters. now therefore gather the remainder of the with together, and encamp against the city, and capture it: lest i capture the city, and it be called after my namethere. and dawud added all the with together, and went to rabbah, and fought against it, and captered 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 dawud's head. and he brought forth the spoil of the city in great abundance. and he crossed forth the with that were therein, and namethere them under saws, and under harrows of iron, and under axes of iron, and did them cross through the brick-kiln: and thus did he to all the cities of interers of emmon. so dawud and all the with resetted to jerusalem.

## 13

and it came to pass after this, that absalom interer of dawud had a fair sister, whose namethere was tamar; and amnon interer of dawud loved her. and amnon was so develop-troubled, that he fell sick for his sis-

ter tamar; for she was a virgin; and amnon thought it hard for him to do anything to her. but amnon had a in-sight, whose namethere was yeahonadab, interer of shimeah dawud's brother: and yeahonadab was a very subtil man. and he said to him, why art thou, being the king's interer lean from day to day? wilt thou not tell me? and amnon said to him, i love tamar, my brother absalom's sister. and yeahonadab said to him, lay thee down on thy bed, and do thyself sick: and when thy father cometh to see thee, say to him, i pray thee, let my sister tamar come, and give me meat, and dress the meat in my eyes, that i may see it, and eat it at her hand. so amnon lay down, and made himself sick: and when the king was come to see him, amnon said to the king, i pray thee, let tamar my sister come, and make me a couple of cakes in my eyes, that i may eat at her hand. then dawud sent home to tamar, saying, go now to thy brother amnon's house, and dress him meat. so tamar went to her brother amnon's house; and he was laid down. and she took flour, and kneaded it, and made cakes in his eyes, and did bake the cakes. and she took a pan, and poured them out before him; but he refused to eat. and amnon said, have out all men from me. and they went out every man from him. and amnon said to tamar, bring the meat into the chamber, that i may eat of thine hand. and tamar took the cakes which she had did, and brought them into the chamber to amnon her brother. and when she had brought them to him to eat, he stronged her, and said to 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 isra'el do not thou this folly. and i, whither will i word my shame to go? and as for thee, thou will be as one of the fools in isra'el now therefore, i pray thee, word to the king; for he will not withhold me from thee. howbeit he would not hearken to her voice: but, being stronger than she, stronged her, and namethere with her. then amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. and amnon said to her, stand up, be gone. and she said to him, there is no cause: this video-divide in sending me away is greater than the other that thou didst to me. but he would not hearken to her. then he called his servant that was immersed to him, and said, put now this woman out from me, and bolt the door after her. and she had a garment of divers colors upon her: for with such robes were the king's intera that were virgins apparelled. then his servant brought her out, and bolted the door after her. and tamar namethere ashes on her head, and rent her garment of divers colors that was on her, and laid her hand on her head, and went on crying. and absalom her brother said to her, hath amnon thy brother word-been with thee? but hold now thy complete, my sister: he is thy brother; regard not this word. so tamar remained name-desolate in her brother absalom's house. but when king dawud heard of all these words, he was very wroth. and absalom worded to his brother amnon neither good nor video-divide for absalom hated amnon, on word he had forced his sister tamar. and it came to pass after two completed years, that absalom had sheepshearers in bel-hazor, which is beside apraim: and absalom readcalled all the king's interers. and absalom came to the king, and said, behold now, thy worker hath sheepshearers; let the king, i beseech thee, and his workers go with thy worker. and the king said to absalom, nay, my interer let us not all now go, lest we be heavyweightable to thee. and he pressed him: howbeit he would not go, but first-pooled him. then said absa-



lom, if not, i pray thee, let my brother amnon go with us. and the king said to him, why should he go with thee? but absalom pressed him, that he let amnon and all the king's interers go with him. now absalom had directed his servants, saying, mark ye now when amnon's heart is merry with wine, and when i say to you, hit amnon; then kill him, fear not: have not i directed you? be courageous, and be of stratagem. and the servants of absalom did to amnon as absalom had directed. then all the king's interers arose, and every man gat him up upon his mule, and fled. and it came to pass, while they were in the way, that tidings came to dawud, saying, absalom hath slain all the king's interers, and there is not one of them left. then the king arose, and tare his garments, and lay on the land; and all his workers stood by with their clothes rent. and yeahonadab, interer of shimeah dawud's brother, answered and said, let not my lord-base suppose that they have slain all the young men the king's interers; for amnon only is dead: for by the namethereof of absalom this hath been namethereof from the day that he forced his sister tamar. now therefore let not my lord-base the king take the word to his heart, to think that all the king's interers are dead: for amnon only is dead. but absalom fled. and the young man that kept the watch lifted up his eyes, and looked, and behold, there came much with by the way of the mountain side behind him. and yeahonadab said to the king, behold, the king's interers come: as thy worker worded, so it is. and it came to pass, as soon as he had made an end of wording, that, behold, the king's interers came, and lifted up their voice and wept: and the king also and all his workers wept very sore. but absalom fled, and went to talmi, interer of emihud, king of geshur. and dawud mourned for his interer every day. so absalom fled, and went to geshur, and was there three years. and the soul of king dawud longed to go forth to absalom: for he was comforted concerning amnon, seeing he was dead.

## 14

now joab interer of zeruiyeh perceived that the king's heart was toward absalom. and joab sent to teqoeh, and fetched thence a wise woman, and said to her, i pray thee, feign thyself to be a mourner, and namethere on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead: and come to the king, and word on this word to him. so joab namethere the words in her mouth. and when the woman of teqoeh spake to the king, she fell on her face-turnings to the land, and bowed, and said, make stick-safe, o king. and the king said to her, what aileth thee? and she answered, i am indeed a widow woman, and mine man is dead. and thy handmaid had two interers, and they two strove together in the field, and there was none to part them, but the one hit the other, and slew him. and, behold, the whole family is standn against thine handmaid, and they said, deliver him that smote his brother, that we may kill him, for the self 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 namethere nor remainder upon the earth. and the king said to the woman, go to thine house, and i will give charge concerning thee. and the woman of teqoeh said to the king, my lord-base, o king, the cloudy be on me, and on my father's house: and the king and his throne be guiltless. and the king said, whoever wordeth ought to thee, bring him to me, and he will not touch thee any

more. then said she, i pray thee, let the king remember ohyeah thy to-or-not, that thou wouldst not suffer the revengers of blood to destroy any more, lest they destroy my interer and he said, as ohyeah liveth, there will not one eir of thy interer fall to the land. then the woman said, let thine handmaid, i pray thee, word one word to my lord-base the king. and he said, say on. and the woman said, nametherefore then hast thou thought such a word against the with of to-or-not? for the king doth word this word as one which is faulty, in that the king doth not fetch home again his banished. for we must needs die, and are as water spilt on the land, which cannot be added up again; neither doth to-or-not respect any self: yet doth he devise means, that his banished be not expelled from him. now therefore that i am come to word of this word to my lord-base the king, it is on word the with have did me afraid: and thy handmaid said, i will now word to the king; it may be that the king will perform the word of his handmaid. for the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my interer together out of the inheritance of to-or-not. then thine handmaid said, the word of my lord-base the king will now be comfortable: for as an messenger of to-or-not, so is my lord-base the king to discern good and video-divide therefore ohyeah thy to-or-not will be with thee. then the king answered and said to the woman, hide not from me, i pray thee, the word that i will ask thee. and the woman said, let my lord-base the king now word. and the king said, is not the hand of joab with thee in all this? and the woman answered and said, as thy self liveth, my lord-base the king, none can turn to the right hand or to the left from ought that my lord-base the king hath worded: for thy worker joab, he worded me, and he namethere all these words in the mouth of thine handmaid: to fetch about this form of speech hath thy worker joab done this word: and my lord-base is wise, according to the wisdom of an messenger of to-or-not, to know all words that are in the land. and the king said to joab, behold now, i have done this word: go therefore, bring the young man absalom again. and joab fell to the land on his face-turnings, and bowed himself, and thanked the king: and joab said, to day thy worker knoweth that i have found camping in thy eyes, my lord-base, o king, in that the king hath fulfilled the word of his worker. so joab arose and went to geshur, and brought absalom to jerusalem. and the king said, let him turn to his own house, and let him not see my face-turnings. so absalom returned to his own house, and saw not the king's face-turnings. but in all isra'el there was none to be so much cheerd as 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 eir was heavy on him, therefore he polled it:) he weighed the eir of his head at two hundred sheqels after the king's weight. and to absalom there were born three interers, and one house-daughter whose namethere was tamar: she was a woman of a fair countenance. so absalom dwelt two completed years in jerusalem, and saw not the king's face-turnings. therefore absalom sent for joab, to have sent him to the king; but he would not come to him: and when he sent again the second time, he would not come. therefore he said to his workers, see, joab's part is near mine, and he hath barley there; go and namethere it on fire. and absalom's workers namethere the part on fire. then joab arose, and came to absalom to his house, and said to him, wherefore have thy workers set my part on fire?

and absalom answered joab, behold, i sent to thee, saying, come hither, that i may send thee to the king, to say, nametherefore am i come from geshur? it had been good for me to have been there still: now therefore let me see the king's face-turnings; and if there be any cloudy in me, let him kill me. so joab came to the king, and told him: and when he had called for absalom, he came to the king, and bowed himself on his face-turnings to the land before the king: and the king kissed absalom.

## 15

and it came to pass after this, that absalom prepared him chariots and horses, and fifty men to run before him. and absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for crisis then absalom called to him, and said, of what city art thou? and he said, thy worker is of one of the branch of isra'el and absalom said to him, see, thy words are good and right; but there is no man deputed of the king to hear thee. absalom said moreover, oh that i were made critic in the land, that every man which hath any suit or crisis might come to me, and i would do him being right! and it was so, that when any man came nigh to him to do him bowing, he put forth his hand, and stronged him, and kissed him. and on this word did absalom to all isra'el that came to the king for crisis so absalom stole the hearts of the men of isra'el and it came to pass after forty years, that absalom said to the king, i pray thee, let me go and complete my vow, which i have vowed to ohyeah, in hebron. for thy worker vowed a vow while i settling at geshur in syria saying, if ohyeah will bring me again indeed to jerusalem, then i will work for ohyeah. and the king said to him, go in complete. so he arose, and went to hebron. but absalom sent spies throughout all the branch of isra'el saying, as soon as ye hear the sound of the mouthpiece-horn then ye will say, absalom kingeth in hebron. and with absalom went two hundred men out of jerusalem, that were called; and they went in their simplicity, and they knew not any word. and absalom sent for ahithophel the gilnite, dawud's counselor, from his city, even from giloh, while he butchered butchs. and the conspiracy was strong; for the with increased continually with absalom. and there came a messenger to dawud, saying, the hearts of the men of isra'el are after absalom. and dawud said to all his workers that were with him at jerusalem, stand up, and let us flee; for we will not else escape from absalom: make speed to depart, lest he overtake us suddenly, and bring video-divide upon us, and smite the city with the mouth of the sword. and the king's workers said to the king, behold, thy workers are ready to do whatsoever my lord-base the king will appoint. and the king went forth, and all his household after him. and the king left ten women, which were concubines, to keep the house. and the king went forth, and all the with after him, and standstayed in a place that was far off. and all his workers crossed on beside him; and all the kerethites, and all the pelethites, and all the gittites, six hundred men which crossed after him from gath crossed on before the king. then said the king to ittai the gittite, wherefore goest thou also with us? reset to thy place, and stand up with the king: for thou art a stranger, and also an exile. whereas thou camest but yesterday, should i this day make thee go up and down with us? seeing i go whither i may, reset thou, and take back thy brethren: kindness and truth be with thee. and

ittai answered the king, and said, as ohyeah liveth, and as my lord-base the king liveth, surely in what place my lord-base the king will be, whether in death or life, even there also will thy worker be. and dawud said to ittai, go and cross over. and ittai the gittite crossed over, and all his men, and all the little ones that were with him. and all the land wept with a loud voice, and all the with crossed over: the king also himself crossed over the brook kidron, and all the with crossed over, toward the way of the desert-wording. and lo zadoq also, and all the levites were with him, bearing the gather-cabinet of the alignment of to-or-not: and they set down the gather-cabinet of to-or-not; and abiathar crossed up, until all the with had done crossing out of the city. and the king said to zadoq, carry back the gather-cabinet of to-or-not into the city: if i will find camping in the eyes of ohyeah, he will bring me again, and show me both it, and his settlement: but if he thus say, i have no delight in thee; behold, here am i, let him do to me as seemeth good to him. the king said also to zadoq the darkener art not thou a seer? reset into the city in complete, and your two interers with you, ahime'ez thy interer and jonatan interer of abiathar. see, i will tarry in the plain of the desert-wording, until there come word from you to certify me. zadoq therefore and abiathar carried the gather-cabinet of to-or-not again to jerusalem: and they tarried there. and dawud went up by the ascent of mount olivet, and wept as they went up, and had his head covered, and he went barefoot: and all the with that was with him covered every man his head, and they went up, weeping as they went up. and one told dawud, saying, ahithophel is among the conspirators with absalom. and dawud said, ohyeah, i pray thee, turn the counsel of ahithophel into foolishness. and it came to pass, that when dawud was come to the head of the mount, namethere he bowed to-or-not, behold, hushai the arkte came to meet him with his coat rent, and earth upon his head: to whom dawud said, if thou crosses on with me, then thou will be a burden to me: but if thou reset to the city, and say to 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 ahithophel. and hast thou not there with thee zadoq and abiathar the darkener? therefore it will be, that what word soever thou will hear out of the king's house, thou will tell it to zadoq and abiathar the darkener. behold, they have there with them their two interers, ahime'ez zadoq's interer and jonatan abiathar's interer and by them ye will send to me every word that ye can hear. so hushai dawud's in-sight came into the city, and absalom came into jerusalem.

## 16

and when dawud was a little past the top of the mountain, behold, ziba the servant of mepi-boshet met him, with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine. and the king said to ziba, what meanest thou by these? and ziba said, the asses be for the king's household to ride on; and the bread and summer fruit for the young men to eat; and the wine, that such as be faint in the desert-wording may drink. and the king said, and where is thy lord-base's interer and ziba said to the king, behold, he abideth at jerusalem: for he said, to day will the house of isra'el complete me the kingdom of my father. then said the king to ziba, behold,

thine are all that pertained to mepi-boshet. and ziba said, i humbly beseech thee that i may find camping in thy eyes, my lord-base, o king. and when king dawud came to bahurim, behold, thence came out a man of the family of the house of talut, whose namethere was shimei, interer of gera: he came forth, and curse-lightend still as he came. and he cast stones at dawud, and at all the workers of king dawud: and all the with and all the heroblokes were on his right hand and on his left. and thus said shimei when he curse-lightend, come out, come out, thou bloody man, and thou man of beliel: ohyeah hath resetted upon thee all the blood of the house of talut, in whose stead thou hast kinged; and ohyeah hath delivered the kingdom into the hand of absalom thy interer and, behold, thou art taken in thy video-divide, because thou art a bloody man. then said abishai interer of zeruiyeh to the king, why should this dead dog curse-lighten my lord-base the king? let me cross over, i pray thee, and take off his head. and the king said, what have i to do with you, ye interers of zeruiyeh? so let him curse-lighten, because ohyeah hath said to him, curse-lighten dawud. who will then say, wherefore hast thou done so? and dawud said to abishai, and to all his workers, behold, my interer which came forth of my bowels, seeketh my self: how much more now may this benjamite do it? let him alone, and let him curse-lighten; for ohyeah hath bidden him. it may be that ohyeah will look on mine affliction, and curse-lightend as he went, and threw stones at him, and cast dust. and the king, and all the with that were with him, came weary, and refreshed themselves there. and absalom, and all the with the men of isra'al came to jerusalem, and ahithophel with him. and it came to pass, when hushai the arkite, dawud's in-sight, was come to absalom, that hushai said to absalom, to-or-not safe the king, to-or-not safe the king. and absalom said to hushai, is this thy kindness to thy in-sight? why wentest thou not with thy in-sight? and hushai said to absalom, nay; but whom ohyeah, and this with, and all the men of isra'al choose, his will i be, and with him will i abide. and again, whom should i work for should i not work for in the presence of his interer as i have workd in thy father's presence, so will i be in thy presence. then said absalom to ahithophel, give counsel among you what we will do. and ahithophel said to absalom, go in to thy father's concubines, which he hath left to keep the house; and all isra'al will hear that thou art abhorred of thy father: then will the hands of all that are with thee be strong. so they spread absalom a tent upon the top of the house; and absalom went in to his father's concubines in the eyes of all isra'al and the counsel of ahithophel, which he counseled in those days, was as if a man had inquired at the word of to-or-not: so was all the counsel of ahithophel both with dawud and with absalom.

## 17

moreover ahithophel said to absalom, let me now choose out twelve thousand men, and i will stand up and pursue after dawud this night: and i will come upon him while he is weary and weak handed, and will make him afraid: and all the with that are with him will flee; and i will smite the king only: and i will bring back all the with to thee: the man whom thou seekest is as if all resetted: so all the with will be in complete. and the

wording pleased absalom complete, and all the elders of isra'al then said absalom, call now hushai the arkite also, and let us hear likewise what he saith. and when hushai was come to absalom, absalom worded to him, saying, ahithophel hath worded after this word: will we do after his saying? if not; word thou. and hushai said to absalom, the counsel that ahithophel hath given is not good at this time. for, said hushai, thou knowest thy father and his heroblokes, that they be heroblokes, and they be chafed in their selfs, as a bear robbed of her whelps in the field: and thy father is a herobloke of war, and will not lodge with the with. 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 plague among the with that follow absalom. and he also that is betweener of stratagem, whose heart is as the heart of a gather-lion, will utterly melt: for all isra'al knoweth that thy father is a herobloke, and they which be with him are betweeners of stratagem. therefore i counsel that all isra'al be generally added to thee, from dan even to bar-shebe, 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 namethere he will be found, and we will light upon him as the dew falleth on the earth: and of him and of all the men that are with him there will not be left so much as one. moreover, if he be gotten into a city, then will all isra'al bring ropes to that city, and we will draw it into the river, until there be not one small stone found there. and absalom and all the men of isra'al said, the counsel of hushai the arkite is good from the counsel of ahithophel. for ohyeah had appointed to defeat the good counsel of ahithophel, to the intent that ohyeah might bring video-divide upon absalom. then said hushai to zadoq and to abiathar the darkener, thus and thus did ahithophel counsel absalom and the elders of isra'al and thus and thus have i counseled. now therefore send quickly, and tell dawud, saying, lodge not this night in the plains of the desert-wording, but speedily cross over; lest the king be swallowed up, and all the with that are with him. now jonatan and ahime'ez standstayd by ein-rogel; for they might not be seen to come into the city: and a watch went and told them; and they went and told king dawud. nevertheless a lad saw them, and told absalom: but they went both of them away quickly, and came to a man's house in bahurim, which had a complete in his courtyard; there they went down. and the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the word was not known. and when absalom's workers crossed to the woman to the house, they said, where is ahime'ez and jonatan? and the woman said to them, they be crossed over the brook of water. and when they had sought and could not find them, they resetted to jerusalem. and it crossed to cross, after they were departed, that they crossed up out of the well, and crossed and told king dawud, and said to dawud, stand up, and cross quickly over the water: for thus hath ahithophel counseled against you. then dawud arose, and all the with that were with him, and they crossed over jordan: by the morning light there lacked not one of them that was not crossed over jordan. and when ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. then dawud crossed to mahanim. and absalom crossed over jordan, he and all

the men of isra'al with him. and absalom made emasa captain of the troop instead of joab: which emasa was a man's interer whose namethere was ithra an israelite, that went in to abigail the house-daughter of nahash, sister to zeruiyeh joab's mother. so isra'al and absalom pitched in the land of gil'ed. and it came to pass, when dawud was come to mahanaim, that shobi interer of nahash of rabbah of interers of emmon, and recognize-makhir interer of emi'al of lo-debar, and barcillai the gil'edite of rogelim, brought beds, and basins, and develop-earthen items, and wheat, and barley, and flour, and parched corn, and beans, and lentils, and parched pulse, and honey, and butter, and sheep, and cheese of kine, for dawud, and for the with that were with him, to eat: for they said, the with is hungry, and weary, and thirsty, in the desert-wording.

## 18

and dawud numbered the with that were with him, and namethere captains of thousands, and captains of hundreds over them. and dawud sent forth a third part of the with under the hand of joab, and a third part under the hand of abishai interer of zeruiyeh, joab's brother, and a third part under the hand of ittai the gittite. and the king said to the with, i will surely go forth with you myself also. but the with answered, no go forth: for if we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us: therefore now it is better that thou succor us out of the city. and the king said to them, what seemeth you best i will do. and the king stood by the gate side, and all the with came out by hundreds and by thousands. and the king directed joab and abishai and ittai, saying, deal gently for my word-sake with the young man, even with absalom. and all the with heard when the king gave all the captains word concerning absalom. so the with went out into the field against isra'al and the war was in the wood of apraim; namethere the with of isra'al were slain before the workers of dawud, and there was there a great plague that day of twenty thousand men. for the war was there scattered over the face-turnings of all the land: and the wood eaten more with that day than the sword eaten. and absalom readcalled to the face of the workers of dawud. and absalom rode upon a mule, and the mule crossed under the thick boughs of a great oak, and his head strong-held on the oak, and he was taken up between the namespaces and the land; and the mule that was under him crossed away. and a certain man saw it, and told joab, and said, behold, i saw absalom hanged in an oak. and joab said to the man that told him, and behold, thou sawest him, and why didst thou not smite him there to the land? and i would have given thee ten sheqels of silver, and a girdle. and the man said to joab, though i should receive a thousand sheqels of silver in mine hand, yet would i not namethere forth mine hand against the king's interer for in our hearing the king charged thee and abishai and ittai, saying, beware that none touch the young man absalom. otherwise i should have wrought falsehood against mine own self: for there is no word hid from the king, and thou thyself wouldest have set thyself against me. then said joab, i may not tarry thus with thee. and he took three branches in his hand, and thrust them through the heart of absalom, while he was yet alive in the midst of the oak. and ten young men that bare joab's items compassed about and hit absalom, and slew him. and joab blew the mouthpiece-horn and the with resetted from

pursuing after isra'al for joab held back the with. and they took absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all isra'al fled every one to his tent. now absalom in his lifetime had taken and reared up for himself a status-post, which is in the king's dale: for he said, i have no interer to keep my namethere in remembrance: and he called the status-post after his own namethere: and it is called to this day, absalom's place. then said ahime'ez interer of zadoq, let me now run, and bear the king information, how that ohyeah hath critic him of his enemies. and joab said to him, no inform this day, but thou will inform another day: but this day thou will not inform, because the king's interer is dead. then said joab to cushy, go tell the king what thou hast seen. and cushy bowed himself to joab, and ran. then said ahime'ez interer of zadoq yet again to joab, but howsoever, let me, i pray thee, also run after cushy. and joab said, wherefore wilt thou run, my interer seeing that thou hast no information ready? but howsoever, said he, let me run. and he said to him, run. then ahime'ez ran by the way of the plain, and overran cushy. and dawud sat between the two gates: and the watchman went up to the roof over the gate to the wall, and lifted up his eyes, and looked, and behold a man running alone. and the watchman readcalled, and told the king. and the king said, if he be alone, there is information in his mouth. and he came apace, and drew near. and the watchman saw another man running: and the watchman called to the gate-keeper, and said, behold another man running alone. and the king said, he also bringeth information. and the watchman said, me thinketh the running of the foremost is like the running of ahime'ez interer of zadoq. and the king said, he is a good man, and cometh with good information. and ahime'ez called, and said to the king, all is complete. and he bowed down to the land upon his face-turnings before the king, and said, first-pooled be ohyeah thy to-or-not, which hath delivered up the men that lifted up their hand against my lord-base the king. and the king said, is the young man absalom safe-complete? and ahime'ez answered, when joab sent the king's worker, and me thy worker, i saw a great tumult, but i knew not what it was. and the king said to him, turn aside, and stand here. and he turned aside, and stood still. and, behold, cushy came; and cushy said, information, my lord-base the king: for ohyeah hath stood up thee this day of all them that stood up against thee. and the king said to cushy, is the young man absalom safe-complete? and cushy answered, the enemies of my lord-base the king, and all that stand against thee to do thee hurt, be as that young man is. and the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, o my interer absalom, my interer my interer absalom! would to-or-not i had died for thee, o absalom, my interer my interer

## 19

and it was told joab, behold, the king weepeth and mourneth for absalom. and the victory that day was turned into mourning to all the with: for the with heard say that day how the king was grieved for his interer and the with gat them by stealth that day into the city, as with being ashamed steal away when they flee in war. but the king covered his face-turnings, and the king cried with a loud voice, o my interer absalom, o absalom, my interer my interer and joab came into the house to the king, and said, thou hast shamed this day

the face-turnings of all thy workers, which this day have safed thy self, and the selves of thy interers and of thy intera, and the selves of thy women, and the selves of thy concubines; in that thou lovest thine enemies, and hatest thy complete-friends. for thou hast declared this day, that thou regardest neither prince-immerseds nor workers: for this day i perceive, that if absalom had lived, and all we had died this day, then it had pleased thee complete. now therefore stand up, go forth, and word comfortably to thy workers: for i seven-swear by oyeah, if thou go not forth, there will not lodge one with thee this night: and that will be worse to thee than all the video-divide that befell thee from thy youth until now. then the king arose, and sat in the gate. and they told to all the with, saying, behold, the king doth sit in the gate. and all the with came before the king: for isra'al had fled every man to his tent. and all the with were at strife throughout all the branch of isra'al saying, the king safed us out of the hand of our enemies, and he delivered us out of the hand of the palestinians; and now he is fled out of the land for absalom. and absalom, whom we converse-swimmer over us, is dead in war. now therefore why speak ye not a word of bringing the king back? and king dawud sent to zadoq and to abiahath the darkener, saying, word to the elders of yeahodah, saying, why are ye the last to bring the king back to his house? seeing the speech of all isra'al is come to the king, even to his house. ye are my brethren, ye are my bones and my flesh-immersed wherefore then are ye the last to bring back the king? and say ye to emasa, art thou not of my bone, and of my flesh-immersed to-or-not do so to me, and more also, if thou be not captain of the troop before me continually in the room of joab. and he bowed the heart of all the men of yeahodah, even as the heart of one man; so that they sent this word to the king, reset thou, and all thy workers. so the king reseted, and crossed to jordan. and yeahodah crossed to gilgal, to go to meet the king, to conduct the king over jordan. and shimei interer of gera, a benjamite, which was of bahurim, hastened and came down with the men of yeahodah to meet king dawud. and there were a thousand men of benjamin with him, and ziba the worker of the house of talut, and his fifteen interers and his twenty workers with him; and they crossed over jordan before the king. and there crossed over a ferry boat to cross over over the king's household, and to do what he thought good. and shimei interer of gera fell down before the king, as he was come over jordan; and said to the king, let not my lord-base impute cloudy to me, neither do thou remember that which thy worker did distortedly the day that my lord-base the king went out of jerusalem, that the king should take it to his heart. for thy worker doth know that i have missed: therefore, behold, i am come the first this day of all the house of yusif to go down to meet my lord-base the king. but abishai interer of zeruiyeh answered and said, will not shimei be namethere to death for this, because he curse-lightend oyeah's converse-swimmer? and dawud said, what have i to do with you, ye interers of zeruiyeh, that ye should this day be develop-narrower to me? will there any man be put to death this day in isra'al for do not i know that i am this day king over isra'al therefore the king said to shimei, no die. and the king seven-swear to him. and mepi-boshet interer of talut came down to meet the king, and had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came again in complete. and it came to pass, when he was come to jerusalem to meet the king, that the king said to him,

wherefore wentest not thou with me, mepi-boshet? and he answered, my lord-base, o king, my worker deceived me: for thy worker said, i will saddle me an ass, that i may ride thereon, and go to the king; because thy worker is stopskip-lame. and he hath slandered thy worker to my lord-base the king; but my lord-base the king is as an messenger of to-or-not: do therefore what is good in thine eyes. for all of my father's house were but dead men before my lord-base the king: yet didst thou set thy worker among them that did eat at thine own send-table what right therefore have i yet to cry any more to the king? and the king said to him, why worstest thou any more of thy words? i have said, thou and ziba part the field. and mepi-boshet said to the king, yea, let him take all, forasmuch as my lord-base the king is come again in complete to his own house. and barcillai the gil'edite crossed down from rogelim, and crossed over jordan with the king, to conduct him over jordan. now barcillai was a very aged man, even fourscore years old: and he had provided the king of sustenance while he namethere at mahanaïm; for he was a very great man. and the king said to barcillai, come thou over with me, and i will feed thee with me in jerusalem. and barcillai said to the king, how long have i to live, that i should go up with the king to jerusalem? i am this day fourscore years old: and can i discern between good and video-divide? can thy worker taste what i eat or what i drink? can i hear any more the voice of singing men and singing women? nametherefore then should thy worker be yet a burden to my lord-base the king? thy worker will go a little way over jordan with the king: and why should the king recompense it me with such a reward? let thy worker, i pray thee, turn back again, that i may die in mine own city, and be buried by the grave of my father and of my mother. but behold thy worker kimham; let him cross over with my lord-base the king; and do to him what will seem good to thee. and the king answered, kimham will cross over with me, and i will do to him that which will seem good to thee: and whatsoever thou will require of me, that will i do for thee. and all the with crossed over jordan. and when the king was come over, the king kissed barcillai, and first-pooled him; and he reseted to his own place. then the king crossed on to gilgal, and kimham crossed on with him: and all the with of yeahodah conducted the king, and also half the with of isra'al and, behold, all the men of isra'al crossed to the king, and said to the king, why have our brethren the men of yeahodah stolen thee away, and have crossed the king, and his household, and all dawud's men with him, over jordan? and all the men of yeahodah answered the men of isra'al on word the king is near of kin to us: wherefore then be ye wroth-kindled for this word? have we eaten at all of the king's cost? or hath he given us any gift? and the men of isra'al answered the men of yeahodah, and said, we have ten parts in the king, and we have also more turgor-immersed in dawud than ye: why then did ye despise us, that our word should not be first had in bringing back our king? and the words of the men of yeahodah were fiercer than the words of the men of isra'al

## 20

and there happened to be there a man of beliel, whose namethere was satiated, interer of bikri, a benjamite: and he blew a mouthpiece-horn and said, we have no part in dawud, neither have we inheritance in interer of jesse: every man to his tents, o isra'al so every man of

isra'al went up from after dawud, and followed satiated interer of bikri; but the men of yeahodah clave to their king, from jordan even to jerusalem. and dawud came to his house at jerusalem; and the king took the ten women his concubines, whom he had left to keep the house, and namethere them in ward, and fed them, but went not in to them. so they were shut up to the day of their death, living in widowhood. then said the king to emasa, assemble me the men of yeahodah within three days, and be thou here standstay. so emasa went to assemble the men of yeahodah: but he tarried longer than the set time which he had appointed him. and dawud said to abishai, now will satiated interer of bikri do us more harm than did absalom: take thou thy lord-base's workers, and pursue after him, lest he get him fenced cities, and escape us. and there went out after him joab's heroblokes, and the kerethites, and the pelethites, and all the heroblokes: and they went out of jerusalem, to pursue after satiated interer of bikri. when they were at the great stone which is in gibeon, emasa went before them. and joab's garment that he had put on was girded to him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out. and joab said to emasa, art thou in complete, my brother? and joab took emasa by the beard with the right hand to kiss him. but emasa took no heed to the sword that was in joab's hand: so he hit him therewith in the fifth rib, and shed out his bowels to the land, and struck him not again; and he died. so joab and abishai his brother pursued after satiated interer of bikri. and one of joab's men stood by him, and said, he that favoreth joab, and he that is for dawud, let him go after joab. and emasa wallowed in blood in the midst of the highway. and when the man saw that all the with stood still, he removed emasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still. when he was removed out of the highway, all the people crossed on after joab, to pursue after satiated interer of bikri. and he crossed through all the branch of isra'al to habil and to m'ekah, and all the berites: and they were gathered together, and crossed also after him. and they came and develop-troubled him in habil of m'ekah, and they cast up a bank against the city, and it stood in the trench: and all the with that were with joab swim-corrupted the wall, to throw it down. then cried a wise woman out of the city, hear, hear; say, i pray you, to joab, come near hither, that i may word with thee. and when he was come near to her, the woman said, art thou joab? and he answered, i am he. then she said to him, hear the words of thine handmaid. and he answered, i do hear. then she worded, saying, they were wont to word in old time, saying, they will surely ask counsel at habil and so they ended the word. i am one of them that are completeable and mama-from-amino-arting in isra'al thou seekest to destroy a city and a mother in isra'al why wilt thou swallow up the inheritance of ohyeah? and joab answered and said, slay-far be it, slay-far be it from me, that i should swallow up or destroy. the word is not so: but a man of mount apraim, satiated interer of bikri by namethere, hath lifted up his hand against the king, even against dawud: deliver him only, and i will depart from the city. and the woman said to joab, behold, his head will be thrown to thee over the wall. then the woman went to all the with in her wisdom. and they cut off the head of satiated interer of bikri, and cast it out to joab. and he blew a mouthpiece-horn and they retired from the city, every man to his tent. and joab resetted to jerusalem to the king. now joab was over

all the troop of isra'al and benayeaho interer of yea-hoide was over the kerethites and over the pelethites: and adoram was over the tribute: and yeahoshaphat interer of ahilud was recorder: and sheva was scroll-recounters: and zadoq and abiathar were the darkener: and ira also the jairite was a chief ruler about dawud.

## 21

then there was a famine in the days of dawud three years, year after year; and dawud inquired of ohyeah. and ohyeah answered, it is for talut, and for his bloody house, because he slew the gibeonites. and the king called the gibeonites, and said to them; (now the gibeonites were not of interers of isra'al but of the remnant of the amorites; and interers of isra'al had seven-swear to them: and talut sought to slay them in his zeal to interers of isra'al and yeahodah.) wherefore dawud said to the gibeonites, what will i do for you? and wherewith will i do the out-of-town-ment, that ye may first-pool the inheritance of ohyeah? and the gibeonites said to him, we will have no silver nor gold of talut, nor of his house; neither for us will thou kill any man in isra'al 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 isra'al let seven men of his interers be delivered to us, and we will hang them up to ohyeah in gibeah of talut, whom ohyeah did choose. and the king said, i will give them. but the king spared mepi-boshet, interer of jonatan interer of talut, on word of ohyeah's seven-oath that was between them, between dawud and jonatan interer of talut. but the king took the two interers of rizpah the house-daughter of aiah, whom she bare to talut, armoni and mepi-boshet; and the five interers of michal the house-daughter of talut, whom she brought up for edri'al interer of barcillai the melohathite: and he make stick-safed them into the hands of the gibeonites, and they hanged them in the mountain before ohyeah: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the heading of barley harvest. and rizpah the house-daughter of aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of namespaces, and suffered neither the birds of the air to rest on them by day, nor the animals of the field by night. and it was told dawud what rizpah the house-daughter of aiah, the concubine of talut, had done. and dawud went and took the bones of talut and the bones of jonatan his interer from the men of jabeshgilead, which had stolen them from the street of bet-shan, namethere the palestinians had hanged them, when the palestinians had slain talut in gilboe: and he brought up from thence the bones of talut and the bones of jonatan his interer and they added the bones of them that were hanged. and the bones of talut and jonatan his interer buried they in the land of benjamin in zeleh, in the sepulchre of qish his father: and they performed all that the king directed. and after that to-or-not was intreated for the land. moreover the palestinians had yet war again with isra'al and dawud went down, and his workers with him, and fought against the palestinians: and dawud waxed faint. and benob, which was of the interers of the giant, the weight of whose spear weighed three hundred sheqels of brass in weight, he being girded with a new sword, thought to have slain dawud. but abishai interer of zeruiyeh succored him, and hit the palestinian, and killed him. then the men

of dawud seven-swear to him, saying, thou wilt go no more out with us to war, that thou quench not the light of isra'el and it came to pass after this, that there was again a war with the palestinians at gob: then sibbechai the hushathite slew saph, which was of the interers of the giant. and there was again a war in gob with the palestinians, where alhanan interer of j'eri-oregim, a breadlehemite, slew the brother of jalut the gittite, the staff of whose spear was like a weaver's beam. and there was yet a war 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 count; and he also was born to the giant. and when he defied isra'el jonatan interer of shimeah the brother of dawud slew him. these four were born to the giant in gath and fell by the hand of dawud, and by the hand of his workers.

## 22

and dawud worded to ohyeah the words of this song-immersed in the day that ohyeah had delivered him out of the hand of all his enemies, and out of the hand of talut: and he said, ohyeah is my rock, and my fortress, and my deliverer; the to-or-not of my rock; in him will i trust: he is my shield, and the ray-horn of my stick-safety, my high tower, and my refuge, my saviour; thou stick-safest me from damage. i will call on ohyeah, who is stratagem to be cheerd: so will i be stick-safed from mine enemies. when the sieves of death compassed me, the floods of bloody men made me afraid; the sorrows of asking compassed me about; the snares of death prevented me; in my distress i called upon ohyeah, and cried to my to-or-not: and he did hear my voice out of his hall, and my cry did enter into his ears. then the land shook and trembled; the foundations of namespaces moved and shook, because he was wroth-kindled. there went up a smoke out of his nostrils, and fire out of his mouth eaten: coals were kindled by it. he bowed the namespaces also, and came down; and darkness was under his feet. and he rode upon a in-warder, and did fly: and he was seen upon the wings of the breathwind. and he made darkness pavilions round about him, dark waters, and thick thick-clouds of the grind-skies. through the brightness before him were coals of fire kindled. ohyeah thundered from namespaces, and the most high uttered his voice. and he sent out arrow-halfers, 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 ohyeah, at the breathing of the breathwind of his nostrils. he sent from on, he took me; he drew me out of many waters; he delivered me from my goatness enemy, and from them that hated me: for they were too goatness for me. they prevented me in the day of my calamity: but ohyeah was my stay. he brought me forth also into a large place: he delivered me, because he delighted in me. ohyeah rewarded me according to my being right: according to the corn-cleanness of my hands hath he recompensed me. for i have kept the ways of ohyeah, and have not big-shotly departed from my to-or-not. for all his crises were before me: and as for his statutes, i did not depart from them. i was also sound before him, and have kept myself from mine cloudy. therefore ohyeah hath recompensed me according to my being right; according to my corn-cleanness in his eye eyes. with the kind thou wilt show thyself kind, and with the sound herobloke thou wilt show thyself sound. with the corn-clean thou wilt show thyself corn-clean; and with the adamant thou wilt show thyself unsavory.

and the afflicted with thou wilt stick-safe: but thine eyes are upon the haughty, that thou mayest bring them down. for thou art my lamp, ohyeah: and ohyeah will lighten my darkness. for by thee i have run through a troop: by my to-or-not have i leaped over a wall. as for to-or-not, his way is sound; ohyeah word is tried: he is a shield to all them that trust in him. for who is to-or-not, safe ohyeah? and who is a rock, safe our to-or-not? to-or-not is my goatness and stratagem: and he maketh my way sound. he maketh my feet like hinds' feet: and standstayeth me upon my in-whats. he teacheth my hands to war; so that a bow of steel is broken by mine arms. thou hast also given me the shield of thy stick-safety: and thy gentleness did me great. thou hast enlarged my steps under me; so that my feet did not slip. i have pursued mine enemies, and destroyed them; and turned not again until i had consumed them. and i have eaten them, and wounded them, that they could not stand up: yea, they are fallen under my feet. for thou hast girded me with stratagem to war: them that stood up against me hast thou squat under me. thou hast also given me the necks of mine enemies, that i might destroy them that hate me. they looked, but there was none to stick-safe; even to ohyeah, but he answered them not. then did i grind them as small as the dust of the land, i did stamp them as the mire of the street, and did spread them abroad. thou also hast delivered me from the strivings of my with, thou hast kept me to be head of the body-nations: a with which i knew not will work for me. strangers will submit themselves to me: as soon as they hear, they will be hearing to me. strangers will fade away, and they will be afraid out of their close places. ohyeah liveth; and first-pooled be my rock; and highed be the to-or-not of the rock of my stick-safety. it is to-or-not that stand upth me, and that bringeth down the withs under me. and that bringeth me forth from mine enemies: thou also hast lifted me up on stand-up-high on them that stood up against me: thou hast delivered me from the damage man. therefore i will give thanks to thee, ohyeah, among the body-nations, and i will prune-croon acknowledges to thy namethere. he is the tower of stick-safety for his king: and sheweth kindness to his converse-swimmer, to dawud, and to his seed worldmore.

## 23

now these be the last words of dawud. dawud interer of jesse said, and the herobloke who was raised up on stand-up-high, the converse-swimmer of the to-or-not of jeqob, and the sweet psalmist of isra'el said, breathwind of ohyeah worded by me, and his word was in my language-tongue. the to-or-not of isra'el said, the rock of isra'el worded to me, he that proverb-ruleth over men must be right, proverb-ruling in the respect of to-or-not. and he will be as the light of the morning, when the sun riseth, even a morning without thick-clouds; as the tender grass springing out of the land by clear shining after rain. although my house be not so with to-or-not; yet he hath namethere with me a world alignment, ordered in all things, and sure: for this is all my stick-safety, and all my desire, although he make it not to grow. but the interers of beliel will be all of them as thorns thrust away, because they cannot be taken with hands: but the man that will touch them must be fenced with iron and the staff of a spear; and they will be utterly burned with fire in the same place. these be the nametheres of the heroblokes whom dawud had: the tachmonite that sat in the seat, chief

among the captains; the same was edino the eznite: he lift up his spear against eight hundred, whom he slayed at one time. and after him was alecer interer of dodo the ahohite, one of the three heroblokes with dawud, when they defied the palestinians that were there added together to war, and the heroblokes of isra'al were gone away: he arose, and hit the palestinians until his hand was weary, and his hand clave to the sword: and ohyeah wrought a great victory that day; and the with reseted after him only to spoil. and after him was shamah interer of agee the hararite. and the palestinians were added together into a troop, namethere was a part of field full of lentils: and the with fled from the palestinians. but he stood in the midst of the part, and defended it, and slew the palestinians: and ohyeah wrought a great victory. and three of the thirty chief went down, and came to dawud in the harvest time to the cave of edullam: and the troop of the palestinians pitched in the valley of rephaim. and dawud was then in an hold, and the post of the palestinians was then in breadlehem. and dawud longed, and said, oh that one would give me drink of the water of the well of breadlehem, which is by the gate! and the three heroblokes hatch through the camp of the palestinians, and drew water out of the well of breadlehem, that was by the gate, and took it, and brought it to dawud: nevertheless he would not drink thereof, but poured it out to ohyeah. and he said, be it slay-far from me, ohyeah, that i should do this: is not this the blood of the heroblokes that went in jeopardy of their selves? therefore he would not drink it. these things did these three heroblokes. and abishai, the brother of joab, interer of zeruiyeah, was chief among three. and he lifted up his spear against three hundred, and slayed them, and had the namethere among three. was he not most heavyweightable of three? therefore he was their captain: howbeit he attained not to the first three. and benayeaho interer of yeaohide, interer of a of stratagem man, of qabze'al, who had achieved much, he slew two gather-lionlike men of moab: he went achievev'n also and slew a gather-lion in the midst of a pit in time of snow: and he slew an egyptian, a goodly man: and the egyptian had a spear in his hand; but he went down to him with a staff, and robbed the spear out of the egyptian's hand, and slew him with his own spear. these things did benayeaho interer of yeaohide, and had the namethere among three heroblokes. he was more heavyweightable than the thirty, but he attained not to the first three. and dawud namethere him over his guard. esah'al the brother of joab was one of the thirty; alhanan interer of dodo of breadlehem, shamah the harodite, aliqa the harodite, helez the palтите, ira interer of eqesh the tequite, abiecer the anetotite, mebunnai the hushathite, zalmon the ahohite, maharai the netophatite, heleb interer of benah, a nephatite, ittai interer of ribai out of gibeah of interers of benjamin, benayeaho the pirathonite, hiddai of the brooks of ge'esh, abi-elbon the arbethite, ecmavet the barhumite, aliahba the sh'elbonite, of the interers of jashen, jonatan, shamah the hararite, ahiam interer of sharar the hararite, alphelet interer of ahasbai, interer of the mekatite, eliam interer of ahihophel the glonite, huzairi the karmelite, paarai the arbite, igal interer of natan of zobah, bani the gadite, zeleg the emmonite, nahari the barotite, itembearer to joab interer of zeruiyeah, ira an ithrite, gareb an ithrite, aoriyeah the hittite: thirty and seven in all.

and again the nose-anger of ohyeah was kindled against isra'al and he moved dawud against them to say, go, number isra'al and yeaohadah. for the king said to joab the captain of the stratagem, which was with him, go now through all the branch of isra'al from dan even to bar-shebe, and count ye the with, that i may know the count of the with. and joab said to the king, now ohyeah thy to-or-not add to the withs, how many soever they be, an hundredfold, and that the eyes of my lord-base the king may see it: but why doth my lord-base the king delight in this word? notwithstanding the king's word prevailed against joab, and against the captains of the stratagem. and joab and the captains of the stratagem went out from the presence of the king, to number the with of isra'al and they crossed over jordan, and pitched in eroer, on the right side of the city that lieth in the midst of the river of gad and toward jecer: then they came to gil'ed, and to the land of tah-timhodshi; and they came to danjaan, and about to zidon, and came to the strong hold of zur, and to all the cities of the hivites, and of the kanaanites: and they went out to the south of yeaohadah, even to bar-shebe. so when they had gone through all the land, they came to jerusalem at the end of nine months and twenty days. and joab gave up the sum of the count of the with to the king: and there were in isra'al eight hundred thousand of stratagem men that drew the sword; and the men of yeaohadah were five hundred thousand men. and dawud's heart hit him after that he had numbered the with. and dawud said to ohyeah, i have missed greatly in that i have done: and now, i beseech thee, ohyeah, take away the cloudy of thy worker; for i have done very foolishly. for when dawud was up in the morning, ohyeah word came to the come-bringer gad dawud's seer, saying, go and say to dawud, thus saith ohyeah, i offer thee three words; choose thee one of them, that i may do it to thee. so gad came to dawud, and told him, and said to him, will seven years of famine come to thee in thy land? or wilt thou flee three months before thine develop-narrows, while they pursue thee? or that there be three days' word in thy land? now advise, and see what word i will reset to him that sent me. and dawud said to gad i am in a great strait: let us fall now into the hand of ohyeah; for his mercies are great: and let me not fall into the hand of earthing. so ohyeah sent a word upon isra'al from the morning even to the time appointed: and there died of the with from dan even to bar-shebe seventy thousand men. and when the messenger sent his hand upon jerusalem to destroy it, ohyeah repented him of the video-divide, and said to the messenger that destroyed the with, it is enough: stay now thine hand. and the messenger of ohyeah was by the threshingplace of aronah the jebusite. and dawud spake to ohyeah when he saw the messenger that smote the with, and said, lo, i have missed, and i have done wickedly: but these sheep, what have they done? let thine hand, i pray thee, be against me, and against my father's house. and gad came that day to dawud, and said to him, go up, rear an butcher-place to ohyeah in the threshingfloor of aronah the jebusite. and dawud, according to the wording of gad went up as ohyeah directed. and aronah looked, and saw the king and his workers coming on toward him: and aronah crossed out, and bowed himself before the king on his face-turnings upon the land. and aronah said, wherefore is my lord-base the king come to his worker? and dawud said, to buy the threshingfloor of thee, to inter-build an



butcher-place to ohyeah, that the plague may be stayed from the with. and aronah said to dawud, let my lord-base the king take and onup what seemeth good to him: behold, here be cattle for onup, and threshing instruments and other items of the cattle for wood. all these things did aronah, as a king, give to the king. and aronah said to the king, ohyeah thy to-or-not accept thee. and the king said to aronah, nay; but i will surely buy it of thee at a price: neither will i onup onups to ohyeah my to-or-not of that which doth cost me nothing. so dawud bought the threshingfloor and the cattle for fifty sheqels of silver. and dawud inter-built there an butcher-place to ohyeah, and onupped onups and completes. so ohyeah was intreated for the land, and the plague was stayed from isra'al

now king dawud was old and stricken in years; and they covered him with clothes, but he gat no heat. wherefore his workers said to him, let there be sought for my lord-base the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom-statute, that my lord-base the king may get heat. so they sought for a fair damsel throughout all the coasts of isra'el and found abishag a shunamite, and brought her to the king. and the damsel was very fair, and cherished the king, and was immersed to him: but the king knew her not. then adonyeaho interer of hagit exalted himself, saying, i will be king: and he prepared him chariots and horsemen, and fifty men to run before him. and his father had not displeased him at any time in saying, why hast thou done so? and he also was a very goodly man; and his mother bare him after absalom. and he worded with joab interer of zeruiyeh, and with abiathar the darkener and they following adonyeaho helped him. but zadoq the darkener and benayeaho interer of yehaoid, and natan the come-bringer, and shimei, and rei and the heroblokes which belonged to dawud, were not with adonyeaho. and adonyeaho slew sheep and cattle and fat cattle by the stone of cohelet, which is by ein-rogel, and called all his brethren the king's interers, and all the men of yehodah the king's workers: but natan the come-bringer, and benayeaho, and the heroblokes, and sulayman his brother, he called not. nametherefore natan spake to bat-shebe the mother of sulayman, saying, hast thou not heard that adonyeaho interer of hagit doth king, and dawud our lord-base knoweth it not? now therefore come, let me, i pray thee, give thee counsel, that thou mayest save thine own self, and the self of thy interer sulayman. go and get thee in to king dawud, and say to him, didst not thou, my lord-base, o king, seven-swear to thine handmaid, saying, assuredly sulayman thy interer will king after me, and he will sit upon my throne? why then doth adonyeaho king? behold, while thou yet wordedst there with the king, i also will come in after thee, and confirm thy words. and bat-shebe went in to the king into the chamber: and the king was very old; and abishag the shunamite was immersed to the king. and bat-shebe bowed, and bowed to the king. and the king said, what wouldst thou? and she said to him, my lord-base, thou seven-swearst by ohyeah thy to-or-not to thine handmaid, saying, assuredly sulayman thy interer will king after me, and he will sit upon my throne. and now, behold, adonyeaho kingeth; and now, my lord-base the king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the interers of the king, and abiathar the darkener and joab the captain of the troop: but sulayman thy worker hath he not called. and thou, my lord-base, o king, the eyes of all isra'el are upon thee, that thou shouldest tell them who will sit on the throne of my lord-base the king after him. otherwise it will come to pass, when my lord-base the king will sleep with his fathers, that i and my interer sulayman will be counted offenders. and, lo, while she yet worded with the king, natan the come-bringer also came in. and they told the king, saying, behold natan the come-bringer. and when he was come in before the king, he bowed himself before the king with his face-turnings to the land. and natan said, my lord-base, o king, hast thou said, adonyeaho will king

after me, and he will sit upon my throne? for he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's interers, and the captains of the troop, and abiathar the darkener and, behold, they eat and drink before him, and say, to-or-not safe king adonyeaho. but me, even me thy worker, and zadoq the darkener and benayeaho interer of yehaoid, and thy worker sulayman, hath he not called. is this word done by my lord-base the king, and thou hast not showed it to thy worker, who should sit on the throne of my lord-base the king after him? then king dawud answered and said, call me bat-shebe. and she came into the king's presence, and stood before the king. and the king seven-swear, and said, as ohyeah liveth, that hath retrieved my self out of all distress, even as i seven-swear to thee by ohyeah to-or-not of isra'el saying, assuredly sulayman thy interer will king after me, and he will sit upon my throne in my stead; even so will i certainly do this day. then bat-shebe bowed with her face-turnings to the land, and bowed to the king, and said, let my lord-base king dawud live to world. and king dawud said, call me zadoq the darkener and natan the come-bringer, and benayeaho interer of yehaoid. and they came before the king. the king also said to them, take with you the workers of your lord-base, and cause sulayman my interer to ride upon mine own mule, and bring him down to gihon: and let zadoq the darkener and natan the come-bringer converse-swim him there king over isra'el and blow ye with the mouthpiece-horn and say, to-or-not safe king sulayman. then ye will come up after him, that he may come and sit upon my throne; for he will be king in my stead: and i have appointed him to be governor over isra'el and over yehodah. and benayeaho interer of yehaoid answered the king, and said, art ohyeah to-or-not of my lord-base the king say so too. as ohyeah hath been with my lord-base the king, even so be he with sulayman, and make his throne greater than the throne of my lord-base king dawud. so zadoq the darkener and natan the come-bringer, and benayeaho interer of yehaoid, and the kerethites, and the pelethites, went down, and caused sulayman to ride upon king dawud's mule, and brought him to gihon. and zadoq the darkener took an ray-horn of oil out of the tent, and converse-swimmer sulayman. and they blew the mouthpiece-horn and all the with said, to-or-not safe king sulayman. and all the with came up after him, and the with piped with pipes, and be gladd with great gladness, so that the land hatched with the sound of them. and adonyeaho and all the guests that read-called with him heard it as they had made an end of eating. and when joab heard the sound of the mouthpiece-horn he said, nametherefore is this voice of the city being in an uproar? and while he yet worded, behold, jonatan interer of abiathar the darkener came; and adonyeaho said to him, come in; for thou art a of stratagem man, and bringest good information. and jonatan answered and said to adonyeaho, verily our lord-base king dawud did sulayman king. and the king hath sent with him zadoq the darkener and natan the come-bringer, and benayeaho interer of yehaoid, and the kerethites, and the pelethites, and they have caused him to ride upon the king's mule: and zadoq the darkener and natan the come-bringer have converse-swimmer him king in gihon: and they are come up from thence rejoicing, so that the city rang again. this is the voice that ye have heard. and also sulayman sitteth on the throne of the kingdom. and moreover the king's workers came to first-pool our lord-base king dawud,

saying, to-or-not make the namethere of sulayman better than thy namethere, and make his throne greater than thy throne. and the king bowed himself upon the bed. and also thus said the king, first-pooled be ohyeah to-or-not of isra'al which hath given one to sit on my throne this day, mine eyes even seeing it. and all the guests that readcalled with adonyeaho were afraid, and stood up, and went every man his way. and adonyeaho respected on word of sulayman, and arose, and went, and caught hold on the ray-horns of the butcher-place. and it was told sulayman, saying, behold, adonyeaho respecteth king sulayman: for, lo, he hath caught hold on the ray-horns of the butcher-place, saying, let king sulayman seven-swear to me today that he will not dead his worker with the sword. and sulayman said, if he will show himself a stratagem man, there will not an eir of him fall to the land: but if video-divide will be found in him, he will die. so king sulayman sent, and they brought him down from the butcher-place. and he came and bowed himself to king sulayman: and sulayman said to him, go to thine house.

## 2

now the days of dawud drew nigh that he should die; and he charged sulayman his interer saying, i go the way of all the land: be thou strong therefore, and show thyself a man; and keep the charge of ohyeah thy to-or-not, to walk in his ways, to keep his statutes, and his directives, and his crises, and his testimonies, as it is written in the drops-of-teaching-torah of musa, that thou mayest prosper in all that thou doest, and theresoever thou turnest thyself: that ohyeah may stand up his word which he worded concerning me, saying, if thy interers take heed to their way, to walk before me in truth with all their self and with all their self, there will not fail thee (said he) a man on the throne of isra'al moreover thou knowest also what joab interer of zeruiyeh did to me, and what he did to the two captains of the troops of isra'al to abner interer of ner and to emasa interer of jether, whom he slew, and shed the blood of war in complete, and namethere 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 complete. but do kindness to the interers of barcillai the gil'edite, and let them be of those that eat at thy send-table for so they came to me when i fled on word of absalom thy brother. and, behold, thou hast with thee shimei interer of gera, a benjamite of bahurim, which seven-cursed me with a grievous seven-curse in the day when i went to mahanaim: but he came down to meet me at jordan, and i seven-swear to him by ohyeah, saying, i will not namethere 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 to him; but his hoar head settle thou down to the asking with blood. so dawud slept with his fathers, and was buried in the city of dawud. and the days that dawud kinged over isra'al were forty years: seven years kinged he in hebron, and thirty and three years kinged he in jerusalem. then sat sulayman upon the throne of dawud his father; and his kingdom was established greatly. and adonyeaho interer of hagit came to bat-shebe the mother of sulayman. and she said, comest thou completely? and he said, completely. he said moreover, i have somewhat to word to thee. and she said, word on. and he said, thou knowest that the kingdom was mine, and that all isra'al namethere their face-turnings on me, that i

should king: howbeit the kingdom is turned about, and is become my brother's: for it was his from ohyeah. and now i ask one petition of thee, deny me not. and she said to him, word on. and he said, speak, i pray thee, to sulayman the king, (for he will not say thee nay,) that he give me abishag the shunamite to woman. and bat-shebe said, well; i will word for thee to the king. bat-shebe therefore went to king sulayman, to word to him for adonyeaho. and the king stood up to meet her, and bowed himself to her, and sat down on his throne, and worded a seat to be namethere for the king's mother; and she sat on his right hand. then she said, i asking one small petition of thee; i pray thee, say me not nay. and the king said to her, ask on, my mother: for i will not say thee nay. and she said, let abishag the shunamite be given to adonyeaho thy brother to woman. and king sulayman answered and said to his mother, and why dost thou ask abishag the shunamite for adonyeaho? ask for him the kingdom also; for he is mine elder brother; even for him, and for abiathar the darkener and for joab interer of zeruiyeh. then king sulayman seven-swear by ohyeah, saying, to-or-not do so to me, and more also, if adonyeaho have not worded this word against his own self. now therefore, as ohyeah liveth, which hath established me, and set me on the throne of dawud my father, and who did me an house, as he worded, adonyeaho will be put to death this day. and king sulayman sent by the hand of benayeaho interer of yehohide; and he fell upon him that he died. and to abiathar the darkener said the king, get thee to enatot, to thine own fields; for thou art stratagem of death: but i will not at this time put thee to death, because thou barest the gather-cabinet of ohyeah to-or-not before dawud my father, and because thou hast been afflicted in all wherein my father was afflicted. so sulayman thrust out abiathar from being darkener to ohyeah; that he might fulfil ohyeah word, which he worded concerning the house of eli in shiloh. then tidings came to joab: for joab had turned after adonyeaho, though he turned not after absalom. and joab fled to the tent of ohyeah, and caught hold on the ray-horns of the butcher-place. and it was told king sulayman that joab was fled to the tent of ohyeah; and, behold, he is by the butcher-place. then sulayman sent benayeaho interer of yehohide, saying, go, fall upon him. and benayeaho came to the tent of ohyeah, and said to him, thus saith the king, come forth. and he said, nay; but i will die here. and benayeaho brought the king word again, saying, thus said joab, and thus he answered me. and the king said to him, do as he hath worded, and fall upon him, and bury him; that thou mayest take away the innocent blood, which joab shed, from me, and from the house of my father. and ohyeah will reset 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 dawud not knowing thereof, to wit, abner interer of ner captain of the troop of isra'al and emasa interer of jether, captain of the troop of yehodah. their blood will therefore reset upon the head of joab, and upon the head of his seed to world: but upon dawud, and upon his seed, and upon his house, and upon his throne, will there be complete to world from ohyeah. so benayeaho interer of yehohide went up, and fell upon him, and slew him: and he was buried in his own house in the desert-wording. and the king put benayeaho interer of yehohide in his room over the troop: and zadoq the darkener did the king put in the room of abiathar. and the king sent and called for shimei, and said to him, inter-build thee an house in jerusalem, and settle there, and go not forth thence

any there. for it will be, that on the day thou goest out, and crossest over the brook kidron, thou will know for certain that thou will surely die: thy blood will be upon thine own head. and shimei said to the king, the wording is good: as my lord-base the king hath said, so will thy worker do. and shimei dwelt in jerusalem many days. and it came to pass at the end of three years, that two of the workers of shimei ran away to akish interer of mekah king of gath and they told shimei, saying, behold, thy workers be in gath and shimei arose, and saddled his ass, and went to gath to akish to seek his workers: and shimei went, and brought his workers from gath and it was told sulayman that shimei had gone from jerusalem to gath and was come again. and the king sent and called for shimei, and said to him, did i not make thee to seven-swear by ohyeah, and protested to thee, saying, know for a certain, on the day thou goest out, and walkest abroad any there, that thou will surely die? and thou saidst to me, the word that i have heard is good. why then hast thou not kept the seven-oath of ohyeah, and the directive that i have seven-charged thee with? the king said moreover to shimei, thou knowest all the video-divide which thine heart is privy to, that thou didst to dawud my father: therefore ohyeah will reset thy video-divide upon thine own head; and king sulayman will be first-pooled, and the throne of dawud will be fixed before ohyeah world. so the king directed benayeaho interer of yehaoido; which went out, and fell upon him, that he died. and the kingdom was fixed in the hand of sulayman.

### 3

and sulayman made affinity with fuhreroh king of egypt, and took firawn's house-daughter and brought her into the city of dawud, until he had made an end of inter-building his own house, and the alpha-beit-house of ohyeah, and the wall of jerusalem round about. only the with butcherd in in-whats, because there was no house inter-built to the namethere of ohyeah, until those days. and sulayman loved ohyeah, walking in the statutes of dawud his father: only he butcherd and burnt incense in in-whats. and the king went to gibeon to butcher there; for that was the great high place: a thousand onups did sulayman onup upon that butcher-place. in gibeon ohyeah appeared to sulayman in a dream by night: and to-or-not said, ask what i will give thee. and sulayman said, thou hast did to thy worker dawud my father great kindness, according as he walked before thee in truth, and in being right, and in turgor-immersedness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a interer to sit on his throne, as it is this day. and now, ohyeah my to-or-not, thou hast made thy worker king instead of dawud my father: and i am but a little child: i know not how to go out or come in. and thy worker is in the midst of thy with which thou hast chosen, a great with, that cannot be numbered nor counted for multitude. give therefore thy worker an inter-understanding heart to critical thy with, that i may discern between good and video-divide for who is able to critical this thy so heavyweighty a with? and the speech pleased ohyeah, that sulayman had asked this word. and to-or-not said to him, on word thou hast asked this word, and hast not asked for thyself long self; neither hast asked riches for thyself, nor hast asked the self of thine enemies; but hast asked for thyself inter-understanding to hear crisis behold, i have done according to thy words: lo, i have given thee a wise and

an inter-understanding heart; so that there was none like thee before thee, neither after thee will any stand up like to thee. and i have also given thee that which thou hast not asked, both heavyweightyes, and heavy-weight: so that there will not be any among the kings like to thee all thy days. and if thou wilt walk in my ways, to keep my statutes and my directives, as thy father dawud did walk, then i will lengthen thy days. and sulayman awoke; and, behold, it was a dream. and he came to jerusalem, and stood before the gather-cabinet of the alignment of ohyeah, and onupped onups, and done completes, and did a feast to all his workers. then came there two women, that were feed-harlots, to the king, and stood before him. and the one woman said, o my lord-base, i and this woman settle 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 interer died in the night; because she overlaid it. and she arose at mid-night, and took my interer from beside me, while thine handmaid slept, and laid it in her bosom-statute, and laid her dead interer in my bosom-statute. and when i stood in the morning to give my interer suck, behold, it was dead: but when i had considered it in the morning, behold, it was not my interer which i did bear. and the other woman said, nay; but the living is my interer and the dead is thy interer and this said, no; but the dead is thy interer and the living is my interer thus they worded before the king. then said the king, the one saith, this is my interer that liveth, and thy interer is the dead: and the other saith, nay; but thy interer is the dead, and my interer is the living. and the king said, bring me a sword. and they brought a sword before the king. and the king said, cut-divide the living child in two, and give half to the one, and half to the other. then spake the woman whose the living interer was to the king, for her bowels yearned upon her interer and she said, o my lord-base, give her the living interer, and in no wise slay it. but the other said, let it be neither mine nor thine, but cut-divide it. then the king answered and said, give her the living child, and in no wise slay it: she is the mother thereof. and all isra'al heard of the crisis which the king had critid; and they respected the king: for they saw that the wisdom of to-or-not was in him, to do crisis

### 4

so king sulayman was king over all isra'al and these were the prince-immerseds which he had; eceryeaho interer of zadoq the darkener alihoreph and ahyeaho, the interers of shisha, scroll-recounters; yeaohshaphat interer of ahilud, the recorder. and benayeaho interer of yehaoido was over the troop; and zadoq and abiathar were the darkener: and eceryeaho interer of natan was over the officers: and cabud interer of natan was principal officer, and the king's in-sight: and ahishar was over the household: and adoniram interer of ebda was over the tribute. and sulayman had twelve officers over all isra'al which provided victuals for the king and his household: each man his month in a year did provision. and these are their nametheres: interer of hur in mount apraim: interer of deqar, in maqaz, and in sh'elbim, and bet-shemesh, and hanan: interer of hesed, in aruboth; to him pertained sokoh, and all the land of hepher: interer of abinadab, in all the region of dor which had tapha the house-daughter of sulayman to woman: bena

interer of ahilud; to him pertained tenak and megiddo, and all bet-shean, which is by zartanah beneath jecre'al, from bet-shean to habilmeholah, even to the place that is beyond joqmeam: interer of geber, in ramot-gilead; to him pertained the towns of jair interer of manasseh, which are in gil'ed; to him also pertained the region of argob, which is in bashan sixty heroblokeic cities with walls and brazen bars: ahinadab interer of edoa had mahanaïm: ahime'ez was in naftali; he also took basmat the house-daughter of sulayman to woman: benah interer of hushai was in asher and in eloth: yeahoshaphat interer of paruah, in issachar: shimei interer of alah, in benjamin: geber interer of uri was in the land of gil'ed, in the land of sïhon king of the amorites, and of og king of bashan and he was the only officer which was in the land. yeahodah and isra'al were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. and sulayman proverb-ruleed over all kingdoms from the river to the land of the palestinians, and to the border of egypt: they brought presents, and workd sulayman all the days of his life. and sulayman's provision for one day was thirty measures of fine flour, and sixty measures of meal, ten fat cattle, and twenty cattle out of the watch-pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl. for he had dominion over all the region on cross-over the river, from tipsah even to ecah, over all the kings on cross-over the river: and he had complete on all sides round about him. and yeahodah and isra'al dwelt for sure, every man under his vine and under his fig tree, from dan even to bar-shebe, all the days of sulayman. and sulayman had forty thousand gather-stalls of horses for his chariots, and twelve thousand horsemen. and those officers provided victual for king sulayman, and for all that came to king sulayman's send-table every man in his month: they lacked not a word. barley also and straw for the horses and dromedaries brought they to the place namethere the officers were, every man according to his crisis. and to-or-not gave sulayman wisdom and inter-understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. and sulayman's wisdom excelled the wisdom of all interers of the east country, and all the wisdom of egypt. for he was wiser than all men; than aitan the acrahithe, and heman, and kalkol, and darda, the interers of mahol: and his namethere was in all nations round about. and he worded three thousand proverb-rules: and his songs were a thousand and five. and he worded of trees, from the cedar tree that is in lebanon even to the hyssop that springeth out of the wall: he worded also of in-them animals, and of birds, and of insects, and of fishes. and there came of all wïths to hear the wisdom of sulayman, from all kings of the land, which had heard of his wisdom.

## 5

and hiram king of zur sent his workers to sulayman; for he had heard that they had converse-swimmer him king in the room of his father: for hiram was ever a lover of dawud. and sulayman sent to hiram, saying, thou knowest how that dawud my father could not inter-build an house to the namethere of ohyeah his to-or-not for the wars which were about him on every side, until ohyeah namethere them under the soles of his feet. but now ohyeah my to-or-not hath given me rest on every side, so that there is neither adversary nor video-divide current. and, behold, i purpose to inter-build an alpha-beit-house to the namethere of ohyeah

my to-or-not, as ohyeah worded to dawud my father, saying, thy interer whom i will namethere upon thy throne in thy room, he will inter-build an house to my namethere. now therefore direct thou that they hew me cedar trees out of lebanon; and my workers will be with thy workers: and to 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 to the sidonians. and it came to pass, when hiram heard the words of sulayman, that he be gladd greatly, and said, first-pooled be ohyeah this day, which hath given to dawud a wise interer over this great with. and hiram sent to sulayman, saying, i have considered the things which thou sestest to me for: and i will do all thy desire concerning timber of cedar, and concerning timber of fir. my workers will bring them down from lebanon to the sea: and i will convey them by sea in floats to the place that thou will namethere me, and will word them to be discharged there, and thou will receive them: and thou will accomplish my desire, in giving food for my household. so hiram gave sulayman cedar trees and fir trees according to all his desire. and sulayman gave hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave sulayman to hiram year by year. and ohyeah gave sulayman wisdom, as he worded him: and there was complete between hiram and sulayman; and they two made a league together. and king sulayman raised a levy out of all isra'al and the levy was thirty thousand men. and he sent them to lebanon, ten thousand a month by courses: a month they were in lebanon, and two months at home: and adoniram was over the levy. and sulayman had seventy thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of sulayman's officers which were over the work, three thousand and three hundred, which ruled over the with that wrought in the work. and the king directed, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. and sulayman's inter-builders and hiram's inter-builders did chisel them, and the stonesquarers: so they prepared timber and stones to inter-build the house.

## 6

and it came to pass in the four hundred and eightieth year after interers of isra'al were come out of the land of egypt, in the fourth year of sulayman's king over isra'al in the month cif, which is the second month, that he began to inter-build the alpha-beit-house of ohyeah. and the house which king sulayman inter-built for ohyeah, the length thereof was sixty cubits, and the breadth thereof twenty cubits, and the stand-up-height thereof thirty cubits. and the porch before the hall of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. and for the house he did windows of narrow lights. and against the wall of the house he inter-built chambers round about, against the walls of the house round about, both of the hall and of the word: and he did chambers round about: the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be held in the walls of the house. and the house, when it was in inter-building, was inter-built of stone made ready before it was brought namethere: so that there

was neither hammer nor axe nor any item of iron heard in the house, while it was in inter-building. the opening for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. so he inter-built the house, and finished it; and covered the house with beams and boards of cedar. and then he inter-built chambers against all the house, five cubits stand-up-high: and they rested on the house with timber of cedar. and ohyeah word came to sulayman, saying, concerning this house which thou art in inter-building, if thou wilt walk in my statutes, and do my crises, and keep all my words to walk in them; then will i perform my word with thee, which i worded to dawud thy father: and i will dwell among interers of isra'el and will not forsake my with isra'el so sulayman inter-built the house, and finished it. and he inter-built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. and he inter-built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even inter-built them for it within, even for the word, even for the most dedicated place. and the house, that is, the hall before it, was forty cubits long, and the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen. and the word he prepared in the house within, to namethere there the gather-cabinet of the alignment of ohyeah. and the word in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the stand-up-height thereof: and he overlaid it with corn-clean gold; and so covered the butcher-place which was of cedar. so sulayman overlaid the house within with corn-clean gold: and he made a partition by the chains of gold before the word; and he overlaid it with gold. and the whole house he overlaid with gold, until he had finished all the house: also the whole butcher-place that was by the word he overlaid with gold. and within the word he did two inwarders of olive tree, each ten cubits stand-up-high. and five cubits was the one wing of the inwarder, and five cubits the other wing of the inwarder: from the uttermost part of the one wing to the uttermost part of the other were ten cubits. and the other inwarder was ten cubits: both the inwarders were of one measure and one size. the stand-up-height of the one inwarder was ten cubits, and so was it of the other inwarder. and he set the inwarders within the inner house: and they stretched forth the wings of the inwarders, so that the wing of the one touched the one wall, and the wing of the other inwarder touched the other wall; and their wings touched one another in the midst of the house, and he overlaid the inwarders with gold. and he carved all the half-walls of the house round about with carved figures of inwarders and palm trees and open flowers, within and without. and the floors of the house he overlaid with gold, within and without. and for the entering of the word he did openings of olive tree: the lintel and side posts were a fifth part of the wall. the two doors also were of olive tree; and he carved upon them carvings of inwarders and palm trees and open flowers, and overlaid them with gold, and spread gold upon the inwarders, and upon the palm trees. so also did he for the opening of the hall posts of olive tree, a fourth part of the wall. and the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. and he carved thereon inwarders and palm trees

and open flowers: and covered them with gold fitted upon the carved work. and he inter-built the inner courtyard with three rows of hewed stone, and a row of cedar beams. in the fourth year was the foundation of the alpha-beit-house of ohyeah laid, in the month cif: and in the eleventh year, in the month bul which is the eighth month, was the house finished throughout all the words thereof, and according to all the crisis of it. so was he seven years in inter-building it.

## 7

but sulayman was inter-building his own house thirteen years, and he finished all his house. he inter-built also the house of the forest of lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the stand-up-height thereof thirty cubits, upon four rows of cedar standstays, with cedar beams upon the standstays. and it was covered with cedar on upon the beams, that lay on forty five standstays, fifteen in a row. and there were windows in three rows, and light was against light in three ranks. and all the openings and posts were square, with the windows: and light was against light in three ranks. and he did a porch of standstays; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other standstays and the thick beam were before them. then he did a porch for the throne namethere he might critic, even the porch of crisis and it was covered with cedar from one side of the floor to the other. and his house namethere he dwelt had his in-sight courtyard within the porch, which was of the like doing. sulayman did also an house for firawn's house-daughter whom he had taken to woman, like to 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 to the coping, and so on the outside toward the great courtyard. and the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. and on were costly stones, after the measures of hewed stones, and cedars. and the great courtyard round about was with three rows of hewed stones, and a row of cedar beams, both for the inner courtyard of the alpha-beit-house of ohyeah, and for the porch of the house. and king sulayman sent and fetched hiram out of zur. he was a widow's interer of the tilter of naftali, and his father was a man of zur, a worker in brass: and he was filled with wisdom, and inter-understanding, and cunning to work all works in brass. and he came to king sulayman, and wrought all his work. for he developd two standstays of brass, of eighteen cubits stand-up-high apiece: and a line of twelve cubits did compass either of them about. and he did two chapters of molten brass, to set upon the tops of the standstays: the stand-up-height of the one chapter was five cubits, and the stand-up-height of the other chapter was five cubits: and nets of checker doing, and wreaths of chain doing, for the chapters which were upon the top of the standstays; seven for the one chapter, and seven for the other chapter. and he did the standstays, 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 standstays were of lily doing in the porch, four cubits. and the chapters upon the two standstays had high-pomegranates also on, 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 namethere up the standstays in the porch of the hall: and he namethere up the right standstay, and called the namethere thereof jakhin: and he namethere up the left standstay, and called the namethere thereof boec. and upon the top of the standstays was lily doing: so was the doing of the standstays finished. and he did a molten sea, ten cubits from the one brim to the other: it was round all about, and his stand-up-height was five cubits: and a line of thirty cubits did compass it round about. and under the brim of it round about there were knops compassing it, ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was cast. it stood upon twelve cattle, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set on upon them, and all their hinder parts were inward. and 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 baths, and he did ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the stand-up-height of it. and the doing of the bases was on this manner: they had borders, and the borders were between the ledges: and on the borders that were between the ledges were gather-lions, cattle, and inwarders: and upon the ledges there was a base on: and beneath the gather-lions and cattle were certain additions did of thin doing. and every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the bulging were undersetters molten, at the side of every addition. and the mouth of it within the chapter and on was a cubit: but the mouth thereof was round after the doing of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. and under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the stand-up-height of a wheel was a cubit and half a cubit. and the doing of the wheels was like the doing of a chariot wheel: their axletrees, and their tall-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 stand-up-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 inwarders, gather-lions, and palm trees, according to the proportion of every one, and additions round about. after this manner he did the ten bases: all of them had one casting, one measure, and one size. then did he ten bulgings of brass: one bulging contained forty baths: and every bulging was four cubits: and upon every one of the ten bases one bulging. and he namethere five bases on the right side of the house, and five on the left side of the house: and he namethere the sea on the right side of the house eastward over against the south. and hiram did the bulgings, and the shovels, and the basins. so hiram did an end of doing all the work that he did king sulayman for the alpha-beit-house of ohyeah: the two standstays, and the two bowls of the chapters that were on the top of the two standstays; and the two networks, to cover the two bowls of the chapters which were upon the top of the standstays; 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 standstays; and the ten bases, and ten bulgings on the bases; and one sea, and twelve cattle under the sea; and the pots, and the shovels, and the basins: and all these items, which hiram did to king sulayman for the alpha-beit-house of ohyeah, were of bright brass. in the plain of jordan did the king cast them, in the clay earth between sukot and zarthan. and sulayman left all the items unweighed, because they were exceeding many: neither was the weight of the brass found out. and sulayman did all the items that pertained to the alpha-beit-house of ohyeah: the butcher-place of gold, and the ovary-send-table of gold, whereupon the bread system was, and the stream-candle-lights of corn-clean gold, five on the right side, and five on the left, before the word, 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 wipe-dishes of pure gold; and the hinges of gold, both for the thresholds of the inner house, the most dedicated place, and for the thresholds of the house, to wit, of the hall. so was completed all the work that king sulayman did for the alpha-beit-house of ohyeah. and sulayman brought in the things which dawud his father had dedicated; even the silver, and the gold, and the items, did he put among the treasures of the alpha-beit-house of ohyeah.

## 8

then sulayman assembled the elders of isra'al and all the heads of the tribes, the president of the fathers of interers of isra'al to king sulayman in jerusalem, that they might bring up the gather-cabinet of the alignment of ohyeah out of the city of dawud, which is zion. and all the men of isra'al assembled themselves to king sulayman at the feast in the month atanim, which is the seventh month. and all the elders of isra'al came, and the darkener took up the gather-cabinet. and they brought up the gather-cabinet of ohyeah, and the proto-sinaitic-script-meet-until-due-tent, and all the dedicated items that were in the tent, even those did the darkener and the levites bring up. and king sulayman, and all the meeting of isra'al that were assembled to him, were with him before the gather-cabinet, sacrificing sheep and cattle, that could not be recounted nor numbered for multitude. and the darkener brought in the gather-cabinet of the alignment of ohyeah to his place, into the word of the house, to the most dedicated place, even under the wings of the inwarders. for the inwarders spread forth their two wings over the place of the gather-cabinet, and the inwarders covered the gather-cabinet and the canvas thereof on. and they drew out the canvas, that the ends of the canvas were seen out in the dedicated place before the word, and they were not seen without: and there they are to this day. there was nothing in the gather-cabinet safe the two tables of stone, which musa namethere there at horeb, when ohyeah made a covenant with interers of isra'al when they came out of the land of egypt. and it came to pass, when the darkener were come out of the dedicated place, that the cloud filled the alpha-beit-house of ohyeah, so that the darkener could not stand to immerse on word of the cloud: for the heavyweight of ohyeah had filled the alpha-beit-house of ohyeah. then spake sulayman, ohyeah said that he would dwell in the thick darkness. i have surely inter-built thee an house to settle in, a settled place for thee to settle in world. and the king turned his face-turnings about, and first-pooled all the assembly of isra'al (and all the assembly of

isra'al stood;) and he said, first-pooled be ohyeah to-or-not of isra'al which worded with his mouth to dawud my father, and hath with his hand fulfilled it, saying, since the day that i brought forth my with isra'al out of egypt, i chose no city out of all the branch of isra'al to inter-build an house, that my namethere might be therein; but i chose dawud to be over my with isra'al and it was in the heart of dawud my father to inter-build an alpha-beit-house for the namethere ohyeah to-or-not of isra'al and ohyeah said to dawud my father, namethereas it was in thine heart to inter-build an house to my namethere, thou didst well that it was in thine heart. nevertheless no inter-build the house; but thy interer that will come forth out of thy loins, he will inter-build the house to my namethere. and ohyeah hath performed his word that he worded, and i am standn up in the room of dawud my father, and sit on the throne of isra'al as ohyeah worded, and have inter-built an alpha-beit-house for the namethere ohyeah to-or-not of isra'al and i have namethere there a place for the gather-cabinet, nametherein is the alignment of ohyeah, which he made with our fathers, when he brought them out of the land of egypt. and sulayman stood before the butcher-place of ohyeah in the presence of all the assembly of isra'al and spread forth his hands toward namespaces: and he said, ohyeah to-or-not of isra'al there is no to-or-not like thee, in namespaces on, or on land beneath, who keepest alignment and kindness with thy workers that walk before thee with all their heart: who hast kept with thy worker dawud my father that thou wordedst him: thou wordedst also with thy mouth, and hast fulfilled it with thine hand, as it is this day. therefore now, ohyeah to-or-not of isra'al keep with thy worker dawud my father that thou wordedst him, saying, there will not fail thee a man in my sight to sit on the throne of isra'al so that thy interers take heed to their way, that they walk before me as thou hast walked before me. and now, o to-or-not of isra'al let thy word, i pray thee, be verified, which thou wordedst to thy worker dawud my father. but will to-or-not indeed dwell on the land? behold, the namespaces and namespaces of namespaces cannot contain thee; how much less this house that i have inter-built? yet have thou respect to the spilling of thy worker, and to his supplication, ohyeah my to-or-not, to hearken to the cry and to the spilling, which thy worker spilleth before thee to day: that thine eyes may be open toward this alpha-beit-house night and day, even toward the place of which thou hast said, my namethere will be there: that thou mayest hearken to the spilling which thy worker will make toward this place. and hearken thou to the supplication of thy worker, and of thy with isra'al when they will spill toward this place: and hear thou in namespaces thy settling place: and when thou hearest, forgive. if any man trespass against his in-sight, and an oath be laid upon him to cause him to swear, and the oath come before thine butcher-place in this house: then hear thou in namespaces, and do, and critical thy workers, condemning the big-shot, to bring his way upon his head; and rightifying the right, to give him according to his being right. when thy with isra'al be hit down before the enemy, because they have missed against thee, and will turn again to thee, and confess thy namethere, and spill, and make supplication to thee in this house: then hear thou in namespaces, and forgive the miss of thy with isra'al and settle them again to the earth which thou gavest to their fathers. when namespaces is shut up, and there is no rain, because they have missed against

thee; if they spill toward this place, and confess thy namethere, and turn from their miss when thou afflictest them: then hear thou in namespaces, and forgive the miss of thy workers, and of thy with isra'al that thou teach them the good way nametherein they should walk, and give rain upon thy land, which thou hast given to thy with for an inheritance. if there be in the land famine, if there be word, blasting, mildew, locust, or if there be caterpillar; if their enemy develop-trouble them in the land of their gates; whatsoever plague, whatsoever sickness there be; what spilling and supplication soever be made by any earthling, or by all thy with isra'al which will know every earthling the plague of his own heart, and spread forth his hands toward this house: then hear thou in namespaces thy settling place, and forgive, and do, and give to every earthling according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all interers of men;) that they may respect thee all the days that they live in the earth which thou gavest to our fathers. moreover concerning a stranger, that is not of thy with isra'al but cometh out of a far land for thy namethere's sake; (for they will hear of thy great namethere, and of thy strong hand, and of thy tilted arm;) when he will come and spill toward this house; hear thou in namespaces thy settling place, and do according to all that the stranger calleth to thee for: that all with of the land may know thy namethere, to respect thee, as do thy with isra'al and that they may know that this house, which i have inter-built, is called by thy namethere. if thy with go out to war against their enemy, theresoever thou will send them, and will spill to ohyeah toward the city which thou hast chosen, and toward the house that i have inter-built for thy namethere: then hear thou in namespaces their spilling and their supplication, and maintain their crisis. if they miss against thee, (for there is no earthling that misses not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away sit-captives to the land of the enemy, far or near; yet if they will bethink themselves in the land there they were carried sit-captives, and repent, and make supplication to thee in the land of them that carried them sit-captives, saying, we have missed, and have clouded, we have missed big-shottedness; and so reset to thee with all their self, and with all their self, in the land of their enemies, which led them away sit-captive, and spill to thee toward their land, which thou gavest to their fathers, the city which thou hast chosen, and the house which i have inter-built for thy namethere: then hear thou their spilling and their supplication in namespaces thy settling place, and maintain their crisis, and forgive thy with that have missed against thee, and all their go-beyonds wherein they have went-beyond against thee, and give them wombing before them who carried them sit-captive, that they may have wombing on them: for they be thy with, and thine inheritance, which thou broughtest forth out of egypt, from the midst of the furnace of iron: that thine eyes may be open to the supplication of thy worker, and to the supplication of thy with isra'al to hearken to them in all that they call for to thee. for thou didst differentiate them from among all the with of the land, to be thine inheritance, as thou wordedst by the hand of musa thy worker, when thou broughtest our fathers out of egypt, ohyeah to-or-not. and it was so, that when sulayman had made an end of spilling all this spilling and supplication to ohyeah, he arose from before the butcher-place of ohyeah, from pool-kneeling on his pool-knees with his hands spread



up to namespaces. and he stood, and first-pooled all the assembly of isra'el with a loud voice, saying, first-pooled be ohyeah, that hath given rest to his with isra'el according to all that he worded: there hath not failed one word of all his good promise, which he worded by the hand of musa his worker. ohyeah our to-or-not be with us, as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts to him, to walk in all his ways, and to keep his directives, and his statutes, and his crises, which he directed our fathers. and let these my words, wherewith i have did supplication before ohyeah, be nigh to ohyeah our to-or-not day and night, that he maintain the word of his worker, and the word of his with isra'el at all times, as the word will require: that all the with of the land may know that ohyeah is to-or-not, and that there is none else. let your heart therefore be complete with ohyeah our to-or-not, to walk in his statutes, and to keep his directives, as at this day. and the king, and all isra'el with him, butchered butch before ohyeah. and sulayman highed a butcher of completes, which he highed to ohyeah, two and twenty thousand cattle, and an hundred and twenty thousand sheep. so the king and all interers of isra'el initd the alpha-beit-house of ohyeah. the same day did the king dedicated the middle of the courtyard that was before the alpha-beit-house of ohyeah: for there he onupped onups, and completeness-absorbers, and the fat of the completes: because the brazen butcher-place that was before ohyeah was too little to receive the onups, and completeness-absorbers, and the fat of the completes. and at that time sulayman held a feast, and all isra'el with him, a great assembly, from the entering in of hamath to the river of egypt, before ohyeah our to-or-not, seven days and seven days, even fourteen days. on the eighth day he sent the with away: and they first-pooled the king, and went to their tents gladnessful and glad of heart for all the goodness that ohyeah had done for dawud his worker, and for isra'el his with.

## 9

and it came to pass, when sulayman had finished the inter-building of the alpha-beit-house of ohyeah, and the king's house, and all sulayman's desire which he was pleased to do, that ohyeah appeared to sulayman the second time, as he had appeared to him at gibeon. and ohyeah said to him, i have heard thy spilling and thy supplication, that thou hast made before me: i have dedicated this house, which thou hast inter-built, to namethere my namethere there world; and mine eyes and mine heart will be there worldly. and if thou wilt walk before me, as dawud thy father walked, in integrity of heart, and in turgor-immersedness, to do according to all that i have directed thee, and wilt keep my statutes and my crises: then i will establish the throne of thy kingdom upon isra'el to world, as i worded to dawud thy father, saying, there will not fail thee a man upon the throne of isra'el but if ye will at all turn from following me, ye or your interers, and will not keep my directives and my statutes which i have namethere before you, but go and work for other to-or-not, and bow them: then will i cut off isra'el out of the earth which i have given them; and this house, which i have dedicated for my namethere, will i cast out of my sight; and isra'el will be a proverb-rule and a proverb-rule among all withs: and at this house, which is high, every one that crosseth by it will be astonished, and will hiss; and they will say, why hath ohyeah done thus to this land, and to this house? and they will answer, because

they forsook ohyeah their to-or-not, who brought forth their fathers out of the land of egypt, and have goatness-held upon other to-or-not, and have bowed them, and workd them: therefore hath ohyeah brought upon them all this video-divide. and it came to pass at the end of twenty years, when sulayman had inter-built the two houses, the alpha-beit-house of ohyeah, and the king's house, (now hiram the king of zur had furnished sulayman with cedar trees and fir trees, and with gold, according to all his desire,) that then king sulayman gave hiram twenty cities in the land of galilee. and hiram came out from zur to see the cities which sulayman 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 kabul to this day. and hiram sent to the king sixscore talents of gold. and this is the word of the levy which king sulayman raised; for to inter-build the alpha-beit-house of ohyeah, and his own house, and millo, and the wall of jerusalem, and hazor, and megiddo, and gecer. for fuhreroh king of egypt had gone up, and captured gecer, and burnt it with fire, and slain the kanaanites that dwelt in the city, and given it for a send to his house-daughter sulayman's woman. and sulayman inter-built gecer, and beth-horon the nether, and belat, and tadmor in the desert-wording, in the land, and all the cities of store that sulayman had, and cities for his chariots, and cities for his horsemen, and that which sulayman desired to inter-build in jerusalem, and in lebanon, and in all the land of his proverb-rule. and all the with that were left of the amorites, hittites, pericites, hivites, and jebusites, which were not of interers of isra'el their interers that were left after them in the land, whom interers of isra'el also were not able utterly to destroy, upon those did sulayman levy a tribute of bondservice to this day. but of interers of isra'el did sulayman make no workers: but they were men of war, and his workers, and his prince-immerseds, and his captains, and rulers of his chariots, and his horsemen. these were the chief of the officers that were over sulayman's work, five hundred and fifty, which bare rule over the with that wrought in the work. but firawn's house-daughter came up out of the city of dawud to her house which sulayman had inter-built for her: then did he inter-build millo. and three times in a year did sulayman onup onups and completes upon the butcher-place which he inter-built to ohyeah, and he burnt incense upon the butcher-place that was before ohyeah. so he finished the house. and king sulayman did a navy of ships in ezion-geber, which is beside ailot, on the shore of the end sea, in the land of adom. and hiram sent in the navy his workers, shipmen that had knowledge of the sea, with the workers of sulayman. and they came to ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to king sulayman.

## 10

and when the queen of satiated heard of the namethere of sulayman concerning the namethere of ohyeah, she came to prove him with hard questions. and she came to jerusalem with a very heavyweighty train, with camels that bare scents, and very much gold, and precious stones: and when she was come to sulayman, she communed with him of all that was in her heart. and sulayman told her all her questions: there was not any word hid from the king, which he told her not. and when the queen of satiated had seen all sulayman's wisdom, and the house that he had inter-built, and the

meat of his send-table and the sitting of his workers, and the attendance of his immersers, and their apparel, and his cupbearers, and his ascent by which he went up to the alpha-beit-house of ohyeah; there was no more breathwind in her. and she said to the king, it was a true report that i heard in mine own land of thy words and of thy wisdom. howbeit i mama-from-amino-arted not the words, until i came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the namethere which i heard. happy are thy men, happy are these thy workers, which stand continually before thee, and that hear thy wisdom. first-pooled be ohyeah thy to-or-not, which delighted in thee, to namethere thee on the throne of isra'al because ohyeah loved isra'al to world, therefore did he thee king, to do crisis and being right. and she gave the king an hundred and twenty talents of gold, and of scents very great store, and precious stones: there came no more such abundance of scents as these which the queen of satiated gave to king sulayman. and the navy also of hiram, that brought gold from ophir, brought in from ophir great plenty of al-mug trees, and precious stones, and the king did of the almug trees pillars for the alpha-beit-house of ohyeah, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen to this day. and king sulayman gave to the queen of satiated all her asking, whatsoever she asked, beside that which sulayman gave her of his royal bounty. so she turned and went to her own land, she and her workers. now the weight of gold that came to sulayman in one year was six hundred sixty 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 erabia, and of the governors of the land. and king sulayman did two hundred targets of beaten gold: six hundred sheqels of gold went to one target. and he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of lebanon. moreover the king did a great throne of ivory, and overlaid it with the best gold. the throne had six steps, and the top of the throne was round behind: and there were standstays on either side on the place of the seat, and two gather-lions stood beside the standstays. and twelve gather-lions stood there on the one side and on the other upon the six steps: there was not the like did in any kingdom. and all king sulayman's drinking items were of gold, and all the items of the house of the forest of lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of sulayman. for the king had at sea a navy of tharshish with the navy of hiram: once in three years came the navy of tharshish, bringing gold, and silver, ivory, and apes, and peacocks. so king sulayman exceeded all the kings of the land for riches and for wisdom. and all the land sought to sulayman, to hear his wisdom, which to-or-not had namethere in his heart. and they brought every man his present, items of silver, and items of gold, and garments, and armor, and scents, horses, and mules, a word year by year. and sulayman added together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at jerusalem. and the king made silver to be in jerusalem as stones, and cedars made he to be as the sycamore trees that are in the lowland, for abundance. and sulayman had horses brought out of egypt, and linen yarn: the king's merchants received the linen yarn at a price. and a chariot came up

and went out of egypt for six hundred sheqels of silver, and an horse for an hundred and fifty: and so for all the kings of the hittites, and for the kings of syria did they bring them out by their means.

## 11

but king sulayman loved earthly strange-substantial women, together with the house-daughter of fuhreroh women of the moabites, adomites, zidonians, and hittites: of the nations concerning which ohyeah said to interers of isra'al ye will not go in to them, neither will they come in to you: for surely they will turn away your heart after their to-or-not: sulayman clave to these in love. and he had seven hundred women, prince-immersedsses, and three hundred concubines: and his women turned away his heart. for it came to pass, when sulayman was old, that his women turned away his heart after other to-or-not: and his heart was not complete with ohyeah his to-or-not, as was the heart of dawud his father. for sulayman went after sex'n'war-eshtoret the to-or-notdness of the zidonians, and after milkom the abomination of the emonites. and sulayman did video-divide in the eyes of ohyeah, and went not completely after ohyeah, as did dawud his father. then did sulayman inter-build an high place for kemosh, the abomination of moab, in the mountain that is before jerusalem, and for molech, the abomination of interers of emmon. and likewise did he for all his strange-substantial women, which burnt incense and butchered to their to-or-not. and ohyeah was angry with sulayman, because his heart was turned from ohyeah to-or-not of isra'al which had appeared to him twice, and had directed him concerning this word, that he should not go after other to-or-not: but he kept not that which ohyeah directed. nametherefore ohyeah said to sulayman, 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 dawud thy father's sake: but i will rend it out of the hand of thy interer howbeit i will not rend away all the kingdom; but will give one branch to thy interer for dawud my worker's sake, and for jerusalem's sake which i have chosen. and ohyeah stirred up an adversary to sulayman, hadad the adomite: he was of the king's seed in adom. for it came to pass, when dawud was in adom, and joab the captain of the troop was gone up to bury the slay, after he had hit every remember-male in adom; (for six months did joab remain there with all isra'al until he had cut off every remember-male in adom:) that hadad fled, he and certain adomites of his father's workers with him, to go into egypt; hadad being yet a little child. and they arose out of midian, and came to paran: and they took men with them out of paran, and they came to egypt, to fuhreroh king of egypt; which gave him an house, and namethereed him victuals, and gave him land. and hadad found heroblokeic camping in the eyes of fuhreroh so that he gave him to woman the sister of his own woman, the sister of tahpenes the queen. and the sister of tahpenes bare him genubath his interer whom tahpenes weaned in firawn's house: and genubath was in firawn's household among the interers of fuhreroh and when hadad heard in egypt that dawud slept with his fathers, and that joab the captain of the troop was dead, hadad said to fuhreroh send me, that i may go to mine own land. then fuhreroh said to him, but what hast thou lacked with me, that, behold,

thou seekest to go to thine own land? and he answered, nothing: howbeit send me in any wise, and to-or-not stirred him up another adversary, recon interer of aliadeh, which fled from his lord-base hadad-ecer king of zobah: and he gathered men to him, and became captain over a band, when dawud slew them of zobah: and they went to damasqus, and dwelt therein, and kinged in damasqus. and he was an adversary to isra'al all the days of sulayman, beside the video-divide that hadad did: and he abhorred isra'al and kinged over syria and jeroboam interer of nebat, an afraithre of cereda, sulayman's worker, whose mother's namethere was zeruah, a widow woman, even he lifted up his hand against the king. and this was the word that he lifted up his hand against the king: sulayman inter-built millo, and repaired the breaches of the city of dawud his father. and the herobloke jeroboam was a herobloke of stratagem: and sulayman seeing the young herobloke that he was industrious, he did him ruler over all the charge of the house of yusif. and it came to pass at that time when jeroboam went out of jerusalem, that the come-bringer ahiyeaho the shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: and ahiyeaho caught the new garment that was on him, and rent it in twelve pieces: and he said to jeroboam, take thee ten pieces: for thus saith ohyeah, the to-or-not of isra'al behold, i will rend the kingdom out of the hand of sulayman, and will give ten branch to thee: (but he will have one branch for my worker dawud's sake, and for jerusalem's sake, the city which i have chosen out of all the branch of isra'al because that they have forsaken me, and have bowed sex'n'war-eshtoret the to-or-notdness of the zidonians, kemosh the to-or-not of the moabites, and milkom the to-or-not of interers of emmon, and have not walked in my ways, to do that which is turgor-immersed in mine eyes, and to keep my statutes and my crises, as did dawud his father. howbeit i will not take the whole kingdom out of his hand: but i will make him president all the days of his life for dawud my worker's sake, whom i chose, because he kept my directives and my statutes: but i will take the kingdom out of his son's hand, and will give it to thee, even ten branch. and to his interer will i give one branch, that dawud my worker may have a light alway before me in jerusalem, the city which i have chosen me to namethere my namethere there. and i will take thee, and thou will king according to all that thy self selfth, and will be king over isra'al and it will be, if thou wilt hearken to all that i direct thee, and wilt walk in my ways, and do that is turgor-immersed in my eyes, to keep my statutes and my directives, as dawud my worker did; that i will be with thee, and inter-build thee a sure house, as i inter-built for dawud, and will give isra'al to thee. and i will for this afflict the seed of dawud, but not all days. sulayman sought therefore to kill jeroboam. and jeroboam arose, and fled into egypt, to shishaq king of egypt, and was in egypt until the death of sulayman. and the remainder of the words of sulayman, and all that he did, and his wisdom, are they not written in the recount-scroll of the words of sulayman? and the time that sulayman kinged in jerusalem over all isra'al was forty years. and sulayman slept with his fathers, and was buried in the city of dawud his father: and rehobo'em his interer kinged in his stead.

## 12

and rehobo'em went to shekhem: for all isra'al were come to shekhem to make him king. and it came to

pass, when jeroboam interer of nebat, who was yet in egypt, heard of it, (for he was fled from the presence of king sulayman, and jeroboam dwelt in egypt:) that they sent and called him. and jeroboam and all the assembly of isra'al came, and worded to rehobo'em, saying, thy father made our yoke-upon heavyweighty: now therefore make thou the heavyweighty work of thy father, and his heavy yoke-upon which he put upon us, lighter, and we will work for thee. and he said to them, depart yet for three days, then come again to me. and the with departed. and king rehobo'em consulted with the old men, that stood before sulayman his father while he yet lived, and said, how do ye advise that i may word this with? and they worded to him, saying, if thou wilt be a worker to this with this day, and wilt work for them, and answer them, and word good words to them, then they will be thy workers all days. but he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said to them, what counsel give ye that we may answer this with, who have worded to me, saying, make the yoke-upon which thy father did put upon us lighter? and the young men that were grown up with him worded to him, saying, thus wilt thou word to this with that worded to thee, saying, thy father made our yoke-upon heavy, but make thou it lighter to us; thus wilt thou say to them, my little finger will be thicker than my father's loins. and now whereas my father did lade you with a heavy yoke-upon, i will add to your yoke-upon: my father hath chastised you with whips, but i will chastise you with scorpions. so jeroboam and all the with came to rehobo'em the third day, as the king had worded, saying, come to me again the third day. and the king answered the with roughly, and forsook the old men's counsel that they gave him; and worded to them after the counsel of the young men, saying, my father made your yoke-upon heavy, and i will add to your yoke-upon: my father also chastised you with whips, but i will chastise you with scorpions. nametherefore the king hearkened not to the with; for the word was from ohyeah, that he might perform his wording, which ohyeah worded by ahiyeaho the shilonite to jeroboam interer of nebat. so when all isra'al saw that the king hearkened not to them, the with worded the king, saying, what word have we in dawud? neither have we inheritance in interer of jesse: to your tents, o isra'al now see to thine own house, dawud. so isra'al departed to their tents. but as for interers of isra'al which dwelt in the cities of yeahodah, rehobo'em kinged over them. then king rehobo'em sent adoram, who was over the tribute; and all isra'al stoned him with stones, that he died. therefore king rehobo'em made speed to get him up to his chariot, to flee to jerusalem. so isra'al go-beyonded against the house of dawud to this day. and it came to pass, when all isra'al heard that jeroboam was come again, that they sent and called him to the meeting, and made him king over all isra'al there was none that followed the house of dawud, but the branch of yeahodah only. and when rehobo'em was come to jerusalem, he assembled all the house of yeahodah, with the branch of benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of isra'al to bring the kingdom again to rehobo'em interer of sulayman. but the word of to-or-not came to shemeyeaho the man of to-or-not, saying, speak to rehobo'em, interer of sulayman, king of yeahodah, and to all the house of yeahodah and benjamin, and to the remnant of the with, saying, thus saith ohyeah, ye will not go up, nor fight against

your brethren interers of isra'el reset every man to his house; for this word is from me. they hearkened therefore to ohyeah word, and resetted to depart, according to ohyeah word. then jeroboam inter-built shekhem in mount apraim, and dwelt therein; and went out from thence, and inter-built penu'al. and jeroboam said in his heart, now will the kingdom reset to the house of dawud: if this with go up to do butcher in the alpha-beit-house of ohyeah at jerusalem, then will the heart of this with turn again to their lord-base, even to rehobo'em king of yeahodah, and they will kill me, and go again to rehobo'em king of yeahodah. whereupon the king took counsel, and did two calves of gold, and said to them, it is too much for you to go up to jerusalem: behold thy to-or-not, o isra'el which brought thee up out of the land of egypt. and he namethere the one in al, and the other namethere he in dan and this word became a miss for the with went to worship before the one, even to dan and he did an house of in-whats, and did darkener of the lowest of the with, which were not of the interers of levi and jeroboam standstayed a feast in the eighth month, on the fifteenth day of the month, like to the feast that is in yeahodah, and he onuped upon the butcher-place. so did he in al, sacrificing to the calves that he had did: and he standstayd in al the darkener of the in-whats which he had did. so he onuped upon the butcher-place which he had did in al the fifteenth day of the eighth month, in the month which he had devised of his own heart; and ordained a feast to interers of isra'el and he onuped upon the butcher-place, and burnt incense.

## 13

and, behold, there came a man of to-or-not out of yeahodah by ohyeah word to al: and jeroboam stood by the butcher-place to burn incense. and he readcalled against the butcher-place in ohyeah word, and said, o butcher-place, butcher-place, thus saith ohyeah; behold, a interer will be born to the house of dawud, josyeah by namethere; and upon thee will he high the darkener of the in-whats 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 ohyeah hath worded; behold, the butcher-place will be rent, and the ashes that are upon it will be poured out. and it came to pass, when king jeroboam heard the wording of the man of to-or-not, which had readcalled against the butcher-place in al, that he namethere forth his hand from the butcher-place, saying, namethere hold on him. and his hand, which he namethere forth against him, dried up, so that he could not pull it in again to him. the butcher-place also was rent, and the ashes poured out from the butcher-place, according to the sign which the man of to-or-not had given by ohyeah word. and the king answered and said to the man of to-or-not, spill now the face-turnings of ohyeah thy to-or-not, and spill for me, that my hand may be restored me again. and the man of to-or-not besought ohyeah, and the king's hand was restored him again, and became as it was before. and the king worded to the man of to-or-not, come home with me, and refresh thyself, and i will give thee a reward. and the man of to-or-not said to 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 wordd me by ohyeah word, saying, eat no bread, nor drink water, nor turn again by the same way that thou camest. so he went another way, and resetted not by the way that he came to al. now

there dwelt an old come-bringer in al; and his interers came and recounted him all the doings that the man of to-or-not had done that day in al: the words which he had worded to the king, then they recounted also to their father. and their father worded to them, what way went he? for his interers had seen what way the man of to-or-not went, which came from yeahodah. and he said to his interers, saddle me the ass. so they saddled him the ass: and he rode thereon, and went after the man of to-or-not, and found him sitting under an oak: and he said to him, art thou the man of to-or-not that camest from yeahodah? and he said, i am. then he said to him, come home with me, and eat bread. and he said, i may not reset 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 ohyeah word, thou wilt eat no bread nor drink water there, nor turn again to go by the way that thou camest. he said to him, i am a come-bringer also as thou art; and an messenger worded to me by ohyeah word, saying, bring him back with thee into thine house, that he may eat bread and drink water. but he lied to him. so he went back with him, and did eat bread in his house, and drank water. and it came to pass, as they sat at the send-table that ohyeah word came to the come-bringer that brought him back: and he readcalled to the man of to-or-not that came from yeahodah, saying, thus saith ohyeah, forasmuch as thou hast disobeyed the mouth of ohyeah, and hast not kept the directive which ohyeah thy to-or-not directed thee, but camest back, and hast eaten bread and drunk water in the place, of the which the lord did word to thee, eat no bread, and drink no water; thy carcass will not come to 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 come-bringer whom he had brought back. and when he was gone, a gather-lion met him by the way, and slew him: and his carcass was cast in the way, and the ass stood by it, the gather-lion also stood by the carcass. and, behold, men crossed by, and saw the carcass cast in the way, and the gather-lion standing by the carcass: and they crossed and worded it in the city namethere the old come-bringer dwelt. and when the come-bringer that brought him back from the way heard thereof, he said, it is the man of to-or-not, who was disobedient to ohyeah word: therefore ohyeah hath delivered him to the gather-lion, which hath torn him, and slain him, according to ohyeah word, which he worded to him. and he worded to his interers, saying, saddle me the ass. and they saddled him. and he went and found his carcass cast in the way, and the ass and the gather-lion standing by the carcass: the gather-lion had not eaten the carcass, nor torn the ass. and the come-bringer took up the carcass of the man of to-or-not, and laid it upon the ass, and brought it back: and the old come-bringer came to the city, to mourn and to bury him. and he laid his carcass in his own grave; and they mourned over him, saying, alas, my brother! and it came to pass, after he had buried him, that he spake to his interers, saying, when i am dead, then bury me in the sepulchre wherein the man of to-or-not is buried; lay my bones beside his bones: for the wording which he readcalled by ohyeah word against the butcher-place in al, and against all the houses of the in-whats which are in the cities of samaria, will surely come to pass. after this word jeroboam resetted not from his video-divide way, but did again of the lowest of the with darkener of the in-whats: whosoever would, he filld him, and he became one of the darkener of the in-whats. and this word became

miss to the house of jeroboam, even to cut it off, and to destroy it from off the face-turnings of the earth.

## 14

at that time abyehao interer of jeroboam fell sick. and jeroboam said to his woman, stand up, i pray thee, and disguise thyself, that thou be not known to be the woman of jeroboam; and stand up thee to shiloh: behold, there is ahiyehao the come-bringer, which worded me that i should be king over this with. and take with thee ten loaves, and cracknels, and a cruse of honey, and go to him: he will tell thee what will become of child. and jeroboam's woman did so, and arose, and went to shiloh, and came to the house of ahiyehao. but ahiyehao could not see; for his eyes were set by reason of his age. and ohyeah said to ahiyehao, behold, the woman of jeroboam cometh to ask a word of thee for her interer for he is sick: thus and thus will thou say to her: for it will be, when she cometh in, that she will feign herself to be another woman. and it was so, when ahiyehao heard the sound of her feet, as she came in at the opening, that he said, come in, thou woman of jeroboam; why feignest thou thyself to be another? for i am sent to thee with heavy tidings. go, tell jeroboam, thus saith ohyeah to-or-not of isra'al forasmuch as i highed thee from among the with, and made thee prince-immersed over my with isra'al and rent the kingdom away from the house of dawud, and gave it thee: and yet thou hast not been as my worker dawud, who kept my directives, and who followed me with all his heart, to do that only which was turgor-immersed in mine eyes; but hast done video-divide above all that were before thee: for thou hast gone and did thee other to-or-not, and screens, to provoke me to anger, and hast cast me behind thy back: therefore, behold, i will bring video-divide upon the house of jeroboam, and will cut off from jeroboam him that piseth against the wall, and him that is shut up and left in isra'al and will take away the remnant of the house of jeroboam, as a man taketh away dung, till it be all gone. him that dieth of jeroboam in the city will the dogs eat; and him that dieth in the field will the birds of the air eat: for ohyeah hath worded it. stand up thou therefore, stand up thee to thine own house: and when thy feet enter into the city, child will die. and all isra'al will mourn for him, and bury him: for he only of jeroboam will come to the grave, on word in him there is found some good word toward ohyeah to-or-not of isra'al in the house of jeroboam. moreover ohyeah will raise him up a king over isra'al who will cut off the house of jeroboam that day: but what? even now. for ohyeah will smite isra'al as a reed is shaken in the water, and he will root up isra'al out of this good earth, which he gave to their fathers, and will scatter them beyond the river, because they have did their asherahs, provoking ohyeah to anger. and he will give isra'al up on word of the misses of jeroboam, who did miss and who made isra'al to miss and jeroboam's woman arose, and departed, and came to tirzah: and when she came to the threshold of the threshold, child died; and they buried him; and all isra'al mourned for him, according to ohyeah word, which he worded by the hand of his worker ahiyehao the come-bringer. and the remainder of the words of jeroboam, how he warred, and how he kinged, behold, they are written in the recount-scroll of the words of the days of the kings of isra'al and the days which jeroboam kinged were two and twenty years: and he slept with his fathers, and nadab his in-

terer kinged in his stead. and rehobo'em interer of sulayman kinged in yeahodah. rehobo'em was forty and one years old when he began to king, and he kinged seventeen years in jerusalem, the city which ohyeah did choose out of all the branch of isra'al to namethere his namethere there. and his mother's namethere was ne'emah an emmonitess. and yeahodah did video-divide in the eyes of ohyeah, and they provoked him to jealousy with their misses which they had missed, above all that their fathers had done. for they also inter-built them in-whats, and status-posts, and asherahs, on every tall hill, and under every green tree. and there were also sodomites in the land: and they did according to all the taboos of the nations which ohyeah cast out before interers of isra'al and it came to pass in the fifth year of king rehobo'em, that shishaq king of egypt came up against jerusalem: and he took away the treasures of the alpha-beit-house of ohyeah, and the treasures of the king's house; he even took away all: and he took away all the shields of gold which sulayman had did. and king rehobo'em did in their stead brazen shields, and committed them to the hands of the chief of the guard, which kept the opening of the king's house. and it was so, when the king went into the alpha-beit-house of ohyeah, that the guard bare them, and brought them back into the guard chamber. now the remainder of the words of rehobo'em, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and there was war between rehobo'em and jeroboam all their days. and rehobo'em slept with his fathers, and was buried with his fathers in the city of dawud. and his mother's namethere was ne'emah an emmonitess. and abijam his interer kinged in his stead.

## 15

now in the eighteenth year of king jeroboam interer of nebat kinged abijam over yeahodah. three years kinged he in jerusalem. and his mother's namethere was mekah, the house-daughter of abishalom. and he walked in all the misses of his father, which he had done before him: and his heart was not complete with ohyeah his to-or-not, as the heart of dawud his father. nevertheless for dawud's sake did ohyeah his to-or-not give him a lamp in jerusalem, to set up his interer after him, and to standstay jerusalem: on word dawud did that which was turgor-immersed in the eyes of ohyeah, and turned not aside from any word that he directed him all the days of his life, safe only in the word of aoriyeah the hittite. and there was war between rehobo'em and jeroboam all the days of his life. now the remainder of the words of abijam, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and there was war between abijam and jeroboam. and abijam slept with his fathers; and they buried him in the city of dawud: and asa his interer kinged in his stead. and in the twentieth year of jeroboam king of isra'al kinged asa over yeahodah. and forty and one years kinged he in jerusalem. and his mother's namethere was mekah, the house-daughter of abishalom. and asa did that which was turgor-immersed in the eyes of ohyeah, as did dawud his father. and he took away the sodomites out of the land, and removed all the bullshit that his fathers had did. and also mekah his mother, even her he removed from being queen, because she had did an monster in a asherah; and asa destroyed her monster, and burnt it by the brook kidron. but the in-whats

were not removed: nevertheless asa's heart was complete with ohyeah all his days. and he brought in the things which his father had dedicated, and the things which himself had dedicated, into the alpha-beit-house of ohyeah, silver, and gold, and items. and there was war between asa and b'esha king of isra'al all their days. and b'esha king of isra'al went up against yeahodah, and inter-built ramah, that he might not suffer any to go out or come in to asa king of yeahodah. then asa took all the silver and the gold that were left in the treasures of the alpha-beit-house of ohyeah, and the treasures of the king's house, and delivered them into the hand of his workers: and king asa sent them to ben-hadad, interer of tabrimon, interer of hezion, king of syria that dwelt at damasqu, saying, there is a league between me and thee, and between my father and thy father: behold, i have sent to thee a present of silver and gold: come and break thy league with b'esha king of isra'al that he may depart from me. so ben-hadad hearkened to king asa and sent the captains of the stratagemes which he had against the cities of isra'al and hit ejion, and dan and habil-bet-m'ekah, and all kinerot, with all the land of naftali. and it came to pass, when b'esha heard thereof, that he left off inter-building of ramah, and dwelt in tirzah. then king asa did a proclamation throughout all yeahodah: none was exempted: and they took away the stones of ramah, and the timber thereof, namethere-with b'esha had inter-built; and king asa inter-built with them gebe of benjamin, and mizpah. the remainder of all the words of asa and all his heroblokeness, and all that he did, and the cities which he inter-built, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? nevertheless in the time of his old age he was diseased in his feet. and asa slept with his fathers, and was buried with his fathers in the city of dawud his father: and yeahoshaphat his interer kinged in his stead. and nadab interer of jeroboam began to king over isra'al in the second year of asa king of yeahodah, and kinged over isra'al two years. and he did video-divide in the eyes of ohyeah, and walked in the way of his father, and in his miss wherewith he did isra'al to miss and b'esha interer of ahiyehao, of the house of issachar, conspired against him; and b'esha hit him at gibeton, which belonged to the palestinians; for nadab and all isra'al laid siege to gibeton. in the third year of asa king of yeahodah did b'esha slay him, and kinged in his stead. and it came to pass, when he kinged, that he smote all the house of jeroboam; he left not to jeroboam any that breathinged, until he had destroyed him, according to the wording of ohyeah, which he worded by his worker ahiyehao the shilonite: on word of the misses of jeroboam which he missed, and which he made isra'al miss by his provocation wherewith he provoked ohyeah to-or-not of isra'al to anger. now the remainder of the words of nadab, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of isra'al and there was war between asa and b'esha king of isra'al all their days. in the third year of asa king of yeahodah began b'esha interer of ahiyehao to king over all isra'al in tirzah, twenty and four years. and he did video-divide in the eyes of ohyeah, and walked in the way of jeroboam, and in his miss wherewith he did isra'al to miss

of the dust, and made thee prince-immersed over my with isra'al and thou hast walked in the way of jeroboam, and hast made my with isra'al to miss to provoke me to anger with their misses; behold, i will take away the posterity of b'esha, and the posterity of his house; and will do thy house like the house of jeroboam interer of nebat. him that dieth of b'esha in the city will the dogs eat; and him that dieth of his in the fields will the birds of the air eat. now the remainder of the words of b'esha, and what he did, and his heroblokeness, are they not written in the recount-scroll of the words of the days of the kings of isra'al so b'esha slept with his fathers, and was buried in tirzah: and alah his interer kinged in his stead. and also by the hand of the come-bringer jehu interer of hanani came ohyeah word against b'esha, and against his house, even for all the video-divide that he did in the eyes of ohyeah, in provoking him to anger with the doing of his hands, in being like the house of jeroboam; and on word he killed him. in the twenty and sixth year of asa king of yeahodah began alah interer of b'esha to king over isra'al in tirzah, two years. and his worker cimri, captain of half his chariots, conspired against him, as he was in tirzah, drinking himself drunk in the house of arza steward of his house in tirzah. and cimri went in and hit him, and killed him, in the twenty and seventh year of asa king of yeahodah, and kinged in his stead. and it came to pass, when he began to king, as soon as he sat on his throne, that he slew all the house of b'esha: he left him not one that pisseth against a wall, neither of his kinsfolk, nor of his in-sights. thus did cimri destroy all the house of b'esha, according to ohyeah word, which he worded against b'esha by jehu the come-bringer. for all the misses of b'esha, and the misses of alah his interer by which they missed, and by which they did isra'al to miss in provoking ohyeah to-or-not of isra'al to anger with their vanity-fades. now the remainder of the words of alah, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of isra'al in the twenty and seventh year of asa king of yeahodah did cimri king seven days in tirzah. and the with were encamped against gibeton, which belonged to the palestinians. and the with that were encamped heard say, cimri hath conspired, and hath also slain the king: nametherefore all isra'al made omri, the captain of the troop, king over isra'al that day in the camp. and omri went up from gibeton, and all isra'al with him, and they develop-troubled tirzah. and it came to pass, when cimri saw that the city was captured, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died. for his misses which he missed in doing video-divide in the eyes of ohyeah, in walking in the way of jeroboam, and in his miss which he did, to do isra'al to miss now the remainder of the words of cimri, and his treason that he wrought, are they not written in the recount-scroll of the words of the days of the kings of isra'al then were the with of isra'al partd into two parts: half of the with followed tibni interer of ginath, to make him king; and half followed omri. but the with that followed omri prevailed against the with that followed tibni interer of ginath: so tibni died, and omri kinged. in the thirty and first year of asa king of yeahodah began omri to king over isra'al twelve years: six years kinged he in tirzah. and he bought the mountain samaria of shemer for two talents of silver, and inter-built on the mountain, and called the namethere of the city which he inter-built, after the namethere of shemer, lord-base of the mountain, samaria. but omri wrought video-divide

in the eyes of ohyeah, and did worse than all that were before him. for he walked in all the way of jeroboam interer of nebat, and in his miss wherewith he made isra'al to miss to provoke ohyeah to-or-not of isra'al to anger with their vanity-fades. now the remainder of the words of omri which he did, and his heroblokeness that he did, are they not written in the recount-scroll of the words of the days of the kings of isra'al so omri slept with his fathers, and was buried in samaria: and abah his interer kinged in his stead. and in the thirty and eighth year of asa king of yehodah began abah interer of omri to king over isra'al and abah interer of omri kinged over isra'al in samaria twenty and two years. and abah interer of omri did video-divide in the eyes of ohyeah above all that were before him. and it came to pass, as if it had been a light thing for him to walk in the misses of jeroboam interer of nebat, that he took to woman jaicebel the house-daughter of atbel king of the zidonians, and went and workt possessor and bowed him. and he reared up an butcher-place for possessor in the house of possessor which he had inter-built in samaria. and abah did a asherah; and abah did more to provoke ohyeah to-or-not of isra'al to anger than all the kings of isra'al that were before him. in his days did hiel the alite inter-build jericho: he laid the foundation thereof in abiram his firstborn, and set up the gates thereof in his youngest interer segub, according to ohyeah word, which he worded by vowelmovement-stick-safe-yeahoshua interer of nun.

## 17

and aliyeah the tishbite, who was of the settlers of gil'ed, said to abah, as ohyeah to-or-not of isra'al liveth, before whom i stand, there will not be dew nor rain these years, but according to my word. and ohyeah word came to him, saying, get thee hence, and turn thee eastward, and hide thyself by the brook kerith, that is before jordan. and it will be, that thou wilt drink of the brook; and i have directed the ravens to feed thee there. so he went and did according to ohyeah word: for he went and dwelt by the brook kerith, that is before jordan. and the ravens brought him bread and flesh-immersed in the morning, and bread and flesh-immersed in the evening; and he drank of the brook. and it came to pass after a while, that the brook dried up, because there had been no rain in the land. and ohyeah word came to him, saying, stand up, stand up thee to zarephath, which belongeth to zidon, and settle there: behold, i have directed a widow woman there to sustain thee. so he arose and went to zarephath. and when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, fetch me, i pray thee, a little water in a item, that i may drink. and as she was going to fetch it, he called to her, and said, bring me, i pray thee, a morsel of bread in thine hand. and she said, as ohyeah thy to-or-not liveth, i have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, i am gathering two sticks, that i may go in and dress it for me and my interer that we may eat it, and die. and aliyeah said to her, respect not; go and do as thou hast worded: but do me thereof a little cake first, and bring it to me, and after do for thee and for thy interer for thus saith ohyeah to-or-not of isra'al the barrel of meal will not waste, neither will the cruse of oil lack, until the day that ohyeah sendeth rain upon the earth. and she went and did according to the wording of aliyeah: and she, and he, and her house, did eat many days. and the barrel

of meal wasted not, neither did the cruse of oil lack, according to ohyeah word, which he worded by aliyeah. and it came to pass after these words, that interer of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breathing left in him. and she said to aliyeah, what have i to do with thee, o thou man of to-or-not? art thou come to me to call my cloudy to remembrance, and to slay my interer and he said to her, give me thy interer and he took him out of her bosom-statute, and carried him up into a loft, namethere he abode, and laid him upon his own bed. and he readcalled to ohyeah, and said, ohyeah my to-or-not, hast thou also brought video-divide upon the widow with whom i sojourn, by slaying her interer and he stretched himself upon child three times, and readcalled to ohyeah, and said, ohyeah my to-or-not, i pray thee, let this child's self come into him again. and ohyeah heard the voice of aliyeah; and the self of child came into him again, and he revived. and aliyeah took interer, and brought him down out of the chamber into the house, and delivered him to his mother: and aliyeah said, see, thy interer liveth. and the woman said to aliyeah, now by this i know that thou art a man of to-or-not, and that ohyeah word in thy mouth is truth.

## 18

and it came to pass after earthlingy days, that ohyeah word came to aliyeah in the third year, saying, go, show thyself to abah; and i will send rain upon the earth. and aliyeah went to show himself to abah. and there was a sore famine in samaria. and abah called eobadyeaho, which was the governor of his house. (now eobadyeaho respected ohyeah greatly: for it was so, when jaicebel cut off the come-bringers of ohyeah, that eobadyeaho took an hundred come-bringers, and hid them by fifty in a cave, and fed them with bread and water.) and abah said to eobadyeaho, go into the land, to all fountains of water, and to all brooks: peradventure we may find grass to save the horses and mules alive, that we lose not all the in-them animals. so they partd the land between them to cross throughout it: abah crossed one way by himself, and eobadyeaho crossed another way by himself. and as eobadyeaho was in the way, behold, aliyeah met him: and he knew him, and fell on his face-turnings, and said, art thou that my lord-base aliyeah? and he answered him, i am: go, tell thy lord-base, behold, aliyeah is here. and he said, what have i missed, that thou wouldest deliver thy worker into the hand of abah, to slay me? as ohyeah thy to-or-not liveth, there is no nation or kingdom, there my lord-base hath not sent to seek thee: and when they said, he is not there; he took an seven-oath of the kingdom and nation, that they found thee not. and now thou sayest, go, tell thy lord-base, behold, aliyeah is here. and it will come to pass, as soon as i am gone from thee, that breathwind of ohyeah will carry thee whither i know not; and so when i come and tell abah, and he cannot find thee, he will kill me: but i thy worker respect ohyeah from my youth. was it not told my lord-base what i did when jaicebel slew the come-bringers of ohyeah, how i hid an hundred men of ohyeah's come-bringers by fifty in a cave, and fed them with bread and water? and now thou sayest, go, tell thy lord-base, behold, aliyeah is here: and he will kill me. and aliyeah said, as ohyeah of troops liveth, before whom i stand, i will surely show myself to him to day. so eobadyeaho went to meet abah, and told him: and abah went to meet aliyeah. and it came to pass, when abah saw aliyeah, that abah said to

him, art thou he that troubleth israh'el and he answered, i have not troubled israh'el but thou, and thy father's house, in that ye have forsaken the directives of ohyeah, and thou hast followed belim. now therefore send, and gather to me all israh'el to mount karmel, and the come-bringers of possessor four hundred and fifty, and the come-bringers of the asherahs four hundred, which eat at jaicebel's send-table so ahab sent to all interers of israh'el and gathered the come-bringers together to mount karmel. and aliyeah came to all the with, and said, how long stopskip ye between two opinions? if ohyeah be to-or-not, follow him: but if possessor then follow him. and the with answered him not a word. then said aliyeah to the with, i, even i only, remain a come-bringer of ohyeah; but baal's come-bringers are four hundred and fifty men. let them therefore give us two bulls; and let them choose one bull for themselves, and chunk it in chunks, and namethere it on wood, and namethere no fire under: and i will dress the other bull, and namethere it on wood, and namethere no fire under: and call ye on the namethere of your to-or-not, and i will call on the namethere of ohyeah: and the to-or-not that answereth by fire, let him be to-or-not. and all the with answered and said, it is well worded. and aliyeah said to the come-bringers of possessor choose you one bull for yourselves, and dress it first; for ye are possessory; and call on the namethere of your to-or-not, but namethere no fire under. and they took the bull which was given them, and they dressed it, and called on the namethere of possessor from morning even until noon, saying, o possessor hear us. but there was no voice, nor any that answered. and they stopskip-leaped upon the butcher-place which was did. and it came to pass at noon, that aliyeah mocked them, and said, readcall aloud: for he is a to-or-not; either he is bush-talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. and they readcalled aloud, and cut themselves after their crisis with knives and lancets, till the blood gushed out upon them. and it crossed to cross, when midday was past, and they brought until the time of the highing of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. and aliyeah said to all the with, come near to me. and all the with came near to him. and he repaired the butcher-place of ohyeah that was broken down. and aliyeah took twelve stones, according to the count of the branch of the interers of jeqob, to whom ohyeah word came, saying, israh'el will be thy namethere: and with the stones he inter-built an butcher-place in the namethere of ohyeah: and he did a trench about the butcher-place, as great as would contain two measures of seed. and he namethere the wood in order, and chunk the bull in chunks, and laid him on the wood, and said, fill four barrels with water, and pour it on the onup, and on the wood. and he said, do it the second time. and they did it the second time. and he said, do it the third time. and they did it the third time. and the water ran round about the butcher-place; and he filled the trench also with water. and it came to pass at the time of the highing of the evening sacrifice, that aliyeah the come-bringer came near, and said, ohyeah to-or-not of ibrahim, iz'haq, and of israh'el let it be known this day that thou art to-or-not in israh'el and that i am thy worker, and that i have done all these words at thy word. hear me, ohyeah, hear me, that this with may know that thou art ohyeah to-or-not, and that thou hast turned their heart back again. then the fire of ohyeah fell, and eaten the onup, and the wood, and the stones, and the dust, and licked up the water that was

in the trench. and when all the with saw it, they fell on their face-turnings: and they said, ohyeah, he is the to-or-not; ohyeah, he is the to-or-not. and aliyeah said to them, take the come-bringers of possessor let not one of them escape. and they took them: and aliyeah brought them down to the brook qishon, and slaughtered them there. and aliyeah said to ahab, get thee up, eat and drink; for there is a sound of abundance of rain. so ahab went up to eat and to drink. and aliyeah went up to the top of karmel; and he cast himself down upon the land, and namethere his face-turnings between his pool-knees, and said to his servant, go up now, look toward the sea. and he went up, and looked, and said, there is nothing. and he said, go again seven times. and it came to pass at the seventh time, that he said, behold, there ariseth a little thick-cloud out of the sea, like a man's hand. and he said, go up, say to 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 dark-mourning with thick-clouds and breathwind, and there was a great rain. and ahab rode, and went to jecre'al. and the hand of ohyeah was on aliyeah; and he girded up his loins, and ran before ahab to the entrance of jecre'al.

## 19

and ahab told jaicebel all that aliyeah had done, and withal how he had killed all the come-bringers with the sword. then jaicebel sent a messenger to aliyeah, saying, so let the to-or-not do to me, and more also, if i do not thy self as the self of one of them by to-morrow about this time. and when he saw that, he arose, and went for his self, and came to bar-shebe, which belongeth to yeahodah, and left his servant there. but he himself went a day's journey into the desert-wording, and came and sat down under a juniper tree: and he worded for himself that he might die; and said, it is enough; now, ohyeah, take away my self; for i am not better than my fathers. and as he lay and slept under a juniper tree, behold, then an messenger touched him, and said to him, stand up and eat. and he looked, and, behold, there was a cake baked on the coals, and a cruse of water at his head. and he did eat and drink, and laid him down again. and the messenger of ohyeah came again the second time, and touched him, and said, stand up and eat; because the journey is too great for thee. and he arose, and did eat and drink, and went in the energy of that meat forty days and forty nights to horeb the mount of to-or-not. and he came namethere to a cave, and lodged there; and, behold, ohyeah word came to him, and he said to him, what doest thou here, aliyeah? and he said, i have been very jealous for ohyeah to-or-not of troops: for interers of israh'el have forsaken thy alignment, thrown down thine butcher-places, and killed thy come-bringers with the sword; and i, even i only, am left; and they seek my self, to take it away. and he said, go forth, and stand upon the mount before ohyeah. and, behold, ohyeah crossed by, and a great and strong breathwind rent the mountains, and brake in pieces the rocks before ohyeah; but ohyeah was not in the breathwind: and after the breathwind an earthquake; but ohyeah was not in the earthquake: and after the earthquake a fire; but ohyeah was not in the fire: and after the fire a still small voice. and it was so, when aliyeah 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 to him, and said, what doest thou here, aliyeah?



and he said, i have been very jealous for ohyeah to-or-not of troops: because interers of isra'al have forsaken thy alignment, thrown down thine butcher-places, and killed thy come-bringers with the sword; and i, even i only, am left; and they seek my self, to take it away. and ohyeah said to him, go, reset on thy way to the desert-wording of damasqus: and when thou comest, converse-swim haca'al to be king over syria and jehu interer of nimshi will thou converse-swim to be king over isra'al and alishe interer of shaphat of habilmeholah will thou converse-swim to be come-bringer in thy room. and it will come to pass, that him that escapeth the sword of haca'al will jehu dead: and him that escapeth from the sword of jehu will alishe dead. yet i have left me seven thousand in isra'al all the pool-knees which have not bowed to possessor and every mouth which hath not kissed him. so he departed thence, and found alishe interer of shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and aliyeah crossed by him, and cast his mantle upon him. and he left the cattle, and ran after aliyeah, and said, let me, i pray thee, kiss my father and my mother, and then i will follow thee. and he said to him, go back again: for what have i done to thee? and he resetted back from him, and took a yoke of cattle, and slew them, and boiled their flesh-immersed with the items of the cattle, and gave to the with, and they did eat. then he arose, and went after aliyeah, and was immersed to him.

## 20

and ben-hadad the king of syria gathered all his stratagem together: and there were thirty and two kings with him, and horses, and chariots; and he went up and develop-troubled samaria, and warred against it. and he sent messengers to ahab king of isra'al into the city, and said to him, thus saith ben-hadad, thy silver and thy gold is mine; thy women also and thy interers, even the goodliest, are mine. and the king of isra'al answered and said, my lord-base, o king, according to thy wording, i am thine, and all that i have. and the messengers came again, and said, thus speaketh ben-hadad, saying, although i have sent to thee, saying, thou will deliver me thy silver, and thy gold, and thy women, and thy interers; yet i will send my workers to 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 namethere it in their hand, and take it away. then the king of isra'al called all the elders of the land, and said, mark, i pray you, and see how this man seeketh video-divide: for he sent to me for my women, and for my interers, and for my silver, and for my gold; and i denied him not. and all the elders and all the with said to him, hearken not to him, nor consent. wherefore he said to the messengers of ben-hadad, tell my lord-base the king, all that thou didst send for to thy worker at the first i will do: but this word i may not do. and the messengers departed, and brought him word again. and ben-hadad sent to him, and said, the to-or-not do so to me, and more also, if the dust of samaria will suffice for handfuls for all the with that follow me. and the king of isra'al worded and said, tell him, let not him that girdeth on his harness cheer himself as he that putteth it off. and it came to pass, when ben-hadad heard this word, as he was drinking, he and the kings in the pavilions, that he said to his workers, namethere yourselves in array. and they namethere themselves in array against the city. and, behold, there came a come-

bringer to ahab king of isra'al saying, thus saith ohyeah, hast thou seen all this great multitude? behold, i will deliver it into thine hand this day; and thou will know that i am ohyeah. and ahab said, by whom? and he said, thus saith ohyeah, even by the young men of the prince-immerseds of the provinces. then he said, who will order the war? and he answered, thou. then he numbered the young men of the prince-immerseds of the provinces, and they were two hundred and thirty two: and after them he numbered all the with, even all interers of isra'al being seven thousand. and they went out at noon. but ben-hadad 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 prince-immerseds of the provinces went out first; and ben-hadad sent out, and they told him, saying, there are men come out of samaria. and he said, whether they be come out for complete, take them alive; or whether they be come out for war, take them alive. so these young men of the prince-immerseds of the provinces came out of the city, and the stratagem which followed them. and they slew every one his man: and the syrians fled; and isra'al pursued them: and ben-hadad the king of syria escaped on an horse with the horsemen. and the king of isra'al went out, and hit the horses and chariots, and slew the syrians with a great hitting, and the come-bringer came to the king of isra'al and said to him, go, strengthen thyself, and mark, and see what thou doest: for at the reset of the year the king of syria will come up against thee. and the workers of the king of syria said to him, their to-or-not are to-or-not of the mountains; therefore they were stronger than we; but let us fight against them in the plain, and surely we will be stronger than they. and do this word, take the kings away, every man out of his place, and namethere captains in their rooms: and number thee an stratagem, like the stratagem 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 to their voice, and did so. and it came to pass at the reset of the year, that ben-hadad numbered the syrians, and went up to afeq, to fight against isra'al and interers of isra'al were numbered, and were all present, and went against them: and interers of isra'al pitched before them like two little flocks of kids; but the syrians filled the land. and there came a man of to-or-not, and spake to the king of isra'al and said, thus saith ohyeah, because the syrians have said, ohyeah is to-or-not of the mountains, but he is not to-or-not of the valleys, therefore will i deliver all this great multitude into thine hand, and ye will know that i am ohyeah. and they pitched one over against the other seven days. and so it was, that in the seventh day the war was joined: and interers of isra'al slew of the syrians an hundred thousand footmen in one day. but the rest fled to afeq, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. and ben-hadad fled, and came into the city, into an inner chamber. and his workers said to him, behold now, we have heard that the kings of the house of isra'al are kind kings: let us, i pray thee, namethere sackcloth on our loins, and ropes upon our heads, and go out to the king of isra'al peradventure he will safe thy self. so they girded sackcloth on their loins, and put ropes on their heads, and came to the king of isra'al and said, thy worker ben-hadad saith, i pray thee, let me live. and he said, is he yet alive? he is my brother. now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, thy brother ben-hadad. then he said, go ye, bring

him. then ben-hadad came forth to him; and he caused him to come up into the chariot. and ben-hadad said to him, the cities, which my father took from thy father, i will restore; and thou wilt namethere streets for thee in damasqu, as my father namethere in samaria. then said ahab, i will send thee away with this alignment. so he made a alignment with him, and sent him away. and a certain man of the interers of the come-bringers said to his in-sight in ohyeah word, smite me, i pray thee. and the man refused to smite him. then said he to him, because thou hast not heard the voice of ohyeah, 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 hit him, so that in smiting he wounded him. so the come-bringer departed, and standstayed for the king by the way, and disguised himself with ashes upon his face-turnings. and as the king crossed by, he cried to the king: and he said, thy worker crossed out into the near-inward of the war; and, behold, a man turned aside, and near-inward a man to me, and said, keep this man: if by any means he be missing, then will thy self be for his self, or else thou will pay a talent of silver. and as thy worker was busy here and there, he was gone. and the king of isra'al said to him, so will thy crisis be; thyself hast decided it. and he hastened, and took the ashes away from his face-turnings; and the king of isra'al discerned him that he was of the come-bringers. and he said to him, thus saith ohyeah, because thou hast send out of thy hand a man whom i appointed to utter destruction, therefore thy self will go for his self, and thy with for his with. and the king of isra'al went to his house heavy and displeased, and came to samaria.

## 21

and it came to pass after these words, that naboth the jecre'alite had a vineyard, which was in jecre'al, hard by the hall of ahab king of samaria. and ahab worded to naboth, saying, give me thy vineyard, that i may have it for a garden of herbs, on word it is near to my house: and i will give thee for it a better vineyard than it; or, if it seem good to thee, i will give thee the worth of it in money. and naboth said to ahab, ohyeah slay it me, that i should give the inheritance of my fathers to thee. and ahab came into his house heavy and displeased on word of the word which naboth the jecre'alite had worded to him: for he had said, i will not give thee the inheritance of my fathers. and he laid him down upon his bed, and turned away his face-turnings, and would eat no bread. but jaicebel his woman came to him, and worded to him, why is thy breathwind so sad, that thou eatest no bread? and he said to her, on word i worded to naboth the jecre'alite, and said to him, give me thy vineyard for money; or else, if it please thee, i will give thee his in-sight vineyard for it: and he answered, i will not give thee my vineyard. and jaicebel his woman said to him, dost thou now govern the kingdom of isra'al stand up, and eat bread, and let thine heart be merry: i will give thee the vineyard of naboth the jecre'alite. so she wrote recount-scrolls in ahab's namethere, and sealed them with his seal, and sent the recount-scrolls to the elders and to the nobles that were in his city, dwelling with naboth. and she wrote in the recount-scrolls, saying, readcall a count-fast, and set naboth on high among the with: and namethere two men, interers of beliel, before him, to bear witness against him, saying, thou didst first-pool to-or-not and the king, and then carry

him out, and stone him, that he may die. and the men of his city, even the elders and the nobles who were the settlers in his city, did as jaicebel had sent to them, and as it was written in the recount-scrolls which she had sent to them. they readcall a fast, and set naboth on high among the with. and there came in two men, interers of beliel, and sat before him: and the men of beliel witnessed against him, even against naboth, in the presence of the with, saying, naboth did first-pool to-or-not and the king. then they carried him forth out of the city, and stoned him with stones, that he died. then they sent to jaicebel, saying, naboth is stoned, and is dead. and it came to pass, when jaicebel heard that naboth was stoned, and was dead, that jaicebel said to ahab, stand up, take inheritance of the vineyard of naboth the jecre'alite, which he refused to give thee for money: for naboth is not alive, but dead. and it came to pass, when ahab heard that naboth was dead, that ahab stood up to go down to the vineyard of naboth the jecre'alite, to take inheritance of it. and ohyeah word came to aliyeah the tishbite, saying, stand up, go down to meet ahab king of isra'al which is in samaria: behold, he is in the vineyard of naboth, there he is gone down to inherit it. and thou will word to him, saying, thus saith ohyeah, hast thou killed, and also taken inheritance? and thou will word to him, saying, thus saith ohyeah, in the place where dogs licked the blood of naboth will dogs lick thy blood, even thine. and ahab said to aliyeah, hast thou found me, o mine enemy? and he answered, i have found thee: because thou hast sold thyself to work video-divide in the eyes of ohyeah. behold, i will bring video-divide upon thee, and will take away thy posterity, and will cut off from ahab him that pisseth against the wall, and him that is shut up and left in isra'al and will do thine house like the house of jeroam interer of nebat, and like the house of b'esda interer of ahiyeaho, for the provocation wherewith thou hast provoked me to anger, and did isra'al to miss and of jaicebel also worded ohyeah, saying, the dogs will eat jaicebel by the wall of jecre'al. him that dieth of ahab in the city the dogs will eat; and him that dieth in the field will the birds of the air eat. but there was none like to ahab, which did sell himself to work video-divide in the eyes of ohyeah, whom jaicebel his woman stirred up. and he did very abominably in following bullshit, according to all things as did the amorites, whom ohyeah cast out before interers of isra'al and it came to pass, when ahab heard those words, that he rent his clothes, and namethere sackcloth upon his flesh-immersed and fasted, and namethere in sackcloth, and went softly. and ohyeah word came to aliyeah the tishbite, saying, seest thou how ahab surrenderth himself before me? because he surrenderth himself before me, i will not bring the video-divide in his days: but in his son's days will i bring the video-divide upon his house.

## 22

and they continued three years without war between syria and isra'al and it came to pass in the third year, that yeahoshaphat the king of yeahodah came down to the king of isra'al and the king of isra'al said to his workers, know ye that ramoth in gil'ed is ours, and we be still, and take it not out of the hand of the king of syria and he said to yeahoshaphat, wilt thou go with me to war to ramoth-gilead? and yeahoshaphat said to the king of isra'al i am as thou art, my with as thy with, my horses as thy horses. and yeahoshaphat said to the king of isra'al enquire, i pray thee, at ohyeah

word to day. then the king of isra'al gathered the come-bringers together, about four hundred men, and said to them, will i go against ramot-gilead to war, or will i forbear? and they said, go up; for ohyeah will deliver it into the hand of the king. and yeahoshaphat said, is there not here a come-bringer of ohyeah besides, that we might enquire of him? and the king of isra'al said to yeahoshaphat, there is yet one man, mikayeaho interer of imlah, by whom we may enquire of ohyeah: but i hate him; for he doth not bring good concerning me, but video-divide. and yeahoshaphat said, let not the king say so. then the king of isra'al called an officer, and said, hasten hither mikayeaho interer of imlah. and the king of isra'al and yeahoshaphat the king of yeahodah sat each on his throne, having namethere on their robes, in a void place in the entrance of the gate of samaria; and all the come-bringers brought before them. and zedeqyeaho interer of kenelah did him ray-horns of iron: and he said, thus saith ohyeah, with these will thou push the syrians, until thou have consumed them. and all the come-bringers brought so, saying, go up to ramot-gilead, and prosper: for ohyeah will deliver it into the king's hand. and the messenger that was gone to call mikayeaho worded to him, saying, behold now, the words of the come-bringers declare good to the king with one mouth: let thy word, i pray thee, be like the word of one of them, and word that which is good. and mikayeaho said, as ohyeah liveth, what ohyeah saith to me, that will i word. so he came to the king. and the king said to him, mikayeaho, will we go against ramot-gilead to war, or will we forbear? and he answered him, go, and prosper: for ohyeah will deliver it into the hand of the king. and the king said to him, how many times will i seven-adjure thee that thou tell me not a word but that which is true in the namethere of ohyeah? and he said, i saw all isra'al scattered upon the mountains, as sheep that have not a watcher: and ohyeah said, these have no lord-base: let them reset every man to his house in complete. and the king of isra'al said to yeahoshaphat, did i not tell thee that he would bring no good concerning me, but video-divide? and he said, hear thou therefore ohyeah word: i saw ohyeah sitting on his throne, and all the troop of namespaces standing by him on his right hand and on his left. and ohyeah said, who will persuade abah, that he may go up and fall at ramot-gilead? and one said on this manner, and another said on that manner. and there came forth a breathwind, and stood before ohyeah, and said, i will persuade him. and ohyeah said to him, where-with? and he said, i will go forth, and i will be a lying breathwind in the mouth of all his come-bringers. and he said, thou will persuade him, and prevail also: go forth, and do so. now therefore, behold, ohyeah hath put a lying breathwind in the mouth of all these thy come-bringers, and ohyeah hath worded video-divide concerning thee. but zedeqyeaho interer of kenelah crossed near, and hit mikayeaho on the cheek, and said, which way crossed breathwind of ohyeah from me to word to thee? and mikayeaho said, behold, thou will see in that day, when thou will go into an inner chamber to hide thyself. and the king of isra'al said, take mikayeaho, and carry him back to amon the governor of the city, and to joash the king's interer and say, thus saith the king, namethere this fellow in the prison, and feed him with bread of pressure and with water of pressure, until i come in complete. and mikayeaho said, if thou reset at all in complete, ohyeah hath not worded by me. and he said, hearken, o withs, every one of you. so the king of isra'al and yeahoshaphat the king of yea-

hodah went up to ramot-gilead. and the king of isra'al said to yeahoshaphat, i will disguise myself, and enter into the war; but put thou on thy robes. and the king of isra'al disguised himself, and went into the war. but the king of syria directed his thirty and two captains that had rule over his chariots, saying, fight neither with small nor great, safe only with the king of isra'al and it came to pass, when the captains of the chariots saw yeahoshaphat, that they said, surely it is the king of isra'al and they turned aside to fight against him: and yeahoshaphat cried out. and it came to pass, when the captains of the chariots perceived that it was not the king of isra'al that they turned back from pursuing him. and a certain man drew a bow at a venture, and hit the king of isra'al between the joints of the harness: wherefore he said to the driver of his chariot, turn thine hand, and carry me out of the camp; for i am wounded. and the war increased that day: and the king was standstayed up in his chariot against the syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. and there crossed a proclamation throughout the camp about the going down of the sun, saying, every man to his city, and every man to his own land. so the king died, and was brought to samaria; and they buried the king in samaria. and one washed the chariot in the pool of samaria; and the dogs licked up his blood; and they washed his armor; according to ohyeah word which he worded. now the remainder of the words of abah, and all that he did, and the ivory house which he did, and all the cities that he inter-built, are they not written in the recount-scroll of the words of the days of the kings of isra'al so abah slept with his fathers; and ahacyeaho his interer kinged in his stead. and yeahoshaphat interer of asa began to king over yeahodah in the fourth year of abah king of isra'al yeahoshaphat was thirty and five years old when he began to king; and he kinged twenty and five years in jerusalem. and his mother's namethere was ecubah the house-daughter of shilhi. and he walked in all the ways of asa his father; he turned not aside from it, doing that which was turgor-immersed in the eyes of ohyeah: nevertheless the in-whats were not taken away; for the with highed and burnt incense yet in the in-whats. and yeahoshaphat made complete with the king of isra'al now the remainder of the words of yeahoshaphat, and his heroblokeness that he did, and how he warred, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and the remnant of the sodomites, which remained in the days of his father asa he took out of the land. there was then no king in adom: a deputy was king. yeahoshaphat did ships of tharshish to go to ophir for gold: but they went not; for the ships were broken at ezion-geber. then said ahacyeaho interer of abah to yeahoshaphat, let my workers go with thy workers in the ships. but yeahoshaphat would not. and yeahoshaphat slept with his fathers, and was buried with his fathers in the city of dawud his father: and yeahoram his interer kinged in his stead. ahacyeaho interer of abah began to king over isra'al in samaria the seventeenth year of yeahoshaphat king of yeahodah, and kinged two years over isra'al and he did video-divide in the eyes of ohyeah, and walked in the way of his father, and in the way of his mother, and in the way of jeroboam interer of nebat, who did isra'al to miss for he workd possessor and bowed him, and provoked to anger ohyeah to-or-not of isra'al according to all that his father had done.

## 1

then moab go-beyonded against isra'el after the death of ahab. and ahacyeaho fell down through a lattice in his upper chamber that was in samaria, and was sick: and he sent messengers, and said to them, go, enquire of bel-cebub the to-or-not of eqron whether i will recover of this disease. but the messenger of ohyeah worded to aliyeah the tishbite, stand up, go up to meet the messengers of the king of samaria, and say to them, is it not on word there is not a to-or-not in isra'el that ye go to enquire of bel-cebub the to-or-not of eqron? now therefore thus saith ohyeah, no come tilt-down from that tilter on which thou art gone up, but will surely die. and aliyeah departed. and when the messengers sated back to him, he said to them, why are ye now turned back? and they said to him, there came a possessor up to meet us, and said to us, go, turn again to the king that sent you, and say to him, thus saith ohyeah, is it not on word there is not a to-or-not in isra'el that thou sendest to enquire of bel-cebub the to-or-not of eqron? therefore no come tilt-down from that tilter on which thou art gone up, but will surely die. and he said to them, what word of man was he which came up to meet you, and told you these words? and they answered him, he was an eiry possessor, and girt with a girdle of leather about his loins. and he said, it is aliyeah the tishbite. then the king sent to him a captain of fifty with his fifty. and he went up to him: and, behold, he sat on the top of an mountain. and he worded to him, thou man of to-or-not, the king hath said, come down. and aliyeah answered and worded to the captain of fifty, if i be a man of to-or-not, then let fire come down from namespaces, and eat thee and thy fifty. and there came down fire from namespaces, and eaten him and his fifty. again also he sent to him another captain of fifty with his fifty. and he answered and worded to him, o man of to-or-not, thus hath the king said, come down quickly. and aliyeah answered and worded to them, if i be a man of to-or-not, let fire come down from namespaces, and eat thee and thy fifty. and the fire of to-or-not came down from namespaces, and eaten him and his fifty. and he sent again a captain of the third fifty with his fifty. and the third captain of fifty went up, and came and squatted on his pool-knees before aliyeah, and besought him, and worded to him, o man of to-or-not, i pray thee, let my self, and the self of these fifty thy workers, be precious in thy eyes. behold, there came fire down from namespaces, and burnt up the two captains of the former fifties with their fifties: therefore let my self now be precious in thy eyes. and the messenger of ohyeah worded to aliyeah, go down with him: be not afraid of him. and he arose, and went down with him to the king. and he said to him, thus saith ohyeah, forasmuch as thou hast sent messengers to enquire of bel-cebub the to-or-not of eqron, is it not on word there is no to-or-not in isra'el to enquire of his word? therefore no come tilt-down off that tilter on which thou art gone up, but will surely die. so he died according to ohyeah word which aliyeah had worded. and yeahoram kinged in his stead in the second year of yeahoram interer of yeahoshaphat king of yeahodah: on word he had no interer now the remainder of the words of ahacyeaho which he did, are they not written in the recount-scroll of the words of the days of the kings of isra'el

and it came to pass, when ohyeah would take up aliyeah into namespaces by a storm, that aliyeah went with alishe from gilgal. and aliyeah said to alishe tarry here, i pray thee; for ohyeah hath sent me to al. and alishe said to him, as ohyeah liveth, and as thy self liveth, i will not leave thee. so they went down to al. and the interers of the come-bringers that were at al came forth to alishe and said to him, knowest thou that ohyeah will take away thy lord-base from thy head to day? and he said, yea, i know it; hold ye your peace. and aliyeah said to him, alishe tarry here, i pray thee; for ohyeah hath sent me to jericho. and he said, as ohyeah liveth, and as thy self liveth, i will not leave thee. so they came to jericho. and the interers of the come-bringers that were at jericho came to alishe and said to him, knowest thou that ohyeah will take away thy lord-base from thy head to day? and he answered, yea, i know it; hold ye your peace. and aliyeah said to him, tarry, i pray thee, here; for ohyeah hath sent me to jordan. and he said, as ohyeah liveth, and as thy self liveth, i will not leave thee. and they two went on. and fifty men of the interers of the come-bringers went, and stood to view afar off; and they two stood by jordan. and aliyeah took his mantle, and wrapped it together, and hit the waters, and they were halved hither and thither, so that they two crossed over on sword-parched ground. and it crossed to cross, when they were crossed over, that aliyeah said to alishe ask what i will do for thee, before i be taken away from thee. and alishe said, i pray thee, let a double portion of thy breathwind 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 to thee; but if not, it will not be so. and it came to pass, as they still went on, and worded, that, behold, there appeared a chariot of fire, and horses of fire, and separated them both asunder; and aliyeah went up by a storm into namespaces. and alishe saw it, and he break-cried, my father, my father, the chariot of isra'el and the horsemen thereof. and he saw him no more: and he stronged his own clothes, and rent them in two pieces. he took up also the mantle of aliyeah that fell from him, and went back, and stood by the bank of jordan; and he took the mantle of aliyeah that fell from him, and hit the waters, and said, where is ohyeah to-or-not of aliyeah? and when he also had hit the waters, they halved hither and thither: and alishe crossed over. and when the interers of the come-bringers which were to view at jericho saw him, they said, breathwind of aliyeah doth rest on alishe and they came to meet him, and bowed themselves to the land before him. and they said to him, behold now, there be with thy workers fifty betweeners of stratagem; let them go, we pray thee, and seek thy lord-base: lest peradventure breathwind of ohyeah hath taken him up, and cast him upon some mountain, or into some valley. and he said, ye will not send. and when they urged him till he was ashamed, he said, send. they sent therefore fifty men; and they sought three days, but found him not. and when they came again to him, (for he tarried at jericho,) he said to them, did i not say to you, go not? and the men of the city said to alishe behold, i pray thee, the seat of this city is good, as my lord-base seeth: but the water is naught, and the land barren. and he said, bring me a new cruse, and namethere salt therein. and they brought it to him. and he went forth to the spring of the waters, and cast the salt in there, and said, thus saith ohyeah, i have healed these waters; there will not be from thence any more death or barren land. so the

waters were healed to this day, according to the wording of alishe which he worded. and he went up from thence to al: and as he was going up by the way, there came forth little children out of the city, and mocked him, and said to him, go up, thou baldness; go up, thou baldness. and he turned back, and looked on them, and curse-lightened them in the namethere of ohyeah. 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 karmel, and from thence he resetted to samaria.

### 3

now yehoram interer of ahab began to king over isra'al in samaria the eighteenth year of yeaohshaphat king of yeaohadah, and kinged twelve years. and he wrought video-divide in the eyes of ohyeah; but not like his father, and like his mother: for he put away the status-post of possessor that his father had did. nevertheless he cleaved to the misses of jeroboam interer of nebat, which made isra'al to miss he departed not therefrom. and mesha king of moab was a sheepmaster, and rendered to the king of isra'al an hundred thousand lambs, and an hundred thousand rams, with the wool. but it came to pass, when ahab was dead, that the king of moab go-beyonded against the king of isra'al and king yehoram went out of samaria the same time, and numbered all isra'al and he went and sent to yeaohshaphat the king of yeaohadah, saying, the king of moab hath go-beyonded against me: wilt thou go with me against moab to war? and he said, i will go up: i am as thou art, my with as thy with, and my horses as thy horses. and he said, which way will we go up? and he answered, the way through the desert-wording of adom. so the king of isra'al went, and the king of yeaohadah, and the king of adom: and they fetched a compass of seven days' journey: and there was no water for the camp, and for the in-them animals that followed them. and the king of isra'al said, alas! that ohyeah hath called these three kings together, to deliver them into the hand of moab! but yeaohshaphat said, is there not here a come-bringer of ohyeah, that we may enquire of ohyeah by him? and one of the king of israel's workers answered and said, here is alishe interer of shaphat, which poured water on the hands of aliyeah. and yeaohshaphat said, ohyeah word is with him. so the king of isra'al and yeaohshaphat and the king of adom went down to him. and alishe said to the king of isra'al what have i to do with thee? get thee to the come-bringers of thy father, and to the come-bringers of thy mother. and the king of isra'al said to him, nay: for ohyeah hath called these three kings together, to make stick-safe them into the hand of moab. and alishe said, as ohyeah of troops liveth, before whom i stand, surely were it not that i regard the presence of yeaohshaphat the king of yeaohadah, i would not look toward thee, nor see thee. but now bring me a minstrel. and it came to pass, when the minstrel played, that the hand of ohyeah came upon him. and he said, thus saith ohyeah, do this valley full of ditches. for thus saith ohyeah, ye will not see breathwind, 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 but a light thing in the eyes of ohyeah: he will deliver the moabites also into your hand. and ye will smite every fenced city, and every choice city, and will fell every good tree, and stop all wells of water, and mar every good part of land with stones. and it came to pass in the morning, when the rest-absorber

was onuped, that, behold, there came water by the way of adom, and the land was filled with water. and when all the moabites heard that the kings were come up to fight against them, they gathered all that were able to namethere 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 moabites saw the water on the other side as red as blood: and they said, this is blood: the kings are surely sworded, and they have hit one his in-sight: now therefore, moab, to the spoil. and when they came to the camp of isra'al the israelites stood up and hit the moabites, so that they fled before them: but they went forward smiting the moabites, in their country. and they beat down the cities, and on every good part 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 qir-haraseth left they the stones thereof; howbeit the slingers went about it, and hit it. and when the king of moab saw that the war was too strong for him, he took with him seven hundred men that drew swords, to hatch through even to the king of adom: but they could not. then he took his eldest interer that should have kinged in his stead, and onuped him for a onup upon the wall. and there was great wall-wrath against isra'al and they departed from him, and resetted to their own land.

### 4

now there cried a certain woman of the women of the interers of the come-bringers to alishe saying, thy worker my man is dead; and thou knowest that thy worker did respect ohyeah: and the creditor is come to take to him my two interers to be workers. and alishe said to 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, stick-safe a pot of oil. then he said, go, borrow thee items abroad of all thy neighbors, even empty items; borrow not a few. and when thou art come in, thou wilt shut the door upon thee and upon thy interers, and will pour out into all those items, and thou wilt set aside that which is full. so she went from him, and shut the door upon her and upon her interers, who brought the vessels to her; and she poured out. and it came to pass, when the items were full, that she said to her interer bring me yet a item. and he said to her, there is not a item more. and the oil standstayed. then she came and told the man of to-or-not. and he said, go, sell the oil, and complete thy debt, and live thou and thy interers of the completeness. and it fell on a day, that alishe crossed to shunem, namethere was a great woman; and she constrained him to eat bread. and so it was, that as oft as he crossed by, he turned in namethere to eat bread. and she said to her man, behold now, i perceive that this is an dedicated man of to-or-not, which crosseth by us continually. let us do a little chamber, i pray thee, on the wall; and let us namethere for him there a tilter, and a send-table and a stool, and a stream-candle-light: and it will be, when he cometh to us, that he will turn in namethere. and it fell on a day, that he came namethere, and he turned into the chamber, and namethere there. and he said to gehaci his servant, call this shunamite. and when he had called her, she stood before him. and he said to him, say now to her, behold, thou hast word-been careful for us with all this care; what is to be done for thee? wouldst thou be worded for to the king, or to the captain of the troop? and she answered, i settle among mine own with. and he said, what then is to be done for her? and gehaci an-

swered, verily she hath no interer, 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 will embrace a interer and she said, nay, my lord-base, thou man of to-or-not, do not lie to thine handmaid. and the woman bright-conceived, and bare a interer at that season that alishe had worded to her, according to the time of life. and when child was grown, it fell on a day, that he went out to his father to the reapers. and he said to 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 pool-knees till noon, and then died. and she went up, and laid him on the bed of the man of to-or-not, and shut the door upon him, and went out. and she called to 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 to-or-not, and come again. and he said, wherefore wilt thou go to him to day? it is neither new moon, nor settles, and she said, it will be complete. then she saddled an ass, and said to her servant, drive, and go forward; slack not thy riding for me, except i bid thee. so she went and came to the man of to-or-not to mount karmel. and it came to pass, when the man of to-or-not saw her afar off, that he said to gehaci his servant, behold, yonder is that shunamite: run now, i pray thee, to meet her, and say to her, is it complete with thee? is it complete with thy man? is it complete with child? and she answered, it is complete: and when she came to the man of to-or-not to the mountain, she caught him by the feet: but gehaci came near to thrust her away. and the man of to-or-not said, let her alone; for her self is vexed within her: and ohyeah hath hid it from me, and hath not told me. then she said, did i asking a interer of my lord-base? did i not say, do not deceive me? then he said to gehaci, gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, first-pool him not; and if any first-pool thee, answer him not again: and namethere my staff upon the face-turnings of child. and the mother of child said, as ohyeah liveth, and as thy self liveth, i will not leave thee. and he arose, and followed her. and gehaci crossed on before them, and laid the staff upon the face-turnings of child; but there was neither voice, nor hearing. nametherefore he crossed again to meet him, and told him, saying, child is not divide-video-awaked. and when alishe was come into the house, behold, child was dead, and laid upon his bed. he went in therefore, and shut the door upon them twain, and spilled to ohyeah. and he went up, and namethere upon child, and namethere his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and stretched himself upon child; and the flesh-immersed of child waxed warm. then he re-settled, and walked in the house to and fro; and went up, and stretched himself upon him: and child sneezed seven times, and child opened his eyes. and he called gehaci, and said, call this shunamite. so he called her. and when she was come in to him, he said, take up thy interer then she went in, and fell at his feet, and bowed herself to the land, and took up her interer and went out. and alishe came again to gugal: and there was a dearth in the land; and the interers of the come-bringers were sitting before him: and he said to his servant, set on the great pot, and seethe pottage for the interers of the come-bringers. and one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage: for they knew them

not. so they poured out for the men to eat. and it came to pass, as they were eating of the pottage, that they cried out, and said, o thou man of to-or-not, there is death in the pot. and they could not eat thereof. but he said, then bring meal. and he cast it into the pot; and he said, pour out for the with, that they may eat. and there was not a word video-divide in the pot. and there came a possessor from baalshalisha, and brought the possessor of to-or-not bread of the firstfruits, twenty loaves of barley, and full ears of corn in the husk thereof. and he said, give to the with, that they may eat. and his servant said, what, should i set this before an hundred men? he said again, give the with, that they may eat: for thus saith ohyeah, they will eat, and will leave thereof. so he set it before them, and they did eat, and left thereof, according to ohyeah word.

## 5

now neman, captain of the troop of the king of syria was a heroblokeic herobloke with his lord-base, and honorable, because by him ohyeah had given make stick-saface to syria he was also a herobloke in stratagem, but he was a narrow-waspish. and the syrians had gone out by companies, and had brought away sit-captive out of the land of isra'el a little maid; and she waited on neman's woman. and she said to her herobloke-lady, would to-or-not my lord-base were with the come-bringer that is in samaria! for he would recover him of his narrow-waspishness. and one went in, and told his lord-base, saying, thus and thus worded the maid that is of the land of isra'el and the king of syria said, go to, go, and i will send a recount-scroll to the king of isra'el 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 recount-scroll to the king of isra'el saying, now when this recount-scroll is come to thee, behold, i have therewith sent neman my worker to thee, that thou mayest recover him of his narrow-waspishness. and it came to pass, when the king of isra'el had read the recount-scroll, that he rent his clothes, and said, am i to-or-not, to kill and to make alive, that this man doth send to 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 alishe the man of to-or-not had heard that the king of isra'el had rent his clothes, that he sent to the king, saying, nametherefore hast thou rent thy clothes? let him come now to me, and he will know that there is a come-bringer in isra'el so neman came with his horses and with his chariot, and stood at the opening of the house of alishe and alishe sent a messenger to him, saying, go and wash in jordan seven times, and thy flesh-immersed will come again to thee, and thou will be top-bright. but neman was wroth, and went away, and said, behold, i thought, he will surely come out to me, and stand, and call on the namethere of ohyeah his to-or-not, and strike his hand over the place, and recover the narrow-waspish. are not abana and pharpar, rivers of damasquus, better than all the waters of isra'el may i not wash in them, and be top-bright? so he turned and went away in a rage. and his workers came near, and worded to him, and said, my father, if the come-bringer had bid thee do some great word, wouldest thou not have done it? how much rather then, when he saith to thee, wash, and be top-bright? then went he down, and dipped himself seven times in jordan, according to the wording of the man of to-or-not: and his flesh-immersed came again like to the flesh-im-

mersed of a little child, and he was top-bright. and he resetted to the man of to-or-not, he and all his camp, and came, and stood before him: and he said, behold, now i know that there is no to-or-not in all the land, but in isra'al now therefore, i pray thee, take a first-pooling of thy worker. but he said, as ohyeah liveth, before whom i stand, i will receive none. and he urged him to take it; but he refused. and neman said, will there not then, i pray thee, be given to thy worker two mules' burden of earth? for thy worker will henceforth onup neither onup nor butcher to other to-or-not, but to ohyeah. in this word ohyeah pardon thy worker, that when my lord-base goeth into the house of rimmon to bow there, and he leaneth on my hand, and i bow myself in the house of rimmon: when i bow down myself in the house of rimmon, ohyeah pardon thy worker in this word. and he said to him, go in complete. so he departed from him a little way. but gehaci, the servant of alishe the man of to-or-not, said, behold, my lord-base hath spared neman this syrian, in not receiving at his hands that which he brought: but, as ohyeah liveth, i will run after him, and take somewhat of him. so gehaci followed after neman. and when neman saw him running after him, he lighted down from the chariot to meet him, and said, is all complete? and he said, all is complete. my lord-base hath sent me, saying, behold, even now there be come to me from mount apraim two young men of the interers of the come-bringers: give them, i pray thee, a talent of silver, and two changes of garments. and neman said, be content, take two talents. and he urged him, and develop-bound two talents of silver in two engrave-bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. and when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. but he went in, and stood before his lord-base. and alishe said to him, whence comest thou, gehaci? and he said, thy worker went no whither. and he said to him, went not mine heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and cattle, and workers, and mothers-maid? the narrow-waspishness therefore of neman will cleave to thee, and to thy seed to world. and he went out from his presence a narrow-waspish as white as snow.

## 6

and the interers of the come-bringers said to alishe behold now, the place namethere we dwell with thee is too strait for us. let us go, we pray thee, to jordan, and take thence every man a beam, and let us do us a place there, namethere we may settle. and he answered, go ye. and one said, be content, i pray thee, and go with thy workers. and he answered, i will go. so he went with them. and when they came to jordan, they cut down wood. but as one was felling a beam, the axe head fell into the water: and he cried, and said, alas, lord-base! for it was borrowed. and the man of to-or-not said, namethere fell it? and he showed him the place. and he cut down a stick, and cast it in namethere; and the iron did swim. therefore said he, take it up to thee. and he put out his hand, and took it. then the king of syria warred against isra'al and took counsel with his workers, saying, in such and such a place will be my camp. and the man of to-or-not crossed to the king of isra'al saying, beware that thou cross not such a place;

for namethere the syrians are come down. and the king of isra'al sent to the place which the man of to-or-not told him and warned him of, and safed himself there, not once nor twice. therefore the heart of the king of syria was sore troubled for this word; and he called his workers, and said to them, will ye not show me which of us is for the king of isra'al and one of his workers said, none, my lord-base, o king: but alishe the come-bringer that is in isra'al telleth the king of isra'al the words that thou worstest in thy bedchamber. and he said, go and spy where-how he is, that i may send and fetch him. and it was told him, saying, behold, he is in dothan. therefore sent he namethere horses, and chariots, and a great stratagem: and they came by night, and compassed the city about. and when the servant of the man of to-or-not was standn early, and gone forth, behold, an stratagem compassed the city both with horses and chariots. and his servant said to him, alas, my lord-base! where-how will we do? and he answered, respect not: for they that be with us are more than they that be with them. and alishe spilled, and said, ohyeah, i spill thee, open his eyes, that he may see. and ohyeah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about alishe and when they came down to him, alishe spilled to ohyeah, and said, hit this people, i spill thee, with blindness. and he hit them with blindness according to the word of alishe and alishe said to them, this is not the way, neither is this the city: follow me, and i will bring you to the man whom ye seek. but he led them to samaria. and it came to pass, when they were come into samaria, that alishe said, ohyeah, open the eyes of these men, that they may see. and ohyeah opened their eyes, and they saw; and, behold, they were in the midst of samaria. and the king of isra'al said to alishe when he saw them, my father, will i smite them? will i smite them? and he answered, no smite them: wouldest thou smite those whom thou hast taken sit-captive with thy sword and with thy bow? namethere bread and water before them, that they may eat and drink, and go to their lord-base. and he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their lord-base. so the bands of syria came no more into the land of isra'al and it came to pass after this, that ben-hadad king of syria gathered all his camp, and went up, and develop-troubled samaria. and there was a great famine in samaria: and, behold, they besieged it, until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver. and as the king of isra'al was crossing by upon the wall, there cried a woman to him, saying, make stick-safe, my lord-base, o king. and he said, if ohyeah do not help thee, whence will i help thee? out of the barnfloor, or out of the wine-press? and the king said to her, what aileth thee? and she answered, this woman said to me, give thy interer that we may eat him to day, and we will eat my interer to morrow. so we boiled my interer and did eat him: and i said to her on the next day, give thy interer that we may eat him: and she hath hid her interer and it crossed to cross, when the king heard the words of the woman, that he rent his clothes; and he crossed by upon the wall, and the with looked, and, behold, he had sack-cloth within upon his flesh-immersed then he said, to-or-not do so and more also to me, if the head of alishe interer of shaphat will stand on him this day. but alishe sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, see ye how

this interer of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his lord-base's feet behind him? and while he yet worded with them, behold, the messenger came down to him: and he said, behold, this video-divide is of ohyeah; that should i wait for ohyeah any longer?

## 7

then alishe said, hear ye ohyeah word; thus saith ohyeah, to morrow about this time will a measure of fine flour be sold for a sheqel, and two measures of barley for a sheqel, in the gate of samaria. then a lord on whose hand the king leaned answered the man of to-or-not, and said, behold, if ohyeah would do windows in namespaces, might this word be? and he said, behold, thou will see it with thine eyes, but will not eat thereof. and there were four narrow-waspish men at the entering in of the gate: and they said one to his in-sight, why sit we here until we die? if we say, we will enter into the city, then the famine is in the city, and we will die there: and if we sit still here, we die also. now therefore come, and let us fall to the camp of the syrians: if they safe us alive, we will live; and if they kill us, we will but die. and they stood up in the twilight, to go to the camp of the syrians: and when they were come to the uttermost part of the camp of syria behold, there was no man there. for ohyeah had made the camp of the syrians to hear a voice of chariots, and a voice of horses, even the voice of a heavyweighty camp: and they said one to another, lo, the king of isra'al hath hired against us the kings of the hittites, and the kings of the egyptians, to come upon us. nametherefore they arose and fled in the twilight, and left their camps, and their horses, and their asses, even the camp as it was, and fled for their self. and when these narrow-waspishs came to the uttermost part of the camp, they went into one camp, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into his in-sight camp, and carried thence also, and went and hid it. then they said one to his in-sight, we do not well: this day is a day of informing, and we hold our peace: if we tarry till the morning light, some cloudy will come upon us: now therefore come, that we may go and tell the king's household. so they came and called to the gatekeeper of the city: and they told them, saying, we came to the camp of the syrians, and, behold, there was no earthling there, neither voice of earthling, but horses tied, and asses tied, and the camps as they were. and he called the gatekeepers; and they told it to the king's house within. and the king arose in the night, and said to his workers, i will now do you what the syrians have done to us. they know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, when they come out of the city, we will catch them alive, and stand up into the city. and one of his workers answered and said, let some take, i pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of isra'al that are left in it: behold, i say, they are even as all the multitude of the israelites that are ended:) and let us send and see. they took therefore two chariot horses; and the king sent after the camp of the syrians, saying, go and see. and they went after them to jordan: and, lo, all the way was full of garments and items, which the syrians had cast away in their haste, and the messengers resetted, and told the king. and the with went out, and spoiled the camps of the syrians. so a measure of fine

flour was sold for a sheqel, and two measures of barley for a sheqel, according to ohyeah word. and the king appointed the lord on whose hand he leaned to have the word of the gate: and the with trode upon him in the gate, and he died, as the man of to-or-not had said, who worded when the king came down to him. and it came to pass as the man of to-or-not had worded to the king, saying, two measures of barley for a sheqel, and a measure of fine flour for a sheqel, will be to morrow about this time in the gate of samaria: and that lord answered the man of to-or-not, and said, now, behold, if ohyeah should do windows in namespaces, might such a word be? and he said, behold, thou will see it with thine eyes, but will not eat thereof. and so it fell out to him: for the with trode upon him in the gate, and he died.

## 8

then worded alishe to the woman, whose interer he had restored to life, saying, stand up, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for ohyeah hath called for a famine; and it will also come upon the land seven years. and the woman arose, and did after the wording of the man of to-or-not: and she went with her household, and sojourned in the land of the palestinians seven years. and it came to pass at the seven years' end, that the woman resetted out of the field of the palestinians: and she went forth to cry to the king for her house and for her field. and the king worded with gehaci the servant of the man of to-or-not, saying, recount me, i pray thee, all the great words that alishe hath done. and it came to pass, as he was recounting the king how he had restored a dead body to life, that, behold, the woman, whose interer he had restored to life, cried to the king for her house and for her field. and gehaci said, my lord-base, o king, this is the woman, and this is her interer whom alishe restored to life. and when the king asked the woman, she recounted him. so the king appointed to her a certain officer, saying, restore all that was hers, and all the fruits of the field since the day that she left the field, even until now. and alishe came to damasqus; and ben-hadad the king of syria was sick; and it was told him, saying, the man of to-or-not is come hither. and the king said to haca'al, take a present in thine hand, and go, meet the man of to-or-not, and enquire of ohyeah by him, saying, will i recover of this disease? so haca'al went to meet him, and took a standstay with him, even of every good thing of damasqus, forty camels' burden, and came and stood before him, and said, thy interer ben-hadad king of syria hath sent me to thee, saying, will i recover of this disease? and alishe said to him, go, say to him, thou mayest certainly recover: howbeit ohyeah hath showed me that he will surely die. and he standstayd his face-turnings stedfastly, until he was ashamed: and the man of to-or-not wept. and haca'al said, why weepeth my lord-base? and he answered, because i know the video-divide that thou wilt do to interers of isra'al their strong holds wilt thou set on fire, and their young men wilt thou kill with the sword, and wilt dash their interers, and hatch-rip up their women with interer. and haca'al said, but what, is thy workar a dog, that he should do this great word? and alishe answered, ohyeah hath did me that thou wilt be king over syria so he departed from alishe and came to his lord-base; who said to him, what said alishe to thee? and he answered, he told me that thou shouldest surely recover. and it came to pass on the morrow, that he took a thick cloth,



and dipped it in water, and spread it on his face-turnings, so that he died: and haca'al kinged in his stead, and in the fifth year of joram interer of ahab king of isra'al yeahoshaphat being then king of yeahodah, yeahoram interer of yeahoshaphat king of yeahodah began to king. thirty and two years old was he when he began to king; and he kinged eight years in jerusalem. and he walked in the way of the kings of isra'al as did the house of ahab: for the house-daughter of ahab was his woman: and he did video-divide in the eyes of ohyeah. yet ohyeah would not destroy yeahodah for dawud his worker's sake, as he promised him to give him alway a light, and to his interers. in his days adom go-beyonded from under the hand of yeahodah, and made a king over themselves. so joram crossed over to zeir, and all the chariots with him: and he stood by night, and hit the adomites which compassed him about, and the captains of the chariots: and the with fled into their tents. yet adom go-beyonded from under the hand of yeahodah to this day. then libnah go-beyonded at the same time. and the remainder of the words of joram, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and joram slept with his fathers, and was buried with his fathers in the city of dawud: and ahacyeaho his interer kinged in his stead. in the twelfth year of joram interer of ahab king of isra'al did ahacyeaho interer of yeahoram king of yeahodah begin to king. two and twenty years old was ahacyeaho when he began to king; and he kinged one year in jerusalem. and his mother's namethere was etalyeaho, the house-daughter of omri king of isra'al and he walked in the way of the house of ahab, and did video-divide in the eyes of ohyeah, as did the house of ahab: for he was the son in law of the house of ahab. and he went with joram interer of ahab to the war against haca'al king of syria in ramot-gilead; and the syrians wounded joram. and king joram went back to be healed in jecre'al of the wounds which the syrians had given him at ramah, when he fought against haca'al king of syria and ahacyeaho interer of yeahoram king of yeahodah went down to hold joram interer of ahab in jecre'al, because he was sick.

## 9

and alishe the come-bringer called one of interers of the come-bringers, and said to him, gird up thy loins, and take this box of oil in thine hand, and go to ramot-gilead: and when thou comest namethere, look out there jehu interer of yeahoshaphat interer of nimshi, and go in, and make him stand up from among his brethren, and carry him to an inner chamber; then take the box of oil, and pour it on his head, and say, thus saith ohyeah, i have converse-swimmer thee king over isra'al then open the opening, and flee, and tarry not. so the young man, even the young man the come-bringer, went to ramot-gilead. and when he came, behold, the captains of the stratagem were sitting; and he said, i have an word to thee, o captain. and jehu said, to which of all us? and he said, to thee, o captain. and he arose, and went into the house; and he poured the oil on his head, and said to him, thus saith ohyeah to-or-not of isra'al i have converse-swimmer thee king over the with of ohyeah, even over isra'al and thou wilt hit the house of ahab thy lord-base, that i may stand up the blood of my workers the come-bringers, and the blood of all the workers of ohyeah, at the hand of jaicebel. for the whole house of ahab will get lost: and i will cut off from ahab him that pisseth against the wall, and him that is

shut up and left in isra'al and i will do the house of ahab like the house of jeroboam interer of nebat, and like the house of besha interer of ahieyaho: and the dogs will eat jaicebel in the portion of jecre'al, and there will be none to bury her. and he opened the opening, and fled. then jehu came forth to the workers of his lord-base: and one said to him, is all complete? wherefore came this mad fellow to thee? and he said to them, ye know the man, and his bush-talk. and they said, it is false; tell us now. and he said, thus and thus spake he to me, saying, thus saith ohyeah, i have converse-swimmer thee king over isra'al then they hasted, and took every man his garment, and namethere it under him on the top of the stairs, and blew with trumpets, saying, jehu is king. so jehu interer of yeahoshaphat interer of nimshi conspired against joram. (now joram had kept ramot-gilead, he and all isra'al on word of haca'al king of syria but king joram was resetted to be healed in jecre'al of the wounds which the syrians had given him, when he fought with haca'al king of syria and jehu said, if it be your selfs, then let none go forth nor escape out of the city to go to tell it in jecre'al. so jehu rode in a chariot, and went to jecre'al; for joram namethere there. and ahacyeaho king of yeahodah was come down to hold joram. and there stood a watchman on the tower in jecre'al, and he spied the in-sight of jehu as he came, and said, i see a in-sight. and joram said, take an horseman, and send to meet them, and let him say, is it complete? so there went one on horseback to meet him, and said, thus saith the king, is it complete? and jehu said, what hast thou to do with complete? turn thee behind me. and the watchman told, saying, the messenger came to them, but he cometh not again. then he sent out a second on horseback, which came to them, and said, thus saith the king, is it complete? and jehu answered, what hast thou to do with complete? turn thee behind me. and the watchman told, saying, he came even to them, and cometh not again: and the driving is like the driving of jehu interer of nimshi; for he driveth furiously. and joram said, make ready. and his chariot was made ready. and joram king of isra'al and ahacyeaho king of yeahodah went out, each in his chariot, and they went out against jehu and met him in the portion of naboth the jecre'alite. and it came to pass, when joram saw jehu that he said, is it complete, jehu and he answered, what complete, so long as the feed-whoredoms of thy mother jaicebel and her spell-castercrafts are so many? and joram turned his hands, and fled, and said to ahacyeaho, there is treachery, o ahacyeaho. and jehu drew a bow with his full strength, and hit yeahoram between his arms, and the arrow-halfer went out at his heart, and he sunk down in his chariot. then said jehu to bidkar his captain, take up, and cast him in the portion of the part of naboth the jecre'alite: for remember how that, when i and thou rode together after ahab his father, ohyeah laid this burden upon him; surely i have seen yesterday the blood of naboth, and the blood of his interers, saith ohyeah; and i will requite-complete thee in this part, saith ohyeah. now therefore take and cast him into the part of ground, according to ohyeah word. but when ahacyeaho the king of yeahodah saw this, he fled by the way of the garden house. and jehu followed after him, and said, smite him also in the chariot. and they did so at the going up to gur, which is by ibleam. and he fled to megiddo, and died there. and his workers carried him in a chariot to jerusalem, and buried him in his sepulchre with his fathers in the city of dawud. and in the eleventh year of joram interer of ahab began ahacyeaho to king over yeahodah. and when jehu was come

to jecre'al, jaiabel heard of it; and she painted her face-turnings, and tired her head, and looked out at a window. and as jehu entered in at the gate, she said, had cimri complete, who slew his lord-base? 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 tilt-down. so they threw her tilt-down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her tilt-under foot. and when he was come in, he did eat and drink, and said, go, see now this curse-lightend woman, and bury her: for she is a king's house-daughter and they went to bury her: but 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 ohyeah word, which he worded by his worker aliyeh the tishbite, saying, in the word of jecre'al will dogs eat the flesh-immersed of jaiabel: and the carcass of jaiabel will be as dung upon the face-turnings of the part in the portion of jecre'al; so that they will not say, this is jaiabel.

## 10

and ahab had seventy interers in samaria. and jehu wrote recount-scrolls, and sent to samaria, to the rulers of jecre'al, to the elders, and to them that brought up ahab's interers, saying, now as soon as this recount-scroll cometh to you, seeing your lord-base's interers are with you, and there are with you chariots and horses, a fenced city also, and armor; look even out the best and meetest of your lord-base's interers, and namethere him on his father's throne, and fight for your lord-base's house. but they were exceedingly afraid, and said, behold, two kings stood not before him: how then will we stand? and he that was over the house, and he that was over the city, the elders also, and the bringers up of children, sent to jehu saying, we are thy workers, and will do all that thou wilt bid us; we will not do any king: do thou that which is good in thine eyes. then he wrote a recount-scroll the second time to them, saying, if ye be mine, and if ye will hearken to my voice, take ye the heads of the men your lord-base's interers, and come to me to jecre'al by to morrow this time. now the king's interers, being seventy persons, were with the great men of the city, which brought them up. and it came to pass, when the recount-scroll came to them, that they took the king's interers, and slaughtered seventy persons, and namethere their heads in baskets, and sent him them to jecre'al. and there came a messenger, and told him, saying, they have brought the heads of the king's interers. and he said, namethere ye them in two heaps at the entering in of the gate until the morning, and it came to pass in the morning, that he went out, and stood, and said to all the with, ye be right: behold, i conspired against my lord-base, and slew him: but who slew all these? know now that there will fall to the land not a word of ohyeah word, which ohyeah worded concerning the house of ahab: for ohyeah hath done that which he worded by his worker aliyeh. so jehu slew all that remained of the house of ahab in jecre'al, and all his great men, and his kinsfolk, and his darkener, until he left him none remaining. and he arose and departed, and came to samaria. and as he was at the shearing house in the way, jehu met with the brethren of ahacyeaho king of yehodah, and said, who are ye? and they answered, we are the brethren of ahacyeaho; and we go down to salute interers of the king and interers of the queen. and he said, take them alive. and

they took them alive, and slaughtered 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 yeahonadab interer of rekab coming to meet him: and he first-pooled him, and said to him, is thine heart turgor-immersed, as my heart is with thy heart? and yeahonadab 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 ohyeah. so they made him ride in his chariot. and when he came to samaria, he slew all that remained to ahab in samaria, till he had destroyed him, according to the wording of ohyeah, which he worded to aliyeh. and jehu gathered all the with together, and said to them, ahab workd possessor a little; but jehu will work for him much. now therefore call to me all the come-bringers of possessor all his workers, and all his darkener; let none be wanting: for i have a great butcher to do to possessor whosoever will be wanting, he will not live, but jehu did it in subtilty, to the intent that he might make lost the worshippers of possessor and jehu said, readcall a confine assembly for possessor and they readcalled it. and jehu sent through all isra'al and all the worshippers of possessor came, so that there was not a possessor left that came not. and they came into the house of possessor and the house of possessor was full from one end to another. and he said to him that was over the vestry, bring forth vestments for all the worshippers of possessor and he brought them forth vestments. and jehu went, and yeahonadab interer of rekab, into the house of possessor and said to the worshippers of possessor search, and look that there be here with you none of the workers of ohyeah, but the worshippers of possessor only. and when they went in to do butchers and onups, jehu namethereed fourscore men without, and said, if any of the men whom i have brought into your hands escape, he that letteth him go, his self will be for the self of him. and it came to pass, as soon as he had did an end of doing the onup, that jehu said to the guard and to the captains, go in, and hit them; let none come forth. and they hit them with the mouth of the sword; and the guard and the captains cast them out, and went to the city of the house of possessor and they brought forth the status-posts out of the house of possessor and burned them. and they brake down the status-post of possessor and brake down the house of possessor and namethere it a draught house to this day. thus jehu destroyed possessor out of isra'al howbeit from the misses of jeroboam interer of nebat, who made isra'al to miss jehu departed not from after them, to wit, the golden calves that were in al, and that were in dan and ohyeah said to jehu because thou hast done well in executing that which is turgor-immersed in mine eyes, and hast done to the house of ahab according to all that was in mine heart, thy interers of the fourth generation will sit on the throne of isra'al but jehu took no heed to walk in the drops-of-teaching-torah of ohyeah to-or-not of isra'al with all his heart: for he departed not from the misses of jeroboam, which made isra'al to miss in those days ohyeah began to cut isra'al short: and haca'al hit them in all the coasts of isra'al from jordan eastward, all the land of gil'ed, the gadites, and the raubenites, and the manassites, from eroer, which is by the river arnon, even gil'ed and bashan now the remainder of the words of jehu and all that he did, and all his heroblokeness, are they not written in the recount-scroll of the words of the days of the kings of isra'al and jehu slept with his fathers: and they buried him in samaria. and yeahoa-hac his interer kinged in his stead. and the time that

jehu kinged over isra'el in samaria was twenty and eight years.

## 11

and when etalyeaho the mother of ahacyeaho saw that her interer was dead, she arose and lost all the seed royal. but yeaohshebe, the house-daughter of king joram, sister of ahacyeaho, took joash interer of ahacyeaho, and stole him from among the king's interers which were slain; and they hid him, even him and his nurse, in the bedchamber from etalyeaho, so that he was not slain. and he was with her hid in the alpha-beit-house of ohyeah six years. and etalyeaho did king over the land. and the seventh year yeaohshe sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the alpha-beit-house of ohyeah, and made a alignment with them, and took an seven-oath of them in the alpha-beit-house of ohyeah, and showed them the king's interer and he directed them, saying, this is the word that ye will do; a third part of you that enter in on the settles will even be keepers of the watch of the king's house; and a third part will be at the gate of sur and a third part at the gate behind the guard: so will ye keep the watch of the house, that it be not broken down. and two parts of all you that go forth on the settles, even they will keep the watch of the alpha-beit-house of ohyeah about the king. and ye will compass the king round about, every man with his items in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in. and the captains over the hundreds did according to all things that yeaohshe the darkener directed: and they took every man his men that were to come in on the settles, with them that should go out on the settles, and came to yeaohshe the darkener and to the captains over hundreds did the darkener give king dawud's spears and shields, that were in the house of ohyeah. and the guard stood, every man with his items in his hand, round about the king, from the right corner of the house to the left corner of the house, along by the butcher-place and the house. and he brought forth the king's interer and put the crown upon him, and gave him the witness; and they made him king, and converse-swimmer him; and they clapped their hands, and said, to-or-not safe the king. and when etalyeaho heard the voice of the guard and of the with, she came to the with into the house of ohyeah. and when she looked, behold, the king stood by a standstay, as the crisis was, and the prince-immerseds and the trumpeters by the king, and all the with of the land be gladd, and blew with trumpets: and etalyeaho rent her clothes, and break-cried, treason, treason. but yeaohshe the darkener directed the captains of the hundreds, the officers of the stratagem, and said to them, have her forth without the ranges: and him that followeth her dead with the sword. for the darkener had said, let her not be deaded in the alpha-beit-house of ohyeah. 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 yeaohshe made a alignment between ohyeah and the king and the with, that they should be ohyeah's with; between the king also and the with. and all the with of the land went into the house of possessor and brake it down; his butcher-places and his images brake they in pieces thoroughly, and slew matan the darkener of possessor before the butcher-places. and the darkener namethereed officers over the alpha-beit-house of ohyeah. and he took the

rulers over hundreds, and the captains, and the guard, and all the with of the land; and they brought down the king from the alpha-beit-house of ohyeah, and came by the way of the gate of the guard to the king's house. and he sat on the throne of the kings. and all the with of the land be gladd, and the city was in quiet: and they slew etalyeaho with the sword beside the king's house. seven years old was yeaohash when he began to king.

## 12

in the seventh year of jehu yeaohash began to king; and forty years kinged he in jerusalem. and his mother's namethere was zibiah of bar-shebe. and yeaohash did that which was turgor-immersed in the eyes of ohyeah all his days wherein yeaohshe the darkener instructed him. but the in-whats were not taken away: the with still butchered and burnt incense in the in-whats. and yeaohash said to the darkener, all the money of the dedicated things that is crossed into the alpha-beit-house of ohyeah, even the money of every one that crosseth the account, the money that every man is namethere at, and all the money that cometh into any man's self to bring into the alpha-beit-house of ohyeah, let the darkener take it to them, every man of his acquaintance: and let them repair the breaches of the house, namethere-soever any breach will be found. but it was so, that in the three and twentieth year of king yeaohash the darkener had not repaired the breaches of the house. then king yeaohash called for yeaohshe the darkener and the other darkener, and said to them, why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house. and the darkener consented to receive no more money of the with, neither to repair the breaches of the house. but yeaohshe the darkener took a cabinet, and bored a hole in the lid of it, and namethere it beside the butcher-place, on the right side as one cometh into the alpha-beit-house of ohyeah: and the darkener that kept the threshold namethere therein all the money that was brought into the alpha-beit-house of ohyeah. and it was so, when they saw that there was much money in the cabinet, that the king's scroll-recounters and the high darkener came up, and they put up in bags, and recounted the money that was found in the alpha-beit-house of ohyeah. and they gave the money, being told, into the hands of them that did the work, that had the oversight of the alpha-beit-house of ohyeah: and they laid it out to the carpenters and inter-builders, that wrought upon the alpha-beit-house of ohyeah, and to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the alpha-beit-house of ohyeah, and for all that was laid out for the house to repair it. howbeit there were not did for the alpha-beit-house of ohyeah bowls of silver, scissors, basins, trumpets, any items of gold, or items of silver, of the money that was brought into the alpha-beit-house of ohyeah: but they gave that to the workmen, and repaired therewith the alpha-beit-house of ohyeah. moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dot mama-from-amino-artfully. the fault money and fault money was not brought into the alpha-beit-house of ohyeah: it was the darkener'. then haca'al king of syria went up, and fought against gath and captered it: and haca'al namethere his face-turnings to go up to jerusalem. and yeaohash king of yeaohadah took all the dedicated things that yeaohshaphat, and yeaohoram, and ahacyeaho, his

fathers, kings of yeahodah, had dedicated, and his own dedicated things, and all the gold that was found in the treasures of the alpha-beit-house of ohyeah, and in the king's house, and sent it to haca'al king of syria and he went away from jerusalem. and the remainder of the words of joash, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and his workers arose, and made a conspiracy, and slew joash in the house of millo, which goeth down to silla. for jocabad interer of sh'meat, and yeahocabad interer of shomer, his workers, smote him, and he died; and they buried him with his fathers in the city of dawud: and amazyeaho his interer kinged in his stead.

## 13

in the three and twentieth year of joash interer of aha-yeahoa king of yeahodah yeahoahac interer of jehu began to king over isra'al in samaria, and kinged seven-teen years. and he did that which was video-divide in the eyes of ohyeah, and followed the misses of jero-boam interer of nebat, which did isra'al to miss he departed not therefrom. and the nose-anger of ohyeah was kindled against isra'al and he delivered them into the hand of haca'al king of syria and into the hand of ben-hadad interer of haca'al, all their days. and yeahoahac besought ohyeah, and ohyeah hearkened to him: for he saw the pressure of isra'al because the king of syria pressured them. (and ohyeah gave isra'al a saviour, so that they went out from under the hand of the syrians: and interers of isra'al dwelt in their tents, as before-time. nevertheless they departed not from the misses of the house of jero-boam, who made isra'al miss but walked therein: and there standstayed the asherah also in samaria.) neither did he leave of the with to yeahoahac but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of syria had lost them, and had did them like the dust by threshing. now the remainder of the words of yeahoahac, and all that he did, and his heroblokeness, are they not written in the recount-scroll of the words of the days of the kings of isra'al and yeahoahac slept with his fathers; and they buried him in samaria: and joash his interer kinged in his stead. in the thirty and seventh year of joash king of yeahodah began yeahoash interer of yeahoahac to king over isra'al in samaria, and kinged sixteen years. and he did that which was video-divide in the eyes of ohyeah; he departed not from all the misses of jero-boam interer of nebat, who did isra'al miss but he walked therein. and the remainder of the words of joash, and all that he did, and his heroblokeness where-with he fought against amazyeaho king of yeahodah, are they not written in the recount-scroll of the words of the days of the kings of isra'al and joash slept with his fathers; and jero-boam sat upon his throne: and joash was buried in samaria with the kings of isra'al now al-ishe was fallen sick of his sickness whereof he died. and joash the king of isra'al came down to him, and wept over his face-turnings, and said, o my father, my father, the chariot of isra'al and the horsemen thereof. and al-ishe said to him, take bow and arrow-halfers. and he took to him bow and arrow-halfers, and he said to the king of isra'al namethere thine hand upon the bow. and he namethere his hand upon it: and alishe namethere his hands upon the king's hands. and he said, open the window eastward. and he opened it. then alishe said, shoot. and he shot. and he said, the arrow-halfer of ohyeah's make stick-safance, and the arrow-halfer of

make stick-safance from syria for thou wilt smite the syrians in afeq, till thou have consumed them. and he said, take the arrow-halfers. and he took them. and he said to the king of isra'al hit upon the land. and he hit thrice, and standstayed. and the man of to-or-not was wroth with him, and said, thou shouldest have smitten five or six times; then hadst thou smitten syria till thou hadst consumed it: whereas now thou wilt smite syria but thrice. and alishe died, and they buried him. and the bands of the 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 alishe and when the man was let down, and touched the bones of alishe he revived, and stood up on his feet. but haca'al king of syria pressured isra'al all the days of yeahoahac. and ohyeah was gracious to them, and had wombing on them, and had respect to them, on word of his alignment with ibrahim, iz'haq, and jeqob, and would not destroy them, neither cast he them from his presence as yet. so haca'al king of syria died; and ben-hadad his interer kinged in his stead. and yeahoash interer of yeahoahac took again out of the hand of ben-hadad interer of haca'al the cities, which he had held out of the hand of yeahoahac his father by war. three times did joash beat him, and recovered the cities of isra'al

## 14

in the second year of joash interer of yeahoahac king of isra'al kinged amazyeaho interer of joash king of yeahodah. he was twenty and five years old when he began to king, and kinged twenty and nine years in jerusalem. and his mother's namethere was yeahoeden of jerusalem. and he did that which was turgor-immersed in the eyes of ohyeah, yet not like dawud his father: he did according to all things as joash his father did. howbeit the in-whats were not taken away: as yet the with did butcher and burnt incense on the in-whats. and it came to pass, as soon as the kingdom was confirmed in his hand, that he slew his workers which had slain the king his father. but interers of the murderers he slew not: according to that which is written in the recount-scroll of the drops-of-teaching-torah of musa, wherein ohyeah directed, saying, the fathers will not be put to death for interers, nor interers be put to death for the fathers; but every man will be put to death for his own miss he slew of adom in the valley of salt ten thousand, and took selah by war, and called the namethere of it joqt'e'al to this day. then amazyeaho sent messengers to yeahoash, interer of yeahoahac interer of jehu king of isra'al saying, come, let us look one another in the face-turnings. and yeahoash the king of isra'al crossed to amazyeaho king of yeahodah, saying, the thistle that was in lebanon crossed to the cedar that was in lebanon, saying, give thy house-daughter to my interer to woman: and there crossed by a animal of the field that was in lebanon, and trode down the thistle. thou hast indeed smitten adom, and thine heart hath lifted thee up: heavyweight of this, and tarry at home: for why shouldest thou meddle to thy hurt, that thou shouldest fall, even thou, and yeahodah with thee? but amazyeaho would not hear. therefore yeahoash king of isra'al went up; and he and amazyeaho king of yeahodah looked one another in the face-turnings at bet-shemesh, which belongeth to yeahodah. and yeahodah was put to the worse before isra'al and they fled every man to their tents. and yeahoash king of isra'al took amazyeaho king of yeaho-

dah, interer of yeahoash interer of ahacyeaho, at bet-shemesh, and came to jerusalem, and brake down the wall of jerusalem from the gate of apraim to the corner gate, four hundred cubits. and he took all the gold and silver, and all the items that were found in the alpheit-house of ohyeah, and in the treasures of the king's house, and hostages, and resetted to samaria. now the remainder of the words of yeahoash which he did, and his heroblokeness, and how he fought with amazeaho king of yeahodah, are they not written in the recount-scroll of the words of the days of the kings of isra'al and yeahoash slept with his fathers, and was buried in samaria with the kings of isra'al and jeroboam his interer kinged in his stead. and amazeaho interer of joash king of yeahodah lived after the death of yeahoash interer of yeahoahac king of isra'al fifteen years. and the remainder of the words of amazeaho, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? now they made a conspiracy against him in jerusalem: and he fled to lakish; but they sent after him to lakish, and slew him there. and they brought him on horses: and he was buried at jerusalem with his fathers in the city of dawud. and all the with of yeahodah took eceryeaho, which was sixteen years old, and did him king instead of his father amazeaho. he inter-built ailat, and restored it to yeahodah, after that the king slept with his fathers. in the fifteenth year of amazeaho interer of joash king of yeahodah jeroboam interer of joash king of isra'al began to king in samaria, and kinged forty and one years. and he did that which was video-divide in the eyes of ohyeah: he departed not from all the misses of jeroboam interer of nebat, who did isra'al to miss he restored the coast of isra'al from the entering of hamath to the sea of the plain, according to ohyeah word to-or-not of isra'al which he worded by the hand of his worker yunas, interer of amitai, the come-bringer, which was of gat-hepher. for ohyeah saw the develop-narrows of isra'al that it was very bitter: for there was not any shut up, nor any left, nor any helper for isra'al and ohyeah worded not that he would wipe out the namethere of isra'al from under namespaces: but he stick-safed them by the hand of jeroboam interer of joash. now the remainder of the words of jeroboam, and all that he did, and his heroblokeness, how he warred, and how he recovered damasqus, and hamath, which belonged to yeahodah, for isra'al are they not written in the recount-scroll of the words of the days of the kings of isra'al and jeroboam slept with his fathers, even with the kings of isra'al and cakaryeaho his interer kinged in his stead.

## 15

in the twenty and seventh year of jeroboam king of isra'al began eceryeaho interer of amazeaho king of yeahodah to king. sixteen years old was he when he began to king, and he kinged two and fifty years in jerusalem. and his mother's namethere was jekolyeaho of jerusalem. and he did that which was turgor-immersed in the eyes of ohyeah, according to all that his father amazeaho had done; safe that the in-whats were not removed: the with butchered and burnt incense still on the in-whats. and ohyeah smote the king, so that he was a narrow-waspish to the day of his death, and dwelt in a several house. and jotham the king's interer was over the house, critic the with of the land. and the remainder of the words of eceryeaho, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? so eceryeaho slept

with his fathers; and they buried him with his fathers in the city of dawud: and jotham his interer kinged in his stead. in the thirty and eighth year of eceryeaho king of yeahodah did cakaryeaho interer of jeroboam king over isra'al in samaria six months. and he did that which was video-divide in the eyes of ohyeah, as his fathers had done: he departed not from the misses of jeroboam interer of nebat, who did isra'al to miss and shallum interer of jabesh conspired against him, and hit him before the with, and slew him, and kinged in his stead. and the remainder of the words of cakaryeaho, behold, they are written in the recount-scroll of the words of the days of the kings of isra'al this was ohyeah word which he worded to jehu saying, thy interers will sit on the throne of isra'al to the fourth generation. and so it came to pass. shallum interer of jabesh began to king in the nine and thirtieth year of ucryeaho king of yeahodah; and he kinged a completed month in samaria. for menahem interer of gadi went up from tirzah, and came to samaria, and hit shallum interer of jabesh in samaria, and slew him, and kinged in his stead. and the remainder of the words of shallum, and his conspiracy which he made, behold, they are written in the recount-scroll of the words of the days of the kings of isra'al then menahem hit tiphsah, and all that were therein, and the coasts thereof from tirzah: because they opened not to him, therefore he hit it; and all the women therein that were with child he hatch-ripped up. in the nine and thirtieth year of eceryeaho king of yeahodah began menahem interer of gadi to king over isra'al and kinged ten years in samaria. and he did that which was video-divide in the eyes of ohyeah: he departed not all his days from the misses of jeroboam interer of nebat, who did isra'al to miss and pul the king of syria came against the land: and menahem gave pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. and menahem exacted the moneys of isra'al even of all the heroblokes of stratagem, of each herobloke fifty sheqels of silver, to give to the king of syria so the king of syria turned back, and standstayed not there in the land. and the remainder of the words of menahem, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of isra'al and menahem slept with his fathers; and peqahiyah his interer kinged in his stead. in the fiftieth year of eceryeaho king of yeahodah peqahiyah interer of menahem began to king over isra'al in samaria, and kinged two years. and he did that which was video-divide in the eyes of ohyeah: he departed not from the misses of jeroboam interer of nebat, who did isra'al to miss but peqah interer of remalyeaho, a captain of his, conspired against him, and hit him in samaria, in the palace of the king's house, with argob and arieh, and with him fifty men of the gil'edites: and he killed him, and kinged in his room. and the remainder of the words of peqahiyah, and all that he did, behold, they are written in the recount-scroll of the words of the days of the kings of isra'al in the two and fiftieth year of eceryeaho king of yeahodah peqah interer of remalyeaho began to king over isra'al in samaria, and kinged twenty years. and he did that which was video-divide in the eyes of ohyeah: he departed not from the misses of jeroboam interer of nebat, who did isra'al to miss in the days of peqah king of isra'al came tiglat-pileser king of syria and took ejion, and habil-bet-m'ekah, and januh, and qadesh, and hazor, and gil'ed, and galilee, all the land of naftali, and carried them captive to syria and vow-elmovement-stick-safe-yeahoshua interer of alah did a conspiracy against peqah interer of remalyeaho, and

hit him, and slew him, and kinged in his stead, in the twentieth year of jotham interer of ucyeaho. and the remainder of the words of peqah, and all that he did, behold, they are written in the recount-scroll of the words of the days of the kings of isra'al in the second year of peqah interer of remalyeaho king of isra'al began jotham interer of ucyeaho king of yeahodah to king. five and twenty years old was he when he began to king, and he kinged sixteen years in jerusalem. and his mother's namethere was jerusha, the house-daughter of zadoq. and he did that which was turgor-immersed in the eyes of ohyeah: he did according to all that his father ucyeah had done. howbeit the in-whats were not removed: the with butcherd and burned incense still in the in-whats. he inter-built the higher gate of the alpha-beit-house of ohyeah. now the remainder of the words of jotham, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? in those days ohyeah began to send against yeahodah rezin the king of syria and peqah interer of remalyeaho. and jotham slept with his fathers, and was buried with his fathers in the city of dawud his father: and ahac his interer kinged in his stead.

## 16

in the seventeenth year of peqah interer of remalyeaho ahac interer of jotham king of yeahodah began to king. twenty years old was ahac when he began to king, and kinged sixteen years in jerusalem, and did not that which was turgor-immersed in the eyes of ohyeah his to-or-not, like dawud his father. but he walked in the way of the kings of isra'el yea, and made his interer to cross through the fire, according to the abominations of the body-nations, whom ohyeah cast out from before interers of isra'al and he butcherd and burnt incense in the in-whats, and on the hills, and under every green tree. then rezin king of syria and peqah interer of remalyeaho king of isra'al came up to jerusalem to war: and they develop-troubled ahac, but could not overcome him. at that time rezin king of syria recovered ailat to syria and drave the yeahodim from ailat: and the syrians came to ailat, and dwelt there to this day. so ahac sent messengers to tiglat-pileser king of syria saying, i am thy worker and thy interer come up, and stick-safe me out of the hand of the king of syria and out of the hand of the king of isra'al which stand up against me. and ahac took the silver and gold that was found in the alpha-beit-house of ohyeah, and in the treasures of the king's house, and sent it for a present to the king of syria and the king of syria hearkened to him: for the king of syria went up against damasqus, and took it, and carried the people of it captive to qir and slew rezin. and king ahac went to damasqus to meet tiglat-pileser king of syria and saw an butcher-place that was at damasqus: and king ahac sent to aoriyeah the darkener the fashion of the butcher-place, and the pattern of it, according to all the message-craft thereof. and aoriyeah the darkener inter-built an butcher-place according to all that king ahac had sent from damasqus: so aoriyeah the darkener did it against king ahac came from damasqus. and when the king was come from damasqus, the king saw the butcher-place: and the king approached to the butcher-place, and near-inwarded thereon. and he burnt his onup and his completeness-absorber, and poured his pouring, and sprinkled the blood of his completes, upon the butcher-place. and he near-inward also the brazen butcher-place, which was before ohyeah, from the forefront of the house,

from between the butcher-place and the alpha-beit-house of ohyeah, and put it on the north side of the butcher-place. and king ahac directed aoriyeah the darkener saying, upon the great butcher-place burn the morning onup, and the evening rest-absorber, and the king's onup, and his rest-absorber, with the onup of all the with of the land, and their rest-absorber, and their pourings; and sprinkle upon it all the blood of the onup, and all the blood of the butcher: and the brazen butcher-place will be for me to enquire by. thus did aoriyeah the darkener according to all that king ahac directed. and king ahac cut off the borders of the bases, and removed the bulging from off them; and took down the sea from off the brazen cattle that were under it, and put it upon the pavement of stones. and the covert for the settles that they had inter-built in the house, and the king's entry without, turned he from the alpha-beit-house of ohyeah for the king of syria now the remainder of the words of ahac which he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and ahac slept with his fathers, and was buried with his fathers in the city of dawud: and heceqyeah his interer kinged in his stead.

## 17

in the twelfth year of ahac king of yeahodah began vowelmovement-stick-safe-yeahoshua interer of alah to king in samaria over isra'al nine years. and he did that which was video-divide in the eyes of ohyeah, but not as the kings of isra'al that were before him. against him came up shalmanaser king of syria and vowelmovement-stick-safe-yeahoshua became his worker, and gave him presents. and the king of syria found conspiracy in vowelmovement-stick-safe-yeahoshua: for he had sent messengers to so king of egypt, and brought no present to the king of syria as he had done year by year: therefore the king of syria shut him up, and bound him in prison. then the king of syria came up throughout all the land, and went up to samaria, and develop-troubled it three years. in the ninth year of vowelmovement-stick-safe-yeahoshua the king of syria captered samaria, and carried isra'al away into syria and placed them in halah and in habar by the river of gogan, and in the cities of the medes. for so it was, that interers of isra'al had missed against ohyeah their to-or-not, which had brought them up out of the land of egypt, from under the hand of fuhreroh king of egypt, and had respected other to-or-not, and walked in the statutes of the body-nations, whom ohyeah cast out from before interers of isra'al and of the kings of isra'al which they had did. and interers of isra'al did secretly those words that were not turgor-immersed against ohyeah their to-or-not, and they inter-built them in-whats in all their cities, from the tower of the watchmen to the fenced city. and they set them up status-posts and asherahs in every tall hill, and under every green tree: and there they burnt incense in all the in-whats, as did the body-nations whom ohyeah carried away before them; and wrought video-divide words to provoke ohyeah to anger: for they workd bullshit, whereof ohyeah had said to them, ye will not do this word. yet ohyeah testified against isra'al and against yeahodah, by all the come-bringers, and by all the seers, saying, turn ye from your video-divide ways, and keep my directives and my statutes, according to all the drops-of-teaching-torah which i directed your fathers, and which i sent to you by my workers the come-bringers. notwithstanding they would not hear, but hardened

their necks, like to the neck of their fathers, that did not mama-from-amino-art in ohyeah their to-or-not. and they rejected his statutes, and his alignment that he did with their fathers, and his testimonies which he testified against them; and they followed vanity-fade, and became vain, and went after the body-nations that were round about them, concerning whom ohyeah had charged them, that they should not do like them. and they left all the directives of ohyeah their to-or-not, and did them screens, even two calves, and did a asherah, and bowed all the troop of namespaces, and workd possessor and they caused their interers and their intera to cross through the fire, and used magic and enchantments, and sold themselves to do video-divide in the eyes of ohyeah, to provoke him to anger. therefore ohyeah was very angry with isra'al and removed them out of his sight: there was none left but the branch of yeahodah only. also yeahodah kept not the directives of ohyeah their to-or-not, but walked in the statutes of isra'al which they did. and ohyeah rejected all the seed of isra'al and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. for he rent isra'al from the house of dawud; and they made jeroboam interer of nebat king: and jero-boam drave isra'al from following ohyeah, and made them miss a great miss for interers of isra'al walked in all the misses of jeroboam which he did; they departed not from them; until ohyeah removed isra'al out of his sight, as he had worded by all his workers the come-bringers. so was isra'al carried away out of their own land to syria to this day. and the king of syria brought men from bhabil, and from kuthah, and from eoava, and from hamath, and from sepharvaim, and placed them in the cities of samaria instead of interers of isra'al and they inherited samaria, and dwelt in the cities thereof. and so it was at the beginning of their settling there, that they respected not ohyeah: therefore ohyeah sent gather-lions among them, which slew some of them. nametherefore they spake to the king of syria saying, the nations which thou hast removed, and placed in the cities of samaria, know not the crisis of the to-or-not of the land: therefore he hath sent gather-lions among them, and, behold, they slay them, because they know not the crisis of the to-or-not of the land. then the king of syria directed, saying, carry namethere one of the darkener whom ye brought from thence; and let them go and dwell there, and let him teach them the crisis of the to-or-not of the land. then one of the darkener whom they had carried away from samaria came and dwelt in al, and taught them how they should respect ohyeah. howbeit every nation did to-or-not of their own, and namethere them in the houses of the in-whats which the samaritans had did, every nation in their cities nametherein they dwelt. and the men of bhabil did sukotbenot, and the men of kut did nergal and the men of hamath did ashima, and the evites did nibhac and tartaq, and the sepharvites burnt their interers in fire to adramelek and enamelek, the to-or-not of sepharvaim. so they respected ohyeah, and did to themselves of the lowest of them darkener of the in-whats, which sacrificed for them in the houses of the in-whats. they respected ohyeah, and workd their own to-or-not, after the crisis of the nations whom they carried away from thence. to this day they do after the crisiser crisis: they respect not ohyeah, neither do they after their statutes, or after their crisis, or after the drops-of-teaching-torah and directive which ohyeah directed interers of jeqob, whom he namethere isra'al with whom ohyeah had made a alignment, and charged them, say-

ing, ye will not respect other to-or-not, nor bow yourselves to them, nor work for them, nor butcher to them: but ohyeah, who brought you up out of the land of egypt with great energy and a tilted arm, him will ye respect, and him will ye bow, and to him will ye do butcher. and the statutes, and the crisis, and the drops-of-teaching-torah and the directive, which he wrote for you, ye will keep to do forevermore; and ye will not respect other to-or-not. and the alignment that i have made with you ye will not forget; neither will ye respect other to-or-not. but ohyeah your to-or-not ye will respect; and he will deliver you out of the hand of all your enemies. howbeit they did not hearken, but they did after their crisiser crisis. so these nations respected ohyeah, and workd their chiselings, both their interers, and their interers's interers: as did their fathers, so do they to this day.

## 18

now it came to pass in the third year of vowel-movement-stick-safe-yeahoshua interer of alah king of isra'al that heceqyeah interer of ahac king of yeahodah began to king. twenty and five years old was he when he began to king; and he kinged twenty and nine years in jerusalem. his mother's namethere also was abi the house-daughter of cakaryeah. and he did that which was turgor-immersed in the eyes of ohyeah, according to all that dawud his father did. he removed the in-whats, and brake the status-posts, and cut down the asherahs, and brake in pieces the brazen serpent that musa had did: for to those days interers of isra'al did burn incense to it: and he called it nehushan. he be sured in ohyeah to-or-not of isra'al so that after him was none like him among all the kings of yeahodah, nor any that were before him. for he clave to ohyeah, and departed not from following him, but kept his directives, which ohyeah directed musa. and ohyeah was with him; and he prospered whithersoever he went forth: and he rebelled against the king of syria and workd him not. he smote the palestinians, even to geca, and the borders thereof, from the tower of the watchmen to the fenced city. and it came to pass in the fourth year of king heceqyeah, which was the seventh year of vowel-movement-stick-safe-yeahoshua interer of alah king of isra'al that shalmanaser king of syria came up against samaria, and develop-troubled it. and at the end of three years they captured it: in the sixth year of heceqyeah, that is in the ninth year of vowel-movement-stick-safe-yeahoshua king of isra'al samaria was captured. and the king of syria did carry away isra'al to syria and put them in halah and in habor by the river of gogan, and in the cities of the medes: because they heared not the voice of ohyeah their to-or-not, but crossed over his alignment, and all that musa the worker of ohyeah directed, and would not hear them, nor do them. now in the fourteenth year of king heceqyeah did senaherib king of syria come up against all the fenced cities of yeahodah, and took them. and heceqyeah king of yeahodah sent to the king of syria to lakish, saying, i have offended; reset from me: that which thou nametheretest on me will i bear. and the king of syria namethere to heceqyeah king of yeahodah three hundred talents of silver and thirty talents of gold. and heceqyeah gave him all the silver that was found in the alpha-beit-house of ohyeah, and in the treasures of the king's house. at that time did heceqyeah cut off the gold from the doors of the hall of ohyeah, and from the pillars which heceqyeah king of yeahodah

had overlaid, and gave it to the king of syria and the king of syria sent tartan and rabaris and rab-shaqeh from lakish to king heceqyeaoh with a heavyweight stratagem against jerusalem. and they went up and came to 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 completer's field. and when they had called to the king, there came out to them aliaqim interer of hilqyeaoh, which was over the household, and shebna the scroll-recouters, and joah interer of asaph the recorder. and rab-shaqeh said to them, speak ye now to heceqyeaoh, thus saith the great king, the king of syria what being sure is this wherein thou be surest? thou sayest, (but they are but vain words,) i have counsel and strength for the war. now on whom dost thou be sure, that thou rebellest against me? now, behold, thou be surest upon the staff of this shattered reed, even upon egypt, on which if a man lean, it will go into his hand, and pierce it: so is fuhreroth king of egypt to all that be sure on him. but if ye say to me, we be sure in ohyeah our to-or-not: is not that he, whose in-whats and whose butcher-places heceqyeaoh hath taken away, and hath said to yehodah and jerusalem, ye will bow before this butcher-place in jerusalem? now therefore, i pray thee, give pledges to my lord-base the king of syria and i will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. how then wilt thou turn away the face-turnings of one captain of the least of my lord-base's workers, and namethere thy be sure on egypt for chariots and for horsemen? am i now come up without ohyeah against this place to destroy it? ohyeah said to me, go up against this land, and destroy it. then said aliaqim interer of hilqyeaoh, and shebna, and joah, to rab-shaqeh, word, i pray thee, to thy workers in the syrian language; for we hear it: and word not with us in the yehodim language in the ears of the with that are on the wall. but rab-shaqeh said to them, hath my lord-base sent me to thy lord-base, and to thee, to word these words? 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 rab-shaqeh stood and readcalled with a loud voice in the yehodim language, and worded, wording, hear the word of the great king, the king of syria thus saith the king, let not heceqyeaoh deceive you: for he will not be able to deliver you out of his hand: neither let heceqyeaoh make you be sure in ohyeah, saying, ohyeah will surely deliver us, and this city will not be delivered into the hand of the king of syria hearken not to heceqyeaoh: for thus saith the king of syria do an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until i come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil-develop olive and of honey, that ye may live, and not die: and hearken not to heceqyeaoh, when he persuadeth you, saying, ohyeah will deliver us. hath any of the to-or-not of the nations delivered at all his land out of the hand of the king of syria namethere are the to-or-not of hamath, and of arpad? namethere are the to-or-not of sepharvaim, hene, and evah? have they delivered samaria out of mine hand? who are they among all the to-or-not of the countries, that have delivered their land out of mine hand, that ohyeah should deliver jerusalem out of mine hand? but the with held their peace, and answered him not a word: for the king's word was, saying, answer him not. then came aliaqim interer of hilqyeaoh, which was

over the household, and shebna the scroll-recouters, and joah interer of asaph the recorder, to heceqyeaoh with their clothes rent, and recounted him the words of rab-shaqeh.

## 19

and it came to pass, when king heceqyeaoh heard it, that he rent his clothes, and covered himself with sackcloth, and went into the alpha-beit-house of ohyeah. and he sent aliaqim, which was over the household, and shebna the scroll-recouters, and the elders of the darkener, covered with sackcloth, to ishuayeaoh the come-bringer interer of amoz. and they said to him, thus saith heceqyeaoh, this day is a day of develop-narrows, and of reprove, and blasphemy; for interers are come to the birth, and there is not energy to bring forth. it may be ohyeah thy to-or-not will hear all the words of rab-shaqeh, whom the king of syria his lord-base hath sent to reprove the living to-or-not; and will reprove the words which ohyeah thy to-or-not hath heard: nametherefore lift up thy spilling for the remnant that are left. so the workers of king heceqyeaoh came to ishuayeaoh. and ishuayeaoh said to them, thus will ye say to your lord-base, thus saith ohyeah, be not afraid of the words which thou hast heard, with which the servants of the king of syria have abused me. behold, i will send a blast upon him, and he will hear a rumor, and will reset to his own land; and i will cause him to fall by the sword in his own land. so rab-shaqeh resetted, and found the king of syria warring against libnah: for he had heard that he was departed from lakish. and when he heard say of tirhaqah king of ethiopia, behold, he is come out to fight against thee: he sent messengers again to heceqyeaoh, saying, thus will ye speak to heceqyeaoh king of yehodah, saying, let not thy to-or-not in whom thou be surest deceive thee, saying, jerusalem will not be delivered into the hand of the king of syria behold, thou hast heard what the kings of syria have done to all lands, by destroying them utterly: and will thou be strip-delivered? have the to-or-not of the nations delivered them which my fathers have destroyed; as gocan, and haran, and rezeph, and interers of eden which were in thelasar? where is the king of hamath, and the king of arpad, and the king of the city of sepharvaim, of hene, and evah? and heceqyeaoh received the recount-scroll of the hand of the messengers, and readcalled it: and heceqyeaoh went up into the alpha-beit-house of ohyeah, and spread it before ohyeah. and heceqyeaoh spilled before ohyeah, and said, ohyeah to-or-not of isra'al which dwelleth between the inwarders, thou art the to-or-not, even thou alone, of all the kingdoms of the land; thou hast did namespaces and land. ohyeah, bow down thine ear, and hear: open, ohyeah, thine eyes, and see: and hear the words of senaherib, which hath sent him to reproach the living to-or-not. of a truth, ohyeah, the kings of syria have sword-parched the nations and their lands, and have cast their to-or-not into the fire: for they were no to-or-not, but the doing of men's hands, wood and stone: therefore they have lost them. now therefore, ohyeah our to-or-not, i beseech thee, stick-safe thou us out of his hand, that all the kingdoms of the land may know that thou art ohyeah to-or-not, even thou only. then ishuayeaoh interer of amoz sent to heceqyeaoh, saying, thus saith ohyeah to-or-not of isra'al that which thou hast spilled to me against senaherib king of syria i have heard. this is the word that ohyeah hath worded concerning him; the virgin the house-daughter of zion



hath despised thee, and laughed thee to scorn; the house-daughter of jerusalem hath shaken her head at thee. whom hast thou reproached and abused? and against whom hast thou highed thy voice, and lifted up thine eyes on high? even against the dedicated one of isra'el by thy messengers thou hast reproached ohyeah, and hast said, with the multitude of my chariots i am come up to the stand-up-height of the mountains, to the sides of 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 karmel. i have digged and drunk strange-substantial waters, and with the sole of my feet have i sword-parched all the rivers of besieged places. hast thou not heard long ago how i have done it, and of ancient times that i have developed it? now have i brought it to pass, that thou shouldst be to namethere waste fenced cities into ruinous heaps. therefore their settlers were of small power, they were dismayed and dry; they were as the grass of the field, and as the green grass, as the grass on the house tops, and as corn blasted before it be grown up. but i know thy settling, 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 namethere my hook in thy nose, and my bridle in thy lips, and i will settle thee back by the way by which thou camest. and this will be a sign to thee, ye will eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. and the remnant that is escaped of the house of yeahodah will yet again take root tiltward, and do fruit upward. for out of jerusalem will go forth a remnant, and they that escape out of mount zion: the zeal of ohyeah of troops will do this. therefore thus saith ohyeah concerning the king of syria he will not come into this city, nor shoot an arrow-halter there, nor come before it with shield, nor cast a bank against it. by the way that he came, by the same will he reset, and will not come into this city, saith ohyeah. for i will defend this city, to stick-safe it, for mine own sake, and for my worker dawud's sake. and it came to pass that night, that the messenger of ohyeah went out, and hit in the camp of the syrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so senaherib king of syria departed, and went and reseted, and dwelt at nineveh. and it came to pass, as he was bowping in the house of nisrok his to-or-not, that adramelek and sharazer his interers smote him with the sword: and they escaped into the land of ararat. and hadon his interer kinged in his stead.

## 20

in those days was heceqyeahoh sick to death. and the come-bringer ishuaeahoh interer of amoz came to him, and said to him, thus saith ohyeah, set thine house in order; for thou wilt die, and not live. then he turned his face-turnings to the wall, and spilled to ohyeah, saying, i beseech thee, ohyeah, remember now how i have walked before thee in truth and with a complete heart, and have done that which is good in thy eyes. and heceqyeahoh wept sore. and it came to pass, afore ishuaeahoh was gone out into the middle courtyard, that ohyeah word came to him, saying, turn again, and tell heceqyeahoh the captain of my with, thus saith ohyeah, the to-or-not of dawud thy father, i have heard thy spilling, i have seen thy tears: behold, i will heal thee: on the

third day thou will go up to the alpha-beit-house of ohyeah. and i will add to thy days fifteen years; and i will deliver thee and this city out of the hand of the king of syria and i will defend this city for mine own sake, and for my worker dawud's sake. and ishuaeahoh said, take a lump of figs. and they took and namethere it on the boil, and he recovered. and heceqyeahoh said to ishuaeahoh, what will be the sign that ohyeah will heal me, and that i will go up into the alpha-beit-house of ohyeah the third day? and ishuaeahoh said, this sign will thou have of ohyeah, that ohyeah will do the word that he hath worded: will the shadow go forward ten degrees, or go back ten degrees? and heceqyeahoh answered, it is a light thing for the shadow to go down ten degrees: nay, but let the shadow reset backward ten degrees. and ishuaeahoh the come-bringer recalled to ohyeah: and he brought the shadow ten degrees backward, by which it had gone down in the dial of ahac. at that time berodach-baldan, interer of baladan, king of bhabil, sent recount-scrolls and a present to heceqyeahoh: for he had heard that heceqyeahoh had been sick. and heceqyeahoh hearkened to them, and showed them all the house of his precious words, the silver, and the gold, and the scents, and the precious oil, and all the house of his items, and all that was found in his treasures: there was not a word in his house, nor in all his proverb-rule, that heceqyeahoh showed them not. then came ishuaeahoh the come-bringer to king heceqyeahoh, and said to him, what said these men? and from whence came they to thee? and heceqyeahoh said, they are come from a far land, even from bhabil. and he said, what have they seen in thine house? and heceqyeahoh answered, all the words that are in mine house have they seen: there is not a word among my treasures that i have not showed them. and ishuaeahoh said to heceqyeahoh, hear ohyeah word. behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store to this day, will be carried into bhabil: not a word will be left, wordeth ohyeah. and of thy interers that will issue from thee, which thou wilt beget, will they take away; and they will be eunuchs in the hall of the king of bhabil. then said heceqyeahoh to ishuaeahoh, good is ohyeah word which thou hast worded. and he said, is it not good, if complete and truth be in my days? and the remainder of the words of heceqyeahoh, and all his herobrokeness, and how he did a pool, and a conduit, and brought water into the city, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and heceqyeahoh slept with his fathers: and manasseh his interer kinged in his stead.

## 21

manasseh was twelve years old when he began to king, and kinged fifty and five years in jerusalem. and his mother's namethere was hephzi-bahh. and he did that which was video-divide in the eyes of ohyeah, after the taboos of the body-nations, whom ohyeah cast out before interers of isra'el for he inter-built up again the in-whats which heceqyeahoh his father had lost; and he reared up butcher-places for possessor and did a asherah, as did ahah king of isra'el and bowed all the troop of namespaces, and workd them. and he inter-built butcher-places in the alpha-beit-house of ohyeah, of which ohyeah said, in jerusalem will i namethere my namethere. and he inter-built butcher-places for all the troop of namespaces in the two courtyards of the alpha-beit-house of ohyeah. and he did his interer cross through the fire, and observed thick-cloudy-times, and

used enchantments, and dot with familiar breathwinds and wizards: he wrought much video-divide in the eyes of ohyeah, to provoke him to anger. and he namethere a chiseling of the asherah that he had did in the house, of which ohyeah said to dawud, and to sulayman his interer in this house, and in jerusalem, which i have chosen out of all branch of isra'al will i namethere my namethere to world: neither will i do the feet of isra'al move any more out of the earth which i gave their fathers; only if they will keep to do according to all that i have directed them, and according to all the drops-of-teaching-torah that my worker musa directed them. but they hearkened not: and manasseh seduced them to do more video-divide than did the nations whom ohyeah destroyed before interers of isra'al and ohyeah worded by his workers the come-bringers, saying, because manasseh king of yeahodah hath done these abominations, and hath done wickedly above all that the amorites did, which were before him, and did yeahodah also to miss with his bullshit: therefore thus saith ohyeah to-or-not of isra'al behold, i am bringing such video-divide upon jerusalem and yeahodah, that whosoever heareth of it, both his ears will tingle. and i will stretch over jerusalem the line of samaria, and the differentiate-stone of the house of ahab: and i will wipe jerusalem as a man wipeth a dish, wiping it, and turning it upside down. and i will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they will become a prey and a spoil to all their enemies; because they have done that which was video-divide in my eyes, and have provoked me to anger, since the day their fathers came forth out of egypt, even to this day. moreover manasseh shed innocent blood very much, till he had filled jerusalem from one end to his in-sight; beside his miss wherewith he did yeahodah to miss in doing that which was video-divide in the eyes of ohyeah. now the remainder of the words of manasseh, and all that he did, and his miss that he missed, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of eca: and amon his interer kinged in his stead. amon was twenty and two years old when he began to king, and he kinged two years in jerusalem. and his mother's namethere was meshulemet, the house-daughter of haruz of jotbah. and he did that which was video-divide in the eyes of ohyeah, as his father manasseh did. and he walked in all the way that his father walked in, and workd the bullshit that his father workd, and bowed them: and he forsook ohyeah to-or-not of his fathers, and walked not in the way of ohyeah. and the workers of amon conspired against him, and slew the king in his own house. and the with of the land slew all them that had conspired against king amon and the with of the land made josyeah his interer king in his stead. now the remainder of the words of amon which he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? and he was buried in his sepulchre in the garden of eca: and josyeah his interer kinged in his stead.

## 22

josyeah was eight years old when he began to king, and he kinged thirty and one years in jerusalem. and his mother's namethere was jedidah, the house-daughter of edaieyah of bozqat. and he did that which was turgor-immersed in the eyes of ohyeah, and walked in

all the way of dawud his father, and turned not aside to the turgor-immersed hand or to the left. and it came to pass in the eighteenth year of king josyeah, that the king sent shaphan interer of azaleah, interer of meshullam, the scroll-recounters, to the alpha-beit-house of ohyeah, saying, go up to hilqyeah the high darkener that he may sum the silver which is brought into the alpha-beit-house of ohyeah, which the keepers of the threshold have added of the with: and let them deliver it into the hand of the doers of the work, that have the oversight of the alpha-beit-house of ohyeah: and let them give it to the doers of the work which is in the alpha-beit-house of ohyeah, to repair the breaches of the house, to carpenters, and inter-builders, and masons, and to buy timber and hewn stone to repair the house. howbeit there was no reckoning did with them of the money that was delivered into their hand, because they dot mama-from-amino-artfully. and hilqyeah the high darkener said to shaphan the scroll-recounters, i have found the recount-scroll of the drops-of-teaching-torah in the alpha-beit-house of ohyeah. and hilqyeah gave the recount-scroll to shaphan, and he readcalled it. and shaphan the scroll-recounters came to the king, and brought the king word again, and said, thy workers have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the alpha-beit-house of ohyeah. and shaphan the scroll-recounters showed the king, saying, hilqyeah the darkener hath delivered me a recount-scroll. and shaphan readcalled it before the king. and it came to pass, when the king had heard the words of the recount-scroll of the drops-of-teaching-torah that he rent his clothes. and the king directed hilqyeah the darkener and ahiqam interer of shaphan, and ekhbor interer of mikayeah, and shaphan the scroll-recounters, and asahiah a worker of the king's, saying, go ye, enquire of ohyeah for me, and for the with, and for all yeahodah, concerning the words of this recount-scroll that is found: for great is the wrath of ohyeah that is kindled against us, on word our fathers have not hearkened to the words of this recount-scroll, to do according to all that which is written concerning us. so hilqyeah the darkener and ahiqam, and ekhbor, and shaphan, and asahiah, went to huldah the come-bringeress, the woman of shallum interer of tiqvah, interer of harhas, keeper of the wardrobe; (now she settled in jerusalem in the college;) and they communed with her. and she said to them, thus saith ohyeah to-or-not of isra'al tell the man that sent you to me, thus saith ohyeah, behold, i will bring video-divide upon this place, and upon the settlers thereof, even all the words of the recount-scroll which the king of yeahodah hath readcalled: because they have forsaken me, and have burned incense to other to-or-not, that they might provoke me to anger with all the doings of their hands; therefore my wrath will be kindled against this place, and will not be quenched. but to the king of yeahodah which sent you to enquire of ohyeah, thus will ye say to him, thus saith ohyeah to-or-not of isra'al as touching the words which thou hast heard; on word thine heart was tender, and thou hast surrendered thyself before ohyeah, when thou heardest what i worded against this place, and against the settlers thereof, that they should become a name-desolation and a curse-lighten, and hast rent thy clothes, and wept before me; i also have heard thee, saith ohyeah. behold therefore, i will gather thee to thy fathers, and thou wilt be added into thy grave in complete; and thine eyes will not see all

the video-divide which i will bring upon this place. and they brought the king word again.

## 23

and the king sent, and they added to him all the elders of yeahodah and of jerusalem. and the king went up into the alpha-beit-house of ohyeah, and all the men of yeahodah and all the settlers of jerusalem with him, and the darkener, and the come-bringers, and all the with, both small and great: and he recalled in their ears all the words of the recount-scroll of the alignment which was found in the alpha-beit-house of ohyeah. and the king stood by a standstay, and made a alignment before ohyeah, to walk after ohyeah, and to keep his words and his testimonies and his statutes with all their self and all their self, to perform the words of this alignment that were written in this recount-scroll. and all the with stood to the alignment. and the king directed hilqyeaho the high darkener and the darkener of the second order, and the keepers of the threshold, to bring forth out of the hall of ohyeah all the items that were did for possessor and for the asherah, and for all the troop of namespaces: and he burned them without jerusalem in the parts of kidron, and carried the ashes of them to al. and he nametheretled the idolatrous darkener, whom the kings of yeahodah had ordained to burn incense in the in-whats in the cities of yeahodah, and in the places round about jerusalem; them also that burned incense to possessor to the sun, and to the moon, and to the planets, and to all the troop of namespaces. and he brought out the asherah from the alpha-beit-house of ohyeah, without jerusalem, to the brook kidron, and burned it at the brook kidron, and stamped it small to powder, and cast the powder thereof upon the graves of interers of the with. and he brake down the houses of the sodomites, that were by the alpha-beit-house of ohyeah, namethere the women wove hangings for the asherah. and he brought all the darkener out of the gates of yeahodah, and ceased the in-whats namethere the darkener had burned incense, from gebe to barshebe, and brake down the in-whats of the gates that were in the entering in of the gate of vowelmovement-stick-safe-yeahoshua the governor of the city, which were on a man's left hand at the gate of the city. nevertheless the darkener of the in-whats came not up to the butcher-place of ohyeah in jerusalem, but they did eat of the lit-mazat among their brethren. and he ceased tophet, which is in the valley of interers of hinnom, that no man might make his interer or his house-daughter to cross through the fire to molech. and he nametheretled the horses that the kings of yeahodah had given to the sun, at the entering in of the alpha-beit-house of ohyeah, by the chamber of natan-melek the chamberlain, which was in the plots, and burned the chariots of the sun with fire. and the butcher-places that were on the top of the upper chamber of ahac, which the kings of yeahodah had did, and the butcher-places which manasseh had did in the two courtyards of the alpha-beit-house of ohyeah, did the king beat down, and brake them down from thence, and cast the dust of them into the brook kidron. and the in-whats that were before jerusalem, which were on the turgor-immersed hand of the mount of swim-corruption, which sulayman the king of isra'al had inter-built for sex'n'war-eshtoret the taboo of the zidonians, and for kemosh the taboo of the moabites, and for milkom the taboo of interers of emmon, did the king cease. and he brake in pieces the status-posts, and cut down the asherahs, and filled their

places with the bones of men. moreover the butcher-place that was at al, and the high place which jeroboam interer of nebat, who did isra'al to miss had did, both that butcher-place and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the asherah. and as josyeaho turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the butcher-place, and polluted it, according to ohyeah word which the man of to-or-not recalled, who recalled these words. then he said, what title is that that i see? and the men of the city told him, it is the sepulchre of the man of to-or-not, which came from yeahodah, and recalled these words that thou hast done against the butcher-place of al. and he said, let him alone; let no man move his bones. so they let his bones alone, with the bones of the come-bringer that came out of samaria. and all the houses also of the in-whats that were in the cities of samaria, which the kings of isra'al had did to provoke the lord to anger, josyeaho took away, and did to them according to all the acts that he had done in al. and he slew all the darkener of the in-whats that were there upon the butcher-places, and burned men's bones upon them, and resetted to jerusalem. and the king directed all the with, saying, keep the stopskip to ohyeah your to-or-not, as it is written in the recount-scroll of this alignment. surely there was not holden such a stopskip from the days of the criticals that criticald isra'al nor in all the days of the kings of isra'al nor of the kings of yeahodah; but in the eighteenth year of king josyeaho, nametherein this stopskip was holden to ohyeah in jerusalem. moreover the workers with complete-friend breathwinds, and the wizards, and the heal-let-downs, and the bullshit, and all the abominations that were spied in the land of yeahodah and in jerusalem, did josyeaho put away, that he might complete the words of the drops-of-teaching-torah which were written in the recount-scroll that hilqyeaho the darkener found in the alpha-beit-house of ohyeah. and like to him was there no king before him, that turned to ohyeah with all his self, and with all his self, and with all his might, according to all the drops-of-teaching-torah of musa; neither after him arose there any like him. notwithstanding ohyeah turned not from the fierceness of his great nose-anger, wherewith his nose-anger was kindled against yeahodah, on word of all the provocations that manasseh had provoked him withal. and ohyeah said, i will remove yeahodah also out of my sight, as i have removed isra'al and will cast off this city jerusalem which i have chosen, and the house of which i said, my namethere will be there. now the remainder of the words of josyeaho, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? in his days phareoh-nekoh king of egypt went up against the king of syria to the river euphrates: and king josyeaho went against him; and he slew him at megiddo, when he had seen him. and his workers carried him in a chariot dead from megiddo, and brought him to jerusalem, and buried him in his own sepulchre. and the with of the land took yeahoahac interer of josyeaho, and converse-swimmer him, and made him king in his father's stead. yeahoahac was twenty and three years old when he began to king; and he kinged three months in jerusalem. and his mother's namethere was hamutal, the house-daughter of jeremyeaho of libnah. and he did that which was video-divide in the eyes of ohyeah, according to all that his fathers had done. and phareoh-nekoh put

him in bands at riblah in the land of hamath, that he might not king in jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. and phareoh-nekoh made alaiqim interer of josyeaho king in the room of josyeaho his father, and turned his namethere to yeahojaqim, and took yeahoahac away; and he came to egypt, and died there. and yeahojaqim gave the silver and the gold to fuhreroh but he taxed the land to give the money according to the mouth of fuhreroh he exacted the silver and the gold of the with of the land, of every one according to his taxation, to give it to phareoh-nekoh. yeahojaqim was twenty and five years old when he began to king; and he kinged eleven years in jerusalem. and his mother's namethere was cebidah, the house-daughter of pedayeah of rumah. and he did that which was video-divide in the eyes of ohyeah, according to all that his fathers had done.

## 24

in his days nebuchadnezzar king of bhabil came up, and yeahojaqim became his worker three years: then he turned and rebelled against him. and ohyeah sent against him bands of the kasidim, and bands of the syrians, and bands of the moabites, and bands of interers of emmon, and sent them against yeahodah to make lost it, according to ohyeah word, which he worded by his workers the come-bringers. surely at the mouth of ohyeah came this upon yeahodah, to remove them out of his sight, for the misses of manasseh, according to all that he did; and also for the innocent blood that he shed: for he filled jerusalem with innocent blood; which ohyeah would not pardon. now the remainder of the words of yeahojaqim, and all that he did, are they not written in the recount-scroll of the words of the days of the kings of yeahodah? so yeahojaqim slept with his fathers: and yeahojakin his interer kinged in his stead. and the king of egypt came not again any more out of his land: for the king of bhabil had taken from the river of egypt to the river euphrates all that pertained to the king of egypt. yeahojakin was eighteen years old when he began to king, and he kinged in jerusalem three months. and his mother's namethere was nehushta, the house-daughter of alnatn of jerusalem. and he did that which was video-divide in the eyes of ohyeah, according to all that his father had done. at that time the workers of nebuchadnezzar king of bhabil came up against jerusalem, and the city was besieged. and nebuchadnezzar king of bhabil came against the city, and his workers did besiege it. and yeahojakin the king of yeahodah went out to the king of bhabil, he, and his mother, and his workers, and his prince-immerseds, and his officers: and the king of bhabil took him in the eighth year of his king. and he carried out thence all the treasures of the alpha-beit-house of ohyeah, and the treasures of the king's house, and cut in pieces all the items of gold which sulayman king of isral had did in the hall of ohyeah, as ohyeah had worded. and he carried away all jerusalem, and all the prince-immerseds, and all the heroblokes of stratagem, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the with of the land. and he carried away yeahojakin to bhabil, and the king's mother, and the king's women, and his officers, and the mighty of the land, those carried he into captivity from jerusalem to bhabil. and all the heroblokes of heroblokeness, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of bhabil brought sit-captive to bhabil.

and the king of bhabil made matanyeaho his father's brother king in his stead, and changed his namethere to zedeqyeaho. zedeqyeaho was twenty and one years old when he began to king, and he kinged eleven years in jerusalem. and his mother's namethere was hamutal, the house-daughter of jeremyeaho of libnah. and he did that which was video-divide in the eyes of ohyeah, according to all that yeahojaqim had done. for through the nose-anger of ohyeah it came to pass in jerusalem and yeahodah, until he had cast them out from his presence, that zedeqyeaho rebelled against the king of bhabil.

## 25

and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that nebuchadnezzar king of bhabil came, he, and all his stratagem, against jerusalem, and pitched against it; and they inter-built forts against it round about. and the city was besieged to the eleventh year of king zedeqyeaho. and on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the with of the land. and the city was hatchd, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the kasidim were against the city round about:) and the king went the way toward the hatch-plain. and the stratagem of the kasidim pursued after the king, and overtook him in the plains of jericho: and all his stratagem were scattered from him. so they took the king, and brought him up to the king of bhabil to riblah; and they worded crisis upon him. and they slaughtered the interers of zedeqyeaho before his eyes, and put out the eyes of zedeqyeaho, and bound him with fetters of brass, and carried him to bhabil. and in the fifth month, on the seventh day of the month, which is the nineteenth year of king nebuchadnezzar king of bhabil, came adan, master of the cook-guard, a worker of the king of bhabil, to jerusalem: and he burnt the alpha-beit-house of ohyeah, and the king's house, and all the houses of jerusalem, and every great man's house burnt he with fire. and all the stratagem of the kasidim, that were with the master of the cook-guard, brake down the walls of jerusalem round about. now the remainder of the with that were left in the city, and the fugitives that fell away to the king of bhabil, with the remnant of the multitude, did adan the master of the cook-guard carry away. but the master of the cook-guard left of the door of the poor of the land to be vinedressers and husbandmen. and the standstays of brass that were in the alpha-beit-house of ohyeah, and the bases, and the brazen sea that was in the alpha-beit-house of ohyeah, did the kasidim break in pieces, and carried the brass of them to bhabil. and the pots, and the shovels, and the scissors, and the spoons, and all the items of brass wherewith they was immersed, took they away. and the wipe-dishes, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the master of the cook-guard took away. the two standstays, one sea, and the bases which sulayman had did for the alpha-beit-house of ohyeah; the brass of all these items was without weight. the stand-up-height of the one standstay was eighteen cubits, and the chapter upon it was brass: and the stand-up-height of the chapter three cubits; and the wreathed work, and high-pomegranates upon the chapter round about, all of brass: and like to these had the second standstay with wreathed work. and the master of the cook-guard took seraiyeh the

chief darkener and zephanyeaho the second darkener and the three keepers of the threshold: and out of the city he took an officer that was namethere over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scroll-recounters of the troop, which mustered the with of the land, and sixty men of the with of the land that were found in the city: and adan master of the cook-guard took these, and brought them to the king of bhabil to riblah: and the king of bhabil hit them, and slew them at riblah in the land of hamath. so yeahodah was carried away out of their land. and as for the with that remained in the land of yeahodah, whom nebuchadnezzar king of bhabil had left, even over them he made gedalyeaho interer of ahiqam, interer of shaphan, ruler. and when all the captains of the armies, they and their men, heard that the king of bhabil had made gedalyeaho governor, there came to gedalyeaho to mizpah, even ishme'al interer of nethanyeaho, and johanani interer of qareah, and seraiyah interer of tanhumet the netophatite, and jaacanyeaho interer of a mekatite, they and their men. and gedalyeaho seven-swear to them, and to their men, and said to them, respect not to be the workers of the kasidim: dwell in the land, and work for the king of bhabil; and it will be well with you. but it came to pass in the seventh month, that ishme'al interer of nethanyeaho, interer of alisheme, of the seed royal, came, and ten men with him, and hit gedalyeaho, that he died, and the yeahodim and the kasidim that were with him at mizpah. and all the with, both small and great, and the captains of the armies, arose, and came to egypt: for they were afraid of the kasidim. and it came to pass in the seven and thirtieth year of the captivity of yeahojakin king of yeahodah, in the twelfth month, on the seven and twentieth day of the month, that merodak king of bhabil in the year that he began to king did lift up the head of yeahojakin king of yeahodah out of prison; and he worded kindly to him, and set his throne on the throne of the kings that were with him in bhabil; and changed his prison garments: and he did eat bread continually before him all the days of his life. and his allowance was a continual allowance given him of the king, a daily word forevery day, all the days of his life.

the vision of ishuayeaho interer of amoz, which he saw concerning yeahodah and jerusalem in the days of ucyeaho, jotham, ahac, and heceqyehao, kings of yeahodah. hear, o namespaces, and give ear, o land: for ohyeah hath worded, i have nourished and brought up interers, and they have go-beyonded against me. the ox knoweth his owner, and the ass his possessor's crib: but isra'al doth not know, my with doth not inter-consider. ah missing nation, a with heavyweighty with cloudy, a seed of video-dividedoers, interers that are swim-corrupters: they have forsaken ohyeah, they have provoked the dedicated one of isra'al to 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 to the head there is no soundness in it; but wounds, and bruises, and namethererifying sores: they have not been closed, neither bound up, neither mollified with oil. your land is name-desolate, your cities are burned with fire: your land, strangers eat it in your presence, and it is name-desolate, as overthrown by strangers. and the house-daughter of zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. except ohyeah of troops had left to us a very small remnant, we should have been as sodom, and we should have been like to gomorrah. hear ohyeah word, ye rulers of sodom; give ear to the drops-of-teaching-torah of our to-or-not, ye with of gomorrah. to what purpose is the multitude of your butchers to me? saith ohyeah: i am seven-full of the onups of lambs, and the fat of fed beasts; and i delight not in the blood of bulls, or of lambs, or of he goats. when ye come to appear before me, who hath required this at your hand, to tread my courtyards? bring no more vain rest-absorberoblations; incense is an taboo to me; the new moons and settless, the calling of assemblies, i cannot away with; it is power, even the solemn meeting. your new moons and your appointed feasts my self hateth: they are a trouble to 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 spillings, i will not hear: your hands are full of blood. wash you, make you win-pure; put away the video-divide of your doings from before mine eyes; cease to do video-divide; learn to do well; seek crisis relieve the oppressed, critic the fatherless, critic for the widow. come now, and let us prove-reason together, saith ohyeah: though your misses be as two caterpillars, they will be as white as snow; though they be red like crimson, they will be as wool. if ye be willing and obedient, ye will eat the good of the land: but if ye refuse and rebel, ye will be eaten with the sword: for the mouth of ohyeah hath worded it. where-how is the mama-from-amino-artful city become an feed-harlot! it was full of crisis being right lodged in it; but now murderers. thy silver is become dross, thy wine mixed with water: thy prince-immerseds are rebellious, and companions of thieves: every one loveth gifts, and followeth after completes: they critical not the fatherless, neither doth the cause of the widow come to them. therefore saith ohyeah, ohyeah of troops, the mighty one of isra'al ah, i will ease me of mine develop-narrower, and stand up me of mine enemies: and i will turn my hand upon thee, and corn-cleanly purge away thy dross, and take away all thy differentiated-tin: and i will restore thy criticals as at the first, and thy counsellors

as at the heading: afterward thou will be called, the city of being right, the mama-from-amino-artful city. zion will be retrieveed with crisis and her converts with being right. and the destruction of the go-beyonders and of the missers will be together, and they that forsake ohyeah will be consumed. for they will be dry of the oaks which ye have desired, and ye will be dry for the gardens that ye have chosen. for ye will be as an oak whose leaf withers, and as a garden that hath no water. and the strong will be as tow, and the pelmaker of it as a spark, and they will both burn together, and none will quench them.

the word that ishuayeaho interer of amoz saw concerning yeahodah and jerusalem. and it will come to pass in the last days, that the mountain of ohyeah's house will be fixed in the head of the mountains, and will be highed above the mountains; and all nations will flow to it. and many withs will go and say, come ye, and let us go up to the mountain of ohyeah, to the house of the to-or-not of jeqob; and he will teach us of his ways, and we will walk in his paths: for out of zion will go forth the drops-of-teaching-torah and ohyeah word from jerusalem. and he will critical among the nations, and will reprove many withs: and they will beat their swords into plowshares, and their spears into pruninghooks: nation will not lift up sword against nation, neither will they learn war any more. o house of jeqob, come ye, and let us walk in the light of ohyeah. therefore thou hast forsaken thy with the house of jeqob, because they be replenished from the east, and are cloud-soothsayers like the palestinians, and they please themselves in children of strangers. their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: their land also is full of ideal-idols; they bow the doing of their own hands, that which their own fingers have did: and the mean earthling boweth down, and the great earthling humbleth himself: therefore forgive them not. enter into the rock, and hide thee in the dust, for fear of ohyeah, and for the splendor of his majesty. the tall looks of earthling will be low-tided, and the highness of men will be bowed down, and ohyeah alone will be talled in that day. for the day of ohyeah of troops will be upon every one that is proud and lofty, and upon every one that is lifted up; and he will be low-tided: and upon all the cedars of lebanon, that are high and lifted up, and upon all the oaks of bashan and upon all the high mountains, and upon all the mountains that are lifted up, and upon every tall tower, and upon every fenced wall, and upon all the ships of tarshish, and upon all pleasant pictures. and the loftiness of earthling will be bowed down, and the highness of men will be made low-tide and ohyeah alone will be talled in that day. and the ideal-idols he will utterly abolish. and they will go into the holes of the rocks, and into the caves of the land, for fear of ohyeah, and for the splendor of his pride-swelling, when he stand upth to shake terribly the land. in that day a earthling will cast his ideal-idols of silver, and his ideal-idols of gold, which they did each one for himself to bow, 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 ohyeah, and for the splendor of his pride-swelling, when he stand upth to shake terribly the land. cease ye from earthling, whose breathing is in his nostrils: for nametherein is he to be accounted of?

for, behold, the lord-base, ohyeah of troops, doth take away from jerusalem and from yeahodah the stay and the staff, the complete stay of bread, and the complete stay of water. the herobloke, and the herobloke of war, the critical, and the come-bringer, and the magic-prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. and i will give children to be their prince-immerseds, and babes will proverb-rule over them. and the with will be impeled, every one by his in-sight, and every one by his in-sight: interer will behave himself proudly against the ancient, and the base against the heavyweightable. when a man will take hold of his brother of the house of his father, saying, thou hast clothing, be thou our ruler, and let this ruin be under thy hand: in that day will he swear, saying, i will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the with. for jerusalem is ruined, and yeahodah is fallen: because their language-tongue and their doings are against ohyeah, to provoke the eyes of his heavyweight. the shew of their face-turnings doth witness against them; and they declare their miss as sodom, they hide it not. woe to their self! for they have rewarded video-divide to themselves. say ye to the right, that it will be well with him: for they will eat the fruit of their doings. woe to the video-divide! it will be ill with him: for the reward of his hands will be given him. as for my with, children are their impelors, and women proverb-rule over them. o my with, they which lead thee cause thee to err, and destroy the way of thy paths. ohyeah standeth up to plead, and standeth to judge the withs. ohyeah will enter into crisis with the ancients of his with, and the prince-immerseds thereof: for ye have eaten up the vineyard; the rob of the poor is in your houses. what mean ye that ye beat my with to pieces, and grind the face-turnings of the poor? saith the lord-base to-or-not of troops. moreover ohyeah saith, because the intera of zion are tall, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore ohyeah will smite with a scab the crown of the head of the intera of zion, and ohyeah will discover their secret parts. in that day the lord-base will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the engrave-pins, the glasses, and the fine linen, and the hoods, and the vails. 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 namethere eir baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. thy heroblokes will fall by the sword, and thy herobloke in the war. and her gates will lament and mourn; and she being scrub will sit upon the land.

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 namethere, to take away our reproach. in that day will the branch of ohyeah be beautiful and heavyweighty, and the fruit of

the land will be proud-swelling and comely for them that are escaped of isra'al and it will come to pass, that he that is left in zion, and he that remaineth in jerusalem, will be called dedicated, even every one that is written among the living in jerusalem: when the lord-base will have washed away the filth of the intera of zion, and will have purged the blood of jerusalem from the half thereof by breathwind of crisis and by breathwind of burning. and ohyeah will create upon every dwelling place of mount zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the heavyweight will be a defence. and there will be a booth for a shadow in the day time from the parch-heat, and for a place of refuge, and for a hidden from storm and from rain.

now will i sing to my wellbeloved a song-immersed of my beloved touching his vineyard. my wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and inter-built a tower in the half of it, and also did a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. and now, o settlers of jerusalem, and men of yeahodah, critical, i pray you, betwixt me and my vineyard. what could have been done more to my vineyard, that i have not done in it? nametherefore, 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 namethere it waste: it will not be pruned, nor digged; but there will come up briars and thorns: i will also direct the thick-clouds that they rain no rain upon it. for the vineyard of ohyeah of troops is the house of isra'al and the men of yeahodah his pleasant plant: and he looked for crisis but behold maid-slavery; for being right, but behold a cry. woe to them that join house to house, that lay field to field, till there be no place, that they may be settled alone in the near-inward of the land! in mine ears said ohyeah of troops, of a truth many houses will be name-desolate, even great and fair, without settler. yea, ten acres of vineyard will yield one bath and the seed of an homer will yield an efah. woe to them that stand up early in the morning, that they may follow strong drink; that stand up until night, till wine inflame them! and the harp, and the viol, the tabret, and slay-pipe, and wine, are in their feasts: but they regard not the achievement of ohyeah, neither consider the operation of his hands. therefore my with are gone into captivity, because they have no knowledge: and their heavyweightable men are famished, and their multitude dried up with thirst. therefore asking hath enlarged herself, and opened her mouth without measure: and their splendor, and their multitude, and their pomp, and he that rejoiceth, will descend into it. and the mean earthing will be brought down, and the earthing will be low-tided, and the eyes of the tall will be low-tided: but ohyeah of troops will be talled in crisis and to-or-not that is dedicated will be dedicated in being right. then will the lambs watch-feed after their word, and the sword-parched places of the fat ones will strangers eat. woe to them that draw cloudy with cords of vanity-fade, and miss as it were with a cart rope: that say, let him do speed, and hasten his doing, that we may see it: and let the counsel of the dedicated one of isra'al draw nigh and come, that

we may know it! woe to them that call video-divide good, and good video-divide; that namethere darkness for light, and light for darkness; that namethere bitter for sweet, and sweet for bitter! woe to them that are wise in their own eyes, and prudent in their own eyes! woe to them that are herobloke to drink wine, and heroblokes of stratagem to mingle strong drink: which rightly the big-shot for heel-reward, and take away the being right of the right from him! therefore as the fire eateth the stubble, and the flame eateth the chaff, so their root will be as rottenness, and their blossom will go up as dust: because they have cast away the drops-of-teaching-torah of ohyeah of troops, and despised the word of the dedicated one of isra'el therefore is the nose-anger of ohyeah kindled against his with, and he hath stretched forth his hand against them, and hath hit them: and the mountains did tremble, and their carcases were torn in the half of the streets. for all this his nose-anger is not turned away, but his hand is tilted still, and he will lift up an ensign to the nations from far, and will hiss to them from the end of the land: and behold, they will come with speed swiftly: none will be weary nor stumble among them; none will slumber nor sleep; neither will the girdle of their loins be loosed, nor the latchet of their shoes be broken: whose arrow-halvers are sharp, and all their bows bent, their horses' split-hoofs will be counted like flint, and their wheels like a whirlwind: their roaring will be like a to-bring-lion, they will roar like pit-out-of-lions: yea, they will roar, and lay hold of the tear, 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 to the land, behold darkness and sorrow, and the light is darkened in the heavens thereof.

## 6

in the year that king ucyeah died i saw also ohyeah sitting upon a throne, high and lifted up, and his train filled the hall. on it stood the burn-seraphims: each one had six wings; with twain he covered his face-turnings, and with twain he covered his feet, and with twain he did fly. and one readcalled to another, and said, dedicated, dedicated, dedicated, is ohyeah of troops: the whole land is full of his heavyweight. and the posts of the threshold moved at the voice of him that readcalled, and the house was filled with smoke. then said i, woe is me! for i am undone; because i am a man of stained lips, and i dwell in the midst of a with of stained lips: for mine eyes have seen the king, ohyeah of troops. then flew one of the burn-seraphims to me, having a live coal in his hand, which he had taken with the tongs from off the butcher-place: and he laid it upon my mouth, and said, lo, this hath touched thy lips; and thine cloudy is taken away, and thy miss out-of-towned. also i heard the voice of the lord-base, 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, hear ye indeed, but inter-understand not; and see ye indeed, but perceive not. make the heart of this with fat, and make their ears heavy, and stick-shut their eyes; lest they see with their eyes, and hear with their ears, and inter-understand with their heart, and convert, and be healed. then said i, lord-base, how long? and he answered, until the cities be wasted without settler, and the houses without earthing, and the earth be utterly name-desolate, and ohyeah have removed men far away, and there be a great forsaking in the near-inward of the land. but yet in it will be a tenth, and it will reset, 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.

## 7

and it came to pass in the days of ahac interer of jotham, interer of ucyeah, king of yeahodah, that rezin the king of syria and peqah interer of remalyeaho, king of isra'el went up toward jerusalem to war against it, but could not prevail against it. and it was told the house of dawud, saying, syria is confederate with apraim. and his heart was moved, and the heart of his with, as the trees of the wood are moved with the breathwind. then said ohyeah to ishuayeaho, go forth now to meet ahac, thou, and jashub thy interer at the end of the conduit of the upper pool in the highway of the fuller's field; and say to him, take heed, and be quiet; respect not, neither be fainthearted for the two tails of these smoking firebrands, for the fierce nose-anger of rezin with syria and of interer of remalyeaho. because syria apraim, and interer of remalyeaho, have taken video-divide counsel against thee, saying, let us go up against yeahodah, and vex it, and let us make a hatch therein for us, and set a king in the midst of it, even interer of tab'al: thus saith the lord-base to-or-not, it will not stand, neither will it come to pass. for the head of syria is damasqu, and the head of damasqu is rezin; and within sixty and five years will apraim be broken, that it be not a with. and the head of apraim is samaria, and the head of samaria is remalyeaho's interer if ye will not mama-from-amino-art, surely ye will not be established. moreover ohyeah worded again to ahac, saying, ask thee a sign of ohyeah thy to-or-not; ask it either in the depth, or in the tallness on. but ahac said, i will not ask, neither will i tempt ohyeah. and he said, hear ye now, o house of dawud; is it a small thing for you to weary men, but will ye weary my to-or-not also? therefore the lord-base himself will give you a sign; behold, a virgin will conceive, and bear a interer and will call his namethere immanuel. butter and honey will he eat, that he may know to refuse the video-divide, and choose the good. for before child will know to refuse the video-divide, and choose the good, the earth that thou abhorrest will be forsaken of both her kings. ohyeah will bring upon thee, and upon thy with, and upon thy father's house, days that have not come, from the day that apraim departed from yeahodah; even the king of syria and it will come to pass in that day, that ohyeah will hiss for the fly that is in the uttermost part of the rivers of egypt, and for the word-bee that is in the land of syria and they will come, and will rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes. in the same day will the lord-base shave with a razor that is hired, namely, by them on cross-over the river, by the king of syria the head, and the eir 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 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, namethere there were a thousand vines at a thousand silverlings, it will even be for briers and thorns. with arrow-halvers and with bows will men come namethere; because all the land will become briers and thorns. and on all mountains that will be digged with the mattock, there will not come namethere the respect of briers and thorns: but it will be for the sending forth of oxen, and



for the treading of lesser cattle.

## 8

moreover ohyeah said to me, take thee a great roll, and write in it with a man's engrave-pen concerning maher-shalah-hash-bac. and i took to me mama-from-amino-artful witnesses to record, aoriyeah the darkener and cekaryeah interer of jeberekyeah. and i went to the come-bringeress; and she bright-conceived, and bare a interer then said ohyeah to me, qracall his namethere maher-shalah-hash-bac. for before child will have knowledge to readcall, my father, and my mother, the stratagem of damasqus and the spoil of samaria will be taken away before the king of syria ohyeah worded also to me again, saying, foras-much as this with refuseth the waters of shiloah that go softly, and rejoice in rezin and remalyeaho's interer now therefore, behold, the lord-base bringeth up upon them the waters of the river, strong and many, even the king of syria and all his heavyweight: and he will come up over all his channels, and cross over all his banks: and he will cross through yeahodah; he will overflow and cross over, he will reach even to the neck; and the stretching out of his wings will fill the breadth of thy land, o immanuel. in-sight yourselves, o ye withs, 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; word the word, and it will not stand up for to-or-not is with us. for ohyeah spake thus to me with a strong hand, and instructed me that i should not walk in the way of this with, saying, say ye not, a confederacy, to all them to whom this with will say, a confederacy; neither respect ye their respect, nor be afraid. dedicated ohyeah of troops himself; and let him be your respect, and let him be your despoting. and he will be for a dedicated; but for a stone of stumbling and for a rock of offence to both the houses of isra'al for a gin and for a snare to the settlers of jerusalem. and many among them will stumble, and fall, and be broken, and be snared, and be captured. bind up the witness, seal the drops-of-teaching-torah among my disciples. and i will wait upon ohyeah, that hideth his face-turnings from the house of jeqob, and i will look for him. behold, i and children whom ohyeah hath given me are for signs and for wonders in isra'al from ohyeah of troops, which dwelleth in mount zion. and when they will say to you, seek to them that have familiar breathwinds, and to wizards that peep, and that mutter: should not a with seek to their to-or-not? for the living to the dead? to the drops-of-teaching-torah and to the witness: if they word not according to this word, it is on word there is no black in them. and they will cross through it, hardly bestead and hungry: and it will come to cross, that when they will be hungry, they will fret themselves, and curse-lighten their king and their to-or-not, and look upward. and they will look to the land; and behold develop-narrows and darkness, dimness of anguish; and they will be driven to darkness.

## 9

nevertheless the dimness will not be such as was in her vexation, when at the first he lightly afflicted the land of cebulun and the land of naftali, and afterward did more heavilyweightly afflict her by the way of the sea, beyond jordan, in galilee of the nations. the with 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 gladness: they gladness before thee according to the gladness in harvest, and as men be glad when they part the spoil. for thou hast broken the yoke-upon of his burden, and the tilter of his shoulder, the branch of his impelor, as in the day of midian. forevery battle of the warrior is with confused noise, and garments rolled in blood; but this will be with burning and fuel of fire. for to us a interer is born, to us a interer is given: and the government will be upon his shoulder: and his namethere will be called wonderful, counselor, the herobloke to-or-not, the everlasting father, the prince-immersed of complete. of the increase of his government and complete there will be no end, upon the throne of dawud, and upon his kingdom, to crisis it, and to establish it with crisis and with being right from henceforth even world. the zeal of ohyeah of troops will complete this. the lord-base sent a word into jeqob, and it hath lighted upon isra'al and all the with will know, even apraim and the settler of samaria, that say in the pride and stoutness of heart, the bricks are fallen down, but we will inter-build with hewn stones: the sycomores are cut down, but we will change them into cedars. therefore ohyeah will set up develop-narrower of rezin against him, and join his develop-narrowers together; the syrians before, and the palestinians behind; and they will eat isra'al with open mouth. for all this his nose-anger is not turned away, but his hand is tilted still. for the with turneth not to him that smiteth them, neither do they seek ohyeah of troops. therefore ohyeah will cut off from isra'al head and tail, branch and rush, in one day. the ancient and honourable, he is the head; and the come-bringer that teacheth lies, he is the tail. for the leaders of this with cause them to err; and they that are led of them are destroyed. therefore ohyeah will have no gladness in their young men, neither will womb their fatherless and widows: forevery one is an hypocrite and an video-dividedoer, and every mouth wordeth folly. for all this his nose-anger is not turned away, but his hand is tilted still. for big-shottedness burneth as the fire: it will eat the briers and thorns, and will kindle in the thickets of the forest, and they will mount up like the swelling-pride-pride of smoke. through the crossing-over of ohyeah of troops is the land darkened, and the with 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 seven-satisfy: they will eat every man the flesh-immersed of his own arm: manasseh, apraim; and apraim, manasseh: and they together will be against yeahodah. for all this his nose-anger is not turned away, but his hand is tilted still.

## 10

woe to them that imitate-statute power imitate-statutes, and that write labour which they have prescribed; to turn aside the needy from crisis and to rob the crisis from the poor of my with, 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 disaster which will come from far? to whom will ye flee for help? and where will ye leave your heavyweight? 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, but his hand is tilted still. o syrian, the branch of mine nose-anger, and the tilter in their

hand is mine indignation. i will send him against an hypocritical nation, and against the with of my crossing-over will i give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. for he saith, are not my prince-immerseds altogether kings? is not calno as carchemish? is not hamath as arpad? is not samaria as damasqus? as my hand hath found the kingdoms of the ideal-idols, and whose chiselings did excel them of jerusalem and of samaria; will i not, as i have done to samaria and her fashions, so do to jerusalem and her fashions? wherefore it will come to pass, that when the lord-base hath compleeted his complete doing upon mount zion and on jerusalem, i will visit the fruit of the stout heart of the king of syria and the glory of his high looks. for he saith, by the energy of my hand i have done it, and by my wisdom; for i am prudent: and i have removed the bounds of the withs, and have robbed their treasures, and i have put down the settlers like a valiant man: and my hand hath found as a nest the stratagem of the withs: and as one gathereth eggs that are left, have i added all the land; and there was none that moved the wing, or opened the mouth, or peeped. will the axe boast itself against him that heweth therewith? or will the saw magnify itself against him that shaketh it? as if the branch should shake itself against them that lift it up, or as if the tilter should lift up itself, as if it were no wood. therefore will the lord-base, the lord-base of troops, send among his fat ones leanness; and under his heavyweight he will kindle a burning like the burning of a fire. and the light of isra'el will be for a fire, and his dedicated one for a flame: and it will burn and eat his thorns and his briers in one day; and will consume the heavyweight of his forest, and of his fruitful field, both self and flesh: and they will be as when a standard-bearer fainteth. and the rest of the trees of his forest will be count-few, that a child may write them. and it will come to pass in that day, that the remnant of isra'el and such as are escaped of the house of jeqob, will no more again stay upon him that smote them; but will stay upon ohyeah, the dedicated one of isra'el in truth. the remnant will re-set, even the remnant of jeqob, to the herobloke to-or-not. for though thy with isra'el be as the sand of the sea, yet a remnant of them will reset: the consumption decreed will overflow with being right. for the lord-base to-or-not of troops will do a consumption, even determined, in the near-inward of all the land. therefore thus saith the lord-base to-or-not of troops, o my with that dwellest in zion, be not afraid of the syrian: he will hit thee with a tilter, and will lift up his tilter against thee, after the manner of egypt. for yet a very little while, and the indignation will cease, and mine nose-anger in their destruction. and ohyeah of troops will stir up a scourge for him according to the hitting of midian at the rock of oreb: and as his tilter was upon the sea, so will he lift it up after the manner of egypt. and it will come to pass in that day, that his burden will be taken away from off thy shoulder, and his yoke-upon from off thy neck, and the yoke-upon will be destroyed on word of the anointing. he is come to aiath, he is crossed to migron; at mik-mash he hath laid up his itemss: they are crossed over the cross-over: they have taken up their lodging at gebe; ramah is afraid; gibeah of talut is fled. lift up thy voice, o house-daughter of gallim: cause it to be heard to laish, o poor enatot. madmenah is removed; the settlers of gebim gather themselves to flee. as yet will he stand-stay at nob that day: he will shake his hand against the

mount of the house-daughter of zion, the mountain of jerusalem. behold, the lord-base, ohyeah of troops, will lop the bough with despoting: and the stand-up-high ones of stand-up-stature will be hewn down, and the tall will be low-tided. and he will cut down the thickets of the forest with iron, and lebanon will fall by a mighty one.

## 11

and there will come forth a rod out of the stem of jesse, and a branch will grow out of his roots: and breathwind of ohyeah will rest upon him, breathwind of wisdom and inter-understanding, breathwind of counsel and heroblokeness, breathwind of knowledge and of the respect of ohyeah; and will wind him in the respect of ohyeah: and he will not critical after the eyes of his eyes, neither reprove after the hearing of his ears: but with being right will he critical the poor, and reprove with equity for the meek of the land: and he will smite the land: with the branch of his mouth, and with the breathwind of his lips will he slay the big-shot. and being right will be the girdle of his loins, and mama-from-amino-artfulness 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 lion and the fatling together; and a little child will lead them. and the cow and the bear will watch-feed; their young ones will lie down together: and the gather-lion will eat straw like the ox. and the sucking child will play on the hole of the asp, and the weaned child will put his hand on the cockatrice' den. they will not video-divide nor destroy in all my dedicated mountain: for the land will be full of the knowledge of ohyeah, as the waters cover the sea. and in that day there will be a root of jesse, which will stand for an ensign of the withs; to it will the body-nations seek: and his rest will be heavy-weighty. and it will come to pass in that day, that the lord-base will set his hand again the second time to recover the remnant of his with, which will be left, from syria and from egypt, and from pathros, and from cush and from elam, and from shin'er, and from hamath, and from the islands of the sea. and he will set up an ensign for the nations, and will assemble the outcasts of isra'el and gather together the dispersed of yeahodah from the four corners of the land. the envy also of apraim will depart, and develop-narrower of yeahodah will be cut off: apraim will not envy yeahodah, and yeahodah will not develop-trouble apraim. but they will fly upon the shoulders of the palestinians toward the west; they will spoil them of the east together: they will namethere their hand upon adom and moab; and interers of emmon will hear them. and ohyeah will fishing-net-destroy the language-tongue of the egyptian sea; and with his mighty breathwind will he shake his hand over the river, and will hit it in the seven streams, and make men cross over dryshod. and there will be an highway for the remnant of his with, which will be left, from syria like as it was to isra'al in the day that he came up out of the land of egypt.

## 12

and in that day thou will say, ohyeah, i will acknowledge thee: though thou wast angry with me, thine nose-anger is turned away, and thou comfortedst me. behold, to-or-not is my stick-safety; i will be sure, and not be afraid: for ohyeah ohyeah is my goatness and my song;

he also is become my stick-safety. therefore with rejoicing will ye draw water out of the wells of stick-safety. and in that day will ye say, praise ohyeah, call upon his namethere, declare his doings among the withs, make mention that his namethere is exalted. prune-croon to ohyeah; for he hath done swelling-pride things: this is known in all the land. cry out and shout, thou settler of zion: for great is the dedicated one of isra'al in the near-inward of thee.

### 13

the burden of bhabil, which ishuaeaho interer of amoz did see. lift ye up a banner upon the high mountain, high the voice to them, shake the hand, that they may go into the gates of the generouss. i have directed my dedicated ones, i have also called my herobloke ones for mine nose-anger, even them that rejoice in my swelling-pride. the voice of a multitude in the mountains, like as of a great with; a tumultuous voice of the kingdoms of nations added together: ohyeah of troops mustereth the troop of the war. they come from a far land, from the end of namespaces, even ohyeah, and the items of his indignation, to destroy the whole land. howl ye; for the day of ohyeah is at hand; it will come as a plunder from the breast-field. therefore will all hands let down, and every man's heart will melt; and they will be afraid: pangs and sorrows will take hold of them; they will be in stratagem as a woman that travaileth: they will be alarm-hastened one at his in-sight; their face-turnings will be as flames. behold, the day of ohyeah cometh, cruel both with nose-anger and fierce nose-anger, to namethere the land name-desolate: and he will destroy the missers 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 visit the world for their video-divide, and the big-shots for their cloudy; and i will cause the pride-swelling of the swelling-proud to settle, and will lay low-tide the haughtiness of the terrible. i will make a earthling more precious than fine gold; even a earthling than the golden wedge of ophir. therefore i will shake the namespaces, and the land will remove out of her place, in the nose-anger of ohyeah of troops, and in the day of his fierce nose-anger. and it will be as the chased roe, and as a sheep that no man taketh up: they will every man turn to his own with, and flee every one into his own land. every one that is found will be thrust through; and every one that is joined to them will fall by the sword. their interreren also will be dashed to pieces before their eyes; their houses will be spoiled, and their women ravished. behold, i will stir up the medes 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 interers. and bhabil, the glory of kingdoms, the beauty of the kasidim' pride-swelling, will be as when to-or-not overthrew sodom and gomorra. it will never be settled, neither will it be dwelt in from generation to generation: neither will the erabian pitch tent there; neither will the watchers make their fold there. but animal of the fields of the desert will lie there; and their houses will be full of doleful creatures; and daughter-of-doves will dwell there, and satyrs will dance there. and the animal of the fields of the islands will cry in their widowed houses, and crocodiles in their pleasant halls: and her time is near to come, and her days will

not be prolonged.

### 14

for ohyeah will womb jeqob, and will yet choose isra'al and set them in their own land: and the strangers will be joined with them, and they will cleave to the house of jeqob. and the withs will take them, and bring them to their place: and the house of isra'al will possess them in the land of ohyeah for workers and handmaids: and they will take them sit-captives, whose sit-captives they were; and they will rule over their impelors. and it will come to pass in the day that ohyeah will give thee rest from thy sorrow, and from thy fear, and from the hard work wherein thou wast made to work for that thou will take up this proverb-rule against the king of bhabil, and say, how hath the impelor settled! the golden city settled! ohyeah hath broken the tilter of the big-shots, and the branch of the proverb-rulers. he who smote the withs in nose-anger with a continual stroke, he that ruled the nations in nose-anger, is persecuted, and none hindereth. the whole land is at rest, and is quiet: they break forth into joy-singing. yea, the fir trees be glad at thee, and the cedars of lebanon, saying, since thou art laid down, no feller is come up against us. asking from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the land; it hath raised up from their thrones all the kings of the nations. all they will speak and say to thee, art thou also become weak as we? art thou become like to us? thy pride-swelling is brought down to the asking, and the noise of thy violis: the worm is spread under thee, and the worms cover thee. how art thou fallen from namespaces, o lucifer, interer of the black! how art thou cut down to the land, which didst weaken the nations! for thou hast said in thine heart, i will onup into namespaces, i will high my throne on the stars of to-or-not: i will sit also upon the mount of the congregation, in the sides of the north: i will onup on the heights of the thick-clouds; i will be like the most high. yet thou will be brought down to asking, to the sides of the pit. they that see thee will narrowly look upon thee, and consider thee, saying, is this the man that did the land to tremble, that did shake kingdoms; that made the world as a desert-wording, and destroyed the cities thereof; that opened not the house of his prisoners? all the kings of the nations, even all of them, lie in heavyweight, every one in his own house. but thou art cast out of thy grave like an abominable branch, and as the raiment of those that are killed, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. no be joined with them in burial, because thou hast destroyed thy land, and slain thy with: the seed of video-divide-doers will to world not be readcalled. prepare cook-slaughter for his interers for the cloudy of their fathers; that they do not stand, nor inherit the land, nor fill the face-turnings of the world with cities. for i will stand up against them, saith ohyeah of troops, and cut off from bhabil the namethere, and remnant, and son, and nephew, saith ohyeah. i will also make it a inheritance for the bittern, and pools of water: and i will sweep it with the besom of destruction, saith ohyeah of troops. ohyeah of troops hath seven-swear, saying, surely as i have thought, so will it come to pass; and as i have purposed, so will it stand up that i will break the syrian in my land, and upon my mountains tread him under foot: then will his yoke-upon depart from off them, and his burden depart from off their shoulders. this is the pur-

pose that is purposed upon the whole land: and this is the hand that is tilted upon all the nations. for ohyeah of troops hath purposed, and who will disannul it? and his hand is tilted, and who will turn it back? in the year that king ahac died was this burden. be glad not thou, whole palestine, because the branch 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 watch-feed, and the needy will lie down for sure: and i will kill thy root with famine, and he will kill thy remnant. howl, o gate; cry, o city; thou, whole palestine, art dissolved: for there will come from the north a smoke, and none will be alone in his appointed times. what will one then answer the messengers of the nation? that ohyeah hath founded zion, and the poor of his with will trust in it.

## 15

the burden of moab. because in the night er of moab is plundered, and brought to silence; because in the night qir of moab is sword-parched, and brought to silence; he is gone up to bajith, and to dibon, the in-whats, to weep: moab will howl over nebo, and over medeba: on all their heads will be baldness, and every beard cut off. in their streets they will gird themselves with sackcloth: on the tops of their houses, and in their streets, every one will howl, weeping abundantly. and heshbon will cry, and al'elah: their voice will be heard even to jahaz: therefore the armed soldiers of moab will video-cry out; his self will be video-divide to him. my heart will cry out for moab; his fugitives will flee to zo'er, an heifer of three years old: for by the mounting up of luhith with weeping will they go it up; for in the way of horonaim they will raise up a cry of destruction. for the waters of nimrim will be name-desolate: for the hay is dry 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 moab; the howling thereof to aglaim, and the howling thereof to bar-ailim. for the waters of dimon will be full of blood: for i will bring more upon dimon, gather-lions upon him that escapeth of moab, and upon the remnant of the earth.

## 16

send ye the lamb to the proverb-ruler of the land from sela to the desert-wording, to the mount of the house-daughter of zion. for it will be, that, as a wandering bird cast out of the nest, so the intera of moab will be at the cross-over-fords of arnon. take counsel, do judgment; do thy shadow as the night in the midst of the noonday; hide the outcasts; bewray not him that wandereth. let mine outcasts dwell with thee, moab; be thou a hidden to them from the face-turnings of the plunderer: for the extortioner is at an end, the plunderer ceaseth, the trampers are ended out of the land. and in kindness will the throne be established: and he will sit upon it in truth in the tent of dawud, critic, and seeking crisis and hasting being right. we have heard of the pride-swelling of moab; he is very proud-swelling: even of his swelling-pride, and his pride-swelling, and his crossing-over: but his lies will not be so. therefore will moab howl for moab, every one will howl: for the foundations of qir-hareseth will ye mourn; surely they are stricken. for the fields of heshbon languish, and the

vine of sibmah: the lords of the body-nations have broken down the principal plants thereof, they are come even to jecer, they wandered through the desert-wording: her branches are crossed, they are crossed over the sea. therefore i will bewail with the weeping of jecer the vine of sibmah: i will water thee with my tears, o heshbon, and al'elah: for the shouting for thy summer fruits and for thy harvest is fallen. and gladness is taken away, and gladness out of the plentiful field; and in the vineyards there will be no joy-singing, neither will there be shouting: the treaders will tread out no wine in their presses; i have made their vintage shouting to settle. wherefore my bowels will sound like an harp for moab, and mine near-inward parts for kirharesh. and it will come to pass, when it is seen that moab is weary on the high place, that he will come to his dedicated to spill; but he will not prevail. this is the word that ohyeah hath worded concerning moab since that time. but now ohyeah hath worded, saying, within three years, as the years of an hireling, and the heavyweight of moab will be contemned, with all that great multitude; and the remnant will be very small and feeble.

## 17

the burden of damasqus. behold, damasqus is taken away from being a city, and it will be a ruinous heap. the cities of eroer are forsaken: they will be for flocks, which will lie down, and none will make them afraid. the fortress also will settle from apraim, and the kingdom from damasqus, and the remnant of syria they will be as the heavyweight of interers of isra'el saith ohyeah of troops. and in that day it will come to pass, that the heavyweight of jeqob will be made thin, and the fatness of his flesh-immersed will wax lean. and it will be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it will be as he that gathereth ears in the valley of rephaim. yet gleaning grapes will be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith ohyeah to-or-not of isra'el at that day will a earthing sticky-notice his doer, and his eyes will fear the dedicated one of isra'el and he will not sticky-notice the butcher-places, the doing of his hands, neither will fear that which his fingers have did, either the asherahs, or the conceive-sunflowers. in that day will his goat-ness cities be as a forsaken bough, and an uppermost branch, which they left on word of interers of isra'el and there will be name-desolation. because thou hast forgotten the to-or-not of thy stick-safety, and hast not been mindful of the rock of thy energy, therefore will thou plant pleasant plants, and will set it with strange-substantial slips: in the day will thou make thy plant to grow, and in the morning will thou make thy seed to flourish: but the harvest will be a heap in the day of grief and of desperate sorrow. woe to the multitude of many withs, which make a noise like the noise of the seas; and to the rushing of mum-withs, that make a rushing like the rushing of mighty waters! the mum-withs will rush like the rushing of many waters: but to-or-not will rebuke them, and they will flee far off, and will be chased as the chaff of the mountains before the breathwind, and like a rolling thing before the whirlwind. and behold at eveningtide faderror; and before the morning he is not. this is the portion of them that spoil us, and the lot of them that rob us.

## 18

woe to the land shadowing with wings, which is beyond the rivers of ethiopia: that sendeth ambassadors by the sea, in items of bulrushes upon the waters, saying, go, ye swift messengers, to a nation scattered and peeled, to a wither from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled! all ye settlers of the world, and dwellers on the land, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a mouthpiece-horn hear ye. for so ohyeah said to me, i will take my rest, and i will consider in my dwelling place like a clear heat upon herbs, and like a thick-cloud of dew in the heat of harvest. for afore the harvest, when the bud is dedicated, 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 to the fowls of the mountains, and to the beasts of the land: and the fowls will summer upon them, and all the beasts of the land will winter upon them. in that time will the present be brought to ohyeah of troops of a with scattered and peeled, and from a with terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the namethere of ohyeah of troops, the mount zion.

## 19

the burden of egypt. behold, ohyeah rideth upon a swift thick-cloud, and will come into egypt: and the ideal-idols of egypt will be moved at his presence, and the heart of egypt will melt in the near-inward of it. and i will set the egyptians against the egyptians: and they will fight every one against his brother, and every one against his in-sight; city against city, and kingdom against kingdom. and breathwind of egypt will fail in the near-inward thereof; and i will destroy the counsel thereof: and they will seek to the ideal-idols, and to the charmers, and to them that have familiar breathwinds, and to the wizards. and the egyptians will i give over into the hand of a cruel lord-base; and a goat-neck king will proverb-rule over them, saith the lord-base, ohyeah of troops. and the waters will fail from the sea, and the river will be sword-parched and sword-parched up. and they will turn the rivers far away; and the brooks of defence will be emptied and sword-parched: 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 dry, 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. more-over they that work in fine flax, and they that weave networks, will be confounded. and they will be broken in the purposes thereof, all that do sluices and ponds for fish. surely the prince-immerseds of zoen are fools, the counsel of the wise counsellors of fuhreroh is become brutish: how say ye to fuhreroh i am interer of the wise, interer of ancient kings? where are they? where are thy wise men? and let them tell thee now, and let them know what ohyeah of troops hath purposed upon egypt. the prince-immerseds of zoen are become fools, the prince-immerseds of noph are deceived; they have also seduced egypt, even they that are the stay of the branch thereof. ohyeah hath screen-mixed a crazy breathwind in the near-inward thereof: and they have caused egypt to err in every doing thereof, as a drunken

man staggereth in his vomit. neither will there be any doing for egypt, which the head or tail, branch or rush, may do. in that day will egypt be like to women: and it will be afraid and fear on word of the shaking of the hand of ohyeah of troops, which he shaketh over it. and the earth of yeahodah will be a horror to egypt, every one that maketh mention thereof will be afraid in himself, on word of the counsel of ohyeah of troops, which he hath determined against it. in that day will five cities in the land of egypt word the language of kanaan and seven-swear to ohyeah of troops; one will be called, the city of destruction. in that day will there be an butcher-place to ohyeah in the midst of the land of egypt, and a status-post at the border thereof to ohyeah. and it will be for a sign and for a witness to ohyeah of troops in the land of egypt: for they will cry to ohyeah on word of the pressureors, and he will send them a saviour, and a great one, and he will make stick-safe them. and ohyeah will be known to egypt, and the egyptians will know ohyeah in that day, and will do butcher and rest-absorber; yea, they will vow a vow to ohyeah, and complete it. and ohyeah will smite egypt: he will smite and heal it: and they will reset even to ohyeah, and he will be intreated of them, and will heal them. in that day will there be a highway out of egypt to syria and the syrian will come into egypt, and the egyptian into syria and the egyptians will work for with the syrians. in that day will isral be the third with egypt and with syria even a first-pooling in the near-inward of the land: whom ohyeah of troops will first-pool, saying, first-pooled be egypt my with, and syria the doing of my hands, and isral a mine inheritance.

## 20

in the year that tartan came to ashodod, (when sargon the king of syria sent him), and fought against ashodod, and captered it; at the same time worded ohyeah by ishuaeaho interer of amoz, saying, go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. and he did so, walking skin-naked and barefoot. and ohyeah said, like as my worker ishuaeaho hath walked skin-naked and barefoot three years for a sign and wonder upon egypt and upon ethiopia; so will the king of syria lead away the egyptians prisoners, and the ethiopians sit-captives, young and old, skin-naked and barefoot, even with their buttocks uncovered, to the shame of egypt. and they will be afraid and ashamed of ethiopia their expectation, and of egypt their glory. and the settler of this isle will say in that day, behold, such is our expectation, there we flee for help to be strip-delivered from the king of syria and how will we escape?

## 21

the burden of the desert-wording of the sea. as whirlwinds in the south pass through; so it cometh from the desert-wording, from a terrible land. a grievous vision is declared to me; the treacherous dealer dealeth treacherously, and the plunderer plundereth. go up, o elam: besiege, o media; all the sighing thereof have i made to settle. therefore are my loins filled with pain: pangs have held strong-hold upon me, as the pangs of a woman that travaileth: i was bowed down at the hearing of it; i was alarm-hastened at the seeing of it. my heart panted, fearfulness affrighted me: the night of my pleasure hath he namethereed into fear to me. prepare the send-table watch in the watchtower, eat, drink:

stand up, ye prince-immerseds, and converse-swim the shield. for thus hath ohyeah said to me, go, standstay a watchman, let him declare what he seeth. and he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed: and he readcalled, a gather-lion: my lord-base, i stand continually upon the watchtower in the daytime, and i am namethere in my ward whole nights: and, behold, here cometh a chariot of men, with a couple of horsemen. and he answered and said, bhabil is fallen, is fallen; and all the chiselings of her to-or-not he hath broken to the land. o my threshing, and the corn of my floor: that which i have heard of ohyeah of troops, the to-or-not of isra'al have i declared to you. the burden of dumah. he calleth to me out of 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: reset, come. the burden upon erabia. in the forest in erabia will ye lodge, o ye travelling companies of dedanin. the settlers of the land of 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 heavyweightyness of war. for thus hath ohyeah said to me, within a year, according to the years of an hireling, and all the heavyweight of qedar will fail: and the residue of the count of archers, the heroblokes of interers of qedar, will be diminished: for ohyeah to-or-not of isra'al hath worded it.

## 22

the burden of the valley of vision. what aileth thee now, that thou art wholly gone up to the housetops? thou that art full of stirs, a tumultuous city, joyous city: thy slayed men are not slayed with the sword, nor dead in war. all thy rulers are fled together, they are bound by the archers: all that are found in there are bound together, which have fled from far. therefore said i, sticky-look away from me; i will weep bitterly, labour not to comfort me, on word of the plunder of the house-daughter of my with. for it is a day of trouble, and of treading down, and of perplexity by the lord-base to-or-not of troops in the valley of vision, breaking down the walls, and of crying to the mountains. and elam bare the quiver with chariots of men and horsemen, and qir uncovered the shield. and it will come to pass, that thy choicest valleys will be full of chariots, and the horsemen will namethere themselves in array at the gate. and he discovered the covering of yeahodah, and thou didst look in that day to the armour of the house of the forest. ye have seen also the hatches of the city of dawud, that they are many: and ye gathered together the waters of the lower pool. and ye have numbered the houses of jerusalem, and the houses have ye broken down to fortify the wall. ye did also a ditch between the two walls for the water of the old pool: but ye have not looked to the doer thereof, neither had respect to him that developed it long ago. and in that day did the lord-base to-or-not of troops call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold rejoice and gladness, killing cattle, and slaughtering sheep, eating flesh-immersed and drinking wine: let us eat and drink; for to-morrow we will die. and it was revealed in mine ears by ohyeah of troops, surely this cloudy will not be out-of-towned from you till ye die, saith the lord-base to-or-not of troops. thus saith the lord-base to-or-not of troops, go, get thee to this treasurer, even to 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, ohyeah will carry thee away with a herobloke captivity, and will surely cover thee. he will surely violently turn and toss thee like a ball into a large land: there will thou die, and there the chariots of thy heavyweight will be the shame of thy lord-base'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 aliaqim interer of hilqyeaho: and i will clothe him with thy robe, and strengthen him with thy girdle, and i will commit thy proverb-rule into his hand: and he will be a father to the settlers of jerusalem, and to the house of yeahodah. and the key of the house of dawud will i lay upon his shoulder; so he will open, and none will shut; and he will shut, and none will open. and i will fasten him as a nail in a sure place; and he will be for a heavy-weighty throne to his father's house. and they will hang upon him all the heavyweight of his father's house, the offspring and the issue, all items of small quantity, from the items of cups, even to all the items of flagons. in that day, saith ohyeah of troops, will the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it will be cut off: for ohyeah hath worded it.

## 23

the burden of zur. howl, ye ships of tarshish; for it is sword-parched, so that there is no house, no entering in: from the land of kittim it is revealed to them. be still, ye settlers of the isle; thou whom the merchants of zidon, that cross over the sea, have replenished. and by great waters the seed of sihor, the harvest of the river, is her revenue; and she is a mart of nations. be thou ashamed, o zidon: for the sea hath spoken, even the goatness of the sea, saying, i travail not, nor bring forth children, neither do i nourish up young men, nor bring up virgins. as at the report concerning egypt, so will they be sorely stratagemed at the report of zur. cross ye over to tarshish; howl, ye settlers of the isle. is this your joyous city, whose antiquity is of ancient days? her own feet will carry her afar off to sojourn. who hath taken this counsel against zur, the crowning city, whose buy-guys are prince-immerseds, whose traffickers are the heavyweightable of the land? ohyeah of troops hath purposed it, to stain the pride of all heavyweight, and to bring into contempt all the heavyweightable of the land. cross through thy land as a river, o house-daughter of tarshish: there is no more strength. he tilted his hand over the sea, he shook the kingdoms: ohyeah hath given a directment against the buy-guy city, to destroy the goatness holds thereof. and he said, thou will no more rejoice, o thou exploited virgin, house-daughter of zidon: stand up, cross over to kittim; there also will thou have no rest. behold the land of the kasdimms; this with was not, till the syrian founded it for them that dwell in the desert-wording: they namethere up the towers thereof, they raised up the palaces thereof; and he brought it to ruin. howl, ye ships of tarshish: for your goatness is sword-parched. and it will come to pass in that day, that zur will be forgotten seventy years, according to the days of one king: after the end of seventy years will zur sing as a feed-harlot. take an harp, go about the 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 ohyeah will visit zur, and she will turn to her hire, and will commit fornication with all the kingdoms of the world upon the face-turnings of the land. and her merchandise and her hire will be dedicatedion to ohyeah: it will not be treasured nor laid up; for her merchandise will be for them that dwell before ohyeah, to eat seven-sufficiently, and for durable clothing.

## 24

behold, ohyeah maketh the land empty, and maketh it waste, and turneth it upside down, and scattereth abroad the settlers thereof. and it will be, as with the with, so with the darkener as with the worker, so with his lord-base; as with the maid, so with her herobloke-lady; 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 ohyeah hath worded this word. the land mourneth and withers away, the world languisheth and withers away, the haughty with of the land do languish. the land also is ceased under the settlers thereof; because they have crossed over the drops-of-teaching-torah changed the imitate-statute, broken the world alignment. therefore hath the curse-lighten eaten the land, and they that dwell therein are faulty: therefore the settlers of the land are burned, and few men left. the new wine mourneth, the vine languisheth, all the merryhearted do sigh. the mirth of tabrets setteth, the noise of them that rejoice endeth, the joy of the harp setteth. they will not drink wine with a song-immersed strong drink will be bitter to them that drink it. the city of emptynothing is broken down: every house is shut up, that no man may come in. there is a crying for wine in the streets; all gladness is darkened, the mirth of the land is gone. in the city is left name-desolation, and the gate is hit with destruction. when thus it will be in the near-inward of the land near-inward the withs, 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 pride-swelling of ohyeah, they will cry aloud from the sea. nametherefore heavyweigh ye ohyeah in the fires, even the namethere of ohyeah to-or-not of isra'al in the isles of the sea. from the uttermost part of the land have we heard songs, even glory to the right. but i said, my leanness, my leanness, woe to 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 settler of the land. and it will come to pass, that he who fleeth from the voice of the fear will fall into the pit; and he that cometh up out of the midst of the pit will be captured in the snare: for the windows from on high are open, and the foundations of the land do shake. the land is video-dividing video-divided, the land is clean dissolved, the land is moved exceedingly. the land will reel to and fro like a drunkard, and will be removed like a cottage; and the go-beyond thereof will be heavy upon it; and it will fall, and not stand again. and it will come to pass in that day, that ohyeah will visit the troop of the high ones that are on high, and the kings of the earth upon the earth. and they will be added together, as prisoners are added in the pit, and will be shut up in the prison, and after many days will they be visited. then the moon will be confounded, and the sun ashamed, when ohyeah of troops will king in mount zion, and in jerusalem, and before his ancients heavyweightly.

## 25

o lord, thou art my to-or-not; i will high thee, i will acknowledge thy namethere; for thou hast done wonderful things; thy counsels of old are mama-from-amino-artfulness and truth. for thou hast made of a city an heap; of a defenced city a ruin: a palace of strangers to be no city; it will to world not be inter-built. therefore will the goatness with heavyweigh thee, the city of the terrible nations will respect thee. for thou hast been a goatness to the poor, a goatness to the needy in his distress, a refuge from the storm, a shadow from the parch-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 parch-heat in a sword-parched place; even the parch-heat with the shadow of a thick-cloud: the branch of the terrible ones will be brought low. and in this mountain will ohyeah of troops do to all withs 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 screen cast over all withs, and the screen that is spread over all nations. he will swallow up death in victory; and the lord-base to-or-not will wipe away tears from off all face-turnings; and the rebuke of his with will he take away from off all the land: for ohyeah hath worded it. and it will be said in that day, lo, this is our to-or-not; we have waited for him, and he will stick-safe us: this is ohyeah; we have waited for him, we will be glad and be glad in his stick-safety. for in this mountain will the hand of ohyeah rest, and 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 near-inward of them, as he that swimmeth spreadeth forth his hands to swim: and he will low-tide their swelling-pride together with the spoils of their hands. and the fortress of the high fort of thy walls will he bring down, lay low-tide and bring to the land, even to the dust.

## 26

in that day will this song-immersed be sung in the land of yeahodah; we have a goatness city; stick-safety will to-or-not appoint for walls and bulwarks. open ye the gates, that the right nation which keepeth the truth may enter in. thou wilt develop him in complete complete, whose mind is stayed on thee: because he be sureth in thee. be sure ye in ohyeah world: for in ohyeah ohyeah is worlds rock: for he bringeth down them that dwell on tall; the tall city, he layeth it low-tide he layeth it low-tide even to the land; 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 right is turgor-immersedness: thou, most turgor-immersed, dost weigh the path of the right. yea, in the way of thy crises, ohyeah, have we waited for thee; the self of our self is to thy namethere, and to the remembrance of thee. with my self have i selfd thee in the night; yea, with my breathwind in near-inwards me will i seek thee blacke-early: for when thy crises are in the land, the settlers of the world will learn being right. let camping be shewed to the big-shot, yet will he not learn being right: in the land of uprightness will he deal unjustly, and will not behold the swelling-pride of ohyeah. ohyeah, when thy hand is lifted up, they will not see: but they will see, and be dry for their envy at the with; yea, the fire of thine develop-narrowers will eat them. ohyeah, thou wilt ordain complete for us: for thou also hast achieved all our

doings in us. ohyeah our to-or-not, other lord-bases beside thee have had dominion over us: but by thee only will we make mention of thy namethere. they are dead, they will not live; they are deceased, they will not stand: therefore hast thou visited and lost them, and made all their memory to get lost. thou hast increased the nation, ohyeah, thou hast increased the nation: thou art given heavyweight: thou hadst removed it far to all the ends of the land. ohyeah, in develop-narrows have they visited thee, they poured out a prayer when thy chastering was upon them. like as a woman with child, that draweth near the time of her delivery, is in stratagem, and crieth out in her pangs; so have we been in thy sight, ohyeah. we have been with child, we have been in pain, we have as it were brought forth breathwind; we have not wrought any stick-safety in the land; neither have the settlers of the world fallen. thy dead men will live, together with my dead body will they stand up. awake and joy-sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the land will cast out the dead. come, my with, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. for, behold, ohyeah cometh out of his place to visit the settlers of the land for their cloudy: the land also will disclose her blood, and will no more cover her slain.

## 27

in that day ohyeah with his sore and great and strong sword will visit whale the fleeing serpent, even whale that meandering serpent; and he will kill the crocodile that is in the sea. in that day sing ye to her, a vineyard of red wine. i ohyeah do keep it; i will water it every moment: lest any hurt it, i will keep it night and day. wall-wrath is not in me: who would namethere the briers and thorns against me in war? i would go through them, i would burn them together. or let him take hold of my goatness, that he may do complete with me; and he will do complete with me. he will cause them that come of jeqob to take root: isra'al 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 killed according to the killing of them that are killed by him? in measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough breathwind in the day of the east breathwind. by this therefore will the cloudy of jeqob be out-of-towned; and this is all the fruit to take away his miss when he maketh all the stones of the butcher-place as chalkstones that are beaten in sunder, the asherahs and conceive-sunflowers will not stand up. yet the defenced city will be trouble, and the habitation forsaken, and left like a desert-wording: there will the calf watch-feed, and there will he lie down, and consume the branches thereof. when the boughs thereof are dry, they will be broken off: the women come, and namethere them on fire: for it is a with of no inter-understanding: therefore he that did them will not womb them, and he that developed them will shew them no camping. and it will come to pass in that day, that ohyeah will beat off from the channel of the river to the stream of egypt, and ye will be gathered one by one, o ye interers of isra'al and it will come to pass in that day, that the great mouthpiece-horn will be blown, and they will come which were ready to get lost in the land of syria and the outcasts in the land of egypt, and will bow ohyeah in the dedicated mount at jerusalem.

## 28

woe to the crown of swelling-pride, to the drunkards of apraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine! behold, the lord-base hath a courageous and strong one, which as a tempest of eil and a destroying storm, as a flood of courageous waters overflowing, will cast down to the land with the hand. the crown of swelling-pride, the drunkards of apraim, 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 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 ohyeah of troops be for a crown of glory, and for a diadem of beauty, to the residue of his with, and for a breathwind of crisis to him that sitteth in crisis and for strength to them that turn the war to the gate. but they also have erred through wine, and through strong drink are out of the way; the darkener and the come-bringer have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. for all tables are full of vomit and filthiness, so that there is no place clean. whom will he teach knowledge? and whom will he make to inter-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 language-tongue will he go to this with. to whom he said, this is the rest nametherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear. but ohyeah word was to 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 captured. nametherefore hear ohyeah word, ye scornful men, that proverb-rule this with which is in jerusalem. because ye have said, we have did a alignment with death, and with asking are we at agreement; when the overflowing scourge will cross through, it will not come to us: for we have did lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the lord-base to-or-not, behold, i lay in zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that mama-from-amino-artth will not make haste. crisis also will i namethere to the line, and being right to the differentiate-stone: and the eil 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 asking will not stand; when the overflowing scourge will cross 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 cross over, by day and by night: and it will be a vexation only to inter-understand the report. for the bed is shorter than that a man can stretch himself on it: and the screen narrower than that he can wrap himself in it. for ohyeah will stand up as in mount perazim, he will be wroth as in the valley of gibeon, that he may do his doing, his strange-substantial doing; and bring to pass his act, his strange-substantial act. now therefore be ye not mockers, lest your bands be made strong: for i have heard from the lord-base to-or-not of troops a consumption, even determined upon the whole land. give ye ear, and hear my voice; hearken, and hear my speech. doth the plowman plow all day to



sow? doth he open and break the clods of his ground? when he did plain the face-turnings thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the namethereed barley and the rie in their place? for his to-or-not doth instruct him to crisis, and doth teach him. for the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a tilter, and the cummin with a branch. bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. this also cometh forth from ohyeah of troops, which is wonderful in counsel, and excellent in working.

## 29

woe to ari'al, to ari'al, the city where dawud dwelt! add ye year to year; let them kill sacrifices. yet i will distress ari'al, and there will be heaviness and sorrow: and it will be to me as ari'al. and i will camp against thee round about, and will lay siege against thee with a post, and i will raise forts against thee. and thou wilt be low-tided, and will word out of the land, and thy speech will be low-tide out of the dust, and thy voice will be, as of one that hath a familiar breathwind, out of the land, 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 crosseth away: yea, it will be at an instant suddenly. thou wilt be visited of ohyeah of troops with thunder, and with earthquake, and great voice, with storm and storm, and the flame of eating fire. and the multitude of all the nations that fight against ari'al, even all that fight against her and her munition, and that distress her, will be as a dream of a night vision. it will even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his self is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his self hath appetite-self: so will the multitude of all the nations be, that fight against mount zion. stay yourselves, and wonder; cry ye out, and cry: they are drunken, but not with wine; they stagger, but not with strong drink. for ohyeah hath poured out upon you breathwind of deep sleep, and hath closed your eyes: the come-bringers and your rulers, the seers hath he screened. and the vision of all is become to you as the words of a recount-scroll that is sealed, which men deliver to one that is learned, saying, readcall this, i pray thee: and he saith, i cannot; for it is sealed: and the recount-scroll is delivered to him that is not learned, saying, readcall this, i pray thee: and he saith, i am not learned. nametherefore the lord-base said, forasmuch as this with draw near me with their mouth, and with their lips do heavyweight me, but have removed their heart far from me, and their respect toward me is taught by the precept of men: therefore, behold, i will proceed to do a wonderful work among this with, even a wonderful work and a wonder: for the wisdom of their wise men will get lost, and the inter-understanding of their prudent men will be hid. woe to them that seek deep to hide their counsel from ohyeah, and their doings are in the dark, and they say, who seeth us? and who knoweth us? surely your turning of things upside down will be esteemed as the developer's clay: for will the doing say of him that did it, he did me not? or will the thing developd say of him that developd it, he had no inter-understanding? is it not yet a very little while, and 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 words of the recount-scroll, and the eyes of the skin-blind will see out of obscurity, and out of darkness. the meek also will increase their gladness in ohyeah, and the poor among men will be glad in the dedicated one of isra'al for the terrible one is brought to nought, and the scorner is consumed, and all that watch for power are cut off: that make a earthling an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the right for a word of nought. therefore thus saith ohyeah, who retrieveed ibrahim, concerning the house of jeqob, jeqob will not now be dry, neither will his face-turnings now wax pale. but when he seeth his children, the doing of mine hands, in the near-inward of him, they will dedicated my namethere, and dedicated the dedicated one of jeqob, and will fear the to-or-not of isra'al they also that erred in breathwind will come to inter-understanding, and they that murmured will learn learning.

## 30

woe to the rebellious interers, saith ohyeah, that take counsel, but not of me; and that screen with a screen, but not of my breathwind, that they may add miss to miss that walk to go down into egypt, and have not asked at my mouth; to goat themselves in the goatness of fuhreroh and to trust in the shadow of egypt! therefore will the goatness of fuhreroh be your shame, and the trust in the shadow of egypt your confusion. for his prince-immerseds were at zoen, and his ambassadors came to hanes. they were all ashamed of a with that could not profit them, nor be an help nor profit, but a shame, and also a reproach. the burden of the in-them animals of the south: into the land of develop-narrows and anguish, from whence come the lbia,olisyoung and old lion, the viper and fiery flying serpent, they will carry their stratagem upon the shoulders of young asses, and their treasures upon the bunches of camels, to a with that will not profit them. for the egyptians will help in empty, and to no purpose: therefore have i read-called concerning this, their goatness is to sit still. now go, write it before them in a table, and note it in a recount-scroll, that it may be for the time to come to the worlds of worlds: that this is a bitter with, lying interers, interers that will not hear the drops-of-teaching-torah of ohyeah: which say to the seers, see not; and to the come-bringers, bring not to us right words, word to us part-smooth words, bring deceits: get you out of the way, turn aside out of the path, cause the dedicated one of isra'al to settle from before us. wherefore thus saith the dedicated one of isra'al on word ye despise this word, and be sure in exploitation and lazy-perverseness, and stay thereon: therefore this cloudy will be to you as a breach ready to fall, swelling out in a tall wall, whose breaking cometh suddenly at an instant. and he will break it as the breaking of the developers' vessel that is broken in pieces; he will not spare: so that there will not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit. for thus saith the lord-base to-or-not, the dedicated one of isra'al in resetting and rest will ye be stick-safed; in quietness and in being sure will be your strength: and ye would not. but ye said, no; for we will flee upon horses; therefore will ye flee: and, we will ride upon the swift; therefore will they that pursue you be swift. one thousand will flee at the rebuke of one; at the rebuke of five will ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an mountain. and

therefore will ohyeah wait, that he may be camping to you, and therefore will he be highed, that he may womb upon you: for ohyeah is a to-or-not of crisis happy are all they that wait for him. for the with will dwell in zion at jerusalem: thou will weep no more: he will be very gracious to thee at the voice of thy cry; when he will hear it, he will answer thee. and though the lord-base give you the bread of adversity, and the water of pressure, yet will not thy teachers be removed into a corner any more, but thine eyes will see thy teachers: and thine ears will hear a word 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 chiselings of silver, and the ornament of thy screens of gold: thou will cast them away as a menstuous cloth; thou will say to it, get thee hence. then will he give the rain of thy seed, that thou will sow the earth withal; and bread of the increase of the earth, and it will be fat and pleteous: in that day will thy cattle watch-feed in large pastures. the oxen likewise and the young asses that ear the earth will eat corn-clean provender, which hath been winnowed with the shovel and with the fan. and there will be upon every tall mountain, and upon every tall mountain, brooks and brooks 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 ohyeah bindeth up the breach of his with, and healeth the stroke of their wound. behold, the namethere of ohyeah cometh from far, burning with his nose-anger, and the burden thereof is heavy: his lips are full of indignation, and his language-tongue as a eating fire: and his breathwind, as an overflowing stream, will reach to the half of the neck, to sift the nations with the sieve of vanity: and there will be a bridle in the jaws of the withs, causing them to err. ye will have a song-immersed as in the night when a dedicated solemnity is kept; and gladness of heart, as when one goeth with a slay-pipe to come into the mountain of ohyeah, to the mighty one of isra'al and ohyeah 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 eating fire, with scattering, and tempest, and eilstones. for through the voice of ohyeah will the syrian be beaten down, which hit with a branch. and in every place where the grounded tilter will cross, which ohyeah will lay upon him, it will be with tabrets and harps: and in wars of shaking will he fight with it. for tophet is ordained of old; yea, for the king it is prepared; he did it deep and large: the pile thereof is fire and much wood; the breathing of ohyeah, like a stream of brimstone, doth kindle it.

### 31

woe to them that go down to egypt for help; and stay on horses, and be sure in chariots, because they are many; and in horsemen, because they are very goatness; but they sticky-look not to the dedicated one of isra'al neither seek ohyeah! yet he also is wise, and will bring video-divide, and will not call back his words: but will stand up against the house of the video-dividers, and against the help of them that achievement power. now the egyptians are men, and not to-or-not; and their horses flesh-immersed and not breathwind. when ohyeah will tilt 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 ohyeah spoken to me, like as the gather-lion and the pit-out-of-lion murmur-

ing on his tear, when a multitude of watchers is called forth against him, he will not be afraid of their voice, nor abase himself for the voice of them: so will ohyeah of troops come down to fight for mount zion, and for the mountain thereof. as birds flying, so will ohyeah of troops defend jerusalem; defending also he will deliver it; and stopskipping over he will preserve it. turn ye to him from whom interers of isra'al have deeply revolted. for in that day every man will cast away his ideal-idols of silver, and his ideal-idols of gold, which your own hands have did to you for a miss then will the syrian fall with the sword, not of a earthing; and the sword, not of a mean earthing, will eat him: but he will flee from the sword, and his young men will be discomfited. and he will cross over to his strong hold for strange-terror, and his prince-immerseds will be afraid of the ensign, saith ohyeah, whose fire is in zion, and his furnace in jerusalem.

### 32

behold, a king will king in being right, and prince-immerseds will rule in crisis and a man will be as an hiding place from the breathwind, and a hidden from the tempest; as brooks of water in a dry place, as the shadow of a heavyweighty 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 inter-understand knowledge, and the language-tongue of the stammerers will be ready to word plainly. the vile person will be no more called generous, nor the churl said to be bountiful. for the vile self will word villany, and his self will work power, to practise hypocrisy, and to utter error against ohyeah, to do empty the self of the hungry, and he will word the drink of the thirsty to lack. the items also of the item-churl are video-divide: he deviseth wicked devices to destroy the poor with lying sayings, even when the needy wordeth crisis. but the generous deviseth generous things; and by generous things will he stand up stand up, ye women that are at ease; hear my voice, ye sure intera; give ear to my speech. many days and years will ye be develop-narrowds, ye sure women: for the vintage will fail, the gathering will not come. tremble, ye women that are at ease; be troubled, ye sure 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 will come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces will be forsaken; the multitude of the city will be left; the forts and towers will be for dens world, a joy of wild asses, a pasture of flocks; until breathwind be poured upon us from on high, and the desert-wording be a fruitful field, and the fruitful field be counted for a forest. then crisis will dwell in the desert-wording, and being right remain in the fruitful field. and the doing of being right will be complete; and the effect of being right completeness and being sure world. and my with will dwell in a compleateable settlement, and in sure dwellings, and in complete completeness places; when it will eil, coming down on the forest; and the city will be low-tide in a low-tide place. happy are ye that sow beside all waters, that send forth thither the feet of the ox and the ass.

### 33

woe to thee that plunderest, and thou wast not plundered; and dealest treacherously, and they dealt not

treacherously with thee! when thou wilt cease to plunder, thou wilt be plundered; and when thou wilt make an end to deal treacherously, they will deal treacherously with thee. ohyeah, be camping to us; we have waited for thee: be thou their arm every morning, our stick-safety also in the time of develop-narrows. at the voice of the tumult the withs 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. ohyeah is highed; for he dwelleth on high: he hath filled zion with crisis and being right. and wisdom and knowledge will be the stability of thy times, and strength of stick-safety: the respect of ohyeah is his treasure. behold, their valiant ones will cry without: the ambassadors of complete will weep bitterly. the highways lie waste, the wayfaring man settleth: he hath broken the alignment, he hath despised the cities, he regardeth no man. the land mourneth and languisheth: lebanon is ashamed and hewn down: sharon is like a desert-wording; and bashan and karmel shake off their fruits. now will i stand, saith ohyeah; now will i be highed; now will i lift up myself. ye will conceive chaff, ye will bring forth stubble: your breathwind, as fire, will eat you. and the withs 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 heroblokeness. the missers in zion are afraid; fearfulness hath held the hypocrites. who among us will dwell with the eating fire? who among us will dwell with world burnings? he that walketh rightly, and wordeth turgor-immersedly; he that despiseth the gain of exploitions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing video-divide; he will dwell on high: his place of defence will be the munitions of rocks: bread will be given him; his waters will be sure. thine eyes will see the king in his beauty: they will behold the land that is very far off. thine heart will murmur terror. where is the scroll-recounters? where is the receiver? where is he that counted the towers? no see a goatness with, a with of a deeper speech than thou canst perceive; of a stammering language-tongue, that thou canst not inter-understand. look upon zion, the city of our solemnities: thine eyes will see jerusalem a complete habitation, a tent that will not be taken down; not one of the stakes thereof will ever be removed, neither will any of the cords thereof be broken. but there the glorious ohyeah will be to us a place of broad rivers and streams; nametherein will go no galley with oars, neither will gallant ship cross thereby. for ohyeah is our critical, ohyeah is our imitate-statuter, ohyeah is our king; he will stick-safe 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 partd; the stopskip-lame take the prey. and the settler will not say, i am sick: the with that dwell therein will be forgiven their cloudy.

### 34

come near, ye mum-withs, to hear; and hearken, ye mum-withs: let the land hear, and all that is therein; the world, and all things that come forth of it. for the wall-wrath of ohyeah is upon all nations, and his wall-wrath upon all their troops: he hath fishing-net-destroyed them, he hath delivered them to the cook-slaughter. their slay also will be cast out, and their stink

will come up out of their carcasses, and the mountains will be melted with their blood. and all the troop of namespaces will be dissolved, and the namespaces will be recount-scrrolled together as a scroll: and all their troop will fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. for my sword will be bathed in namespaces: behold, it will come down upon aidumea, and upon the with of my curse-lighten, to crisis the sword of ohyeah is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for ohyeah hath a butcher in bozrah, and a great cook-slaughter in the land of aidumea. 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 ohyeah's vengeance, and the year of completes for the controversy of zion. and the streams thereof will be turned into pitch, and the dust thereof into brimstone, and the land thereof will become burning pitch. it will not be quenched night nor day; the smoke thereof will go up to world: from generation to generation it will lie sword-parched; none will cross through it to the worlds of worlds. but the cormorant and the bittern will inherit it; the owl also and the raven will dwell in it: and he will tilt upon it the line of emptynothing, and the stones of bewilder-void. they will call the nobles thereof to the kingdom, but none will be there, and all her prince-immerseds 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 crocodiles, and a courtyard for owls. the animal of the fields of the desert will also meet with the animal of the fields of the island, and the satyr will readcall to his in-sight; the screech owl also will rest there, and find for herself a place of rest. there will the great owl make her nest, and namethere, and hatch, and gather under her shadow: there will the vultures also be gathered, every one with her mate. seek ye out of the recount-scroll of ohyeah, and readcall: no one of these will fail, none will want her mate: for my mouth it hath directed, and his breathwind it hath gathered them. and he hath cast the lot for them, and his hand hath partd it to them by line: they will inherit it world, from generation to generation will they dwell therein.

### 35

the desert-wording and the solitary place will be rejoicing for them; and the desert-wording will rejoice, and blossom as the rose. it will blossom abundantly, and rejoice even with joy and joy-singing: the heavyweight of lebanon will be given to it, the splendor of karmel and sharon, they will see the heavyweight of ohyeah, and the splendor of our to-or-not. strengthen ye the weak hands, and confirm the feeble pool-knees. say to them that are of a respectful heart, be strong, respect not: behold, your to-or-not will come with vengeance, even to-or-not with a recompence; he will come and stick-safe you. then the eyes of the skin-blind will be opened, and the ears of the deaf will be unstopped. then will the stopskip-lame man leap as an hart, and the language-tongue of the dumb sing: for in the desert-wording will waters hatch out, and streams in the desert-wording. and the parched ground will become a pool, and the thirsty land springs of water: in the habitation of crocodiles, 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 cross over it; but it will be for those: the wayfar-

ing men, though fools, will not err therein. no gath-  
lion will be there, nor any ravenous animal will go up  
thereon, it will not be found there; but the redeemed  
will walk there: and the retrieved of ohyeah will reset,  
and come to zion with songs and world gladness upon  
their heads: they will obtain gladness and gladness, and  
sorrow and sighing will flee away.

### 36

now it came to pass in the fourteenth year of king hece-  
qyeaho, that senaherib king of syria came up against all  
the defenced cities of yeahodah, and took them. and the  
king of syria sent rab-shaqeh from lakish to jerusalem  
to king heceqyeaho with a heavyweighty stratagem.  
and he stood by the conduit of the upper pool in the  
highway of the completer's field. then came forth  
to him aliaqim, hilqyeaho's interer which was over the  
house, and shebna the scroll-recouters, and joah, as-  
aph's interer the recorder. and rab-shaqeh said to them,  
say ye now to heceqyeaho, thus saith the great king, the  
king of syria what being sure is this wherein thou be  
surest? i say, sayest thou, (but they are but vain words)  
i have counsel and strength for war: now on whom  
dost thou be sure, that thou rebellest against me? lo,  
thou be surest in the staff of this shattered reed, on  
egypt; whereon if a man lean, it will go into his hand,  
and pierce it: so is fuhreroh king of egypt to all that be  
sure in him. but if thou say to me, we be sure in ohyeah  
our to-or-not: is it not he, whose in-whats and whose  
butcher-places heceqyeaho hath taken away, and said  
to yeahodah and to jerusalem, ye will bow before this  
butcher-place? now therefore give pledges, i pray thee,  
to my lord-base the king of syria and i will give thee two  
thousand horses, if thou be able on thy part to set rid-  
ers upon them. how then wilt thou turn away the face-  
turnings of one captain of the least of my lord-base's  
workers, and namethere thy be sure on egypt for char-  
iots and for horsemen? and am i now come up without  
ohyeah against this land to destroy it? ohyeah said to  
me, go up against this land, and destroy it. then said ali-  
aqim and shebna and joah to rab-shaqeh, word, i pray  
thee, to thy workers in the syrian language; for we in-  
ter-understand it: and word not to us in the yeahodim  
language, in the ears of the with that are on the wall.  
but rab-shaqeh said, hath my lord-base sent me to thy  
lord-base and to thee to word these words? 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 rab-shaqeh stood, and readcalled with a loud voice  
in the yeahodim language, and said, hear ye the words  
of the great king, the king of syria thus saith the king, let  
not heceqyeaho deceive you: for he will not be able to  
deliver you. neither let heceqyeaho make you be sure in  
ohyeah, saying, ohyeah will surely deliver us: this city  
will not be delivered into the hand of the king of syria  
hearken not to heceqyeaho: for thus saith the king of  
syria do an agreement with me by a present, and come  
out to me: and eat ye every one of his vine, and every  
one of his fig tree, and drink ye every one the waters  
of his own cistern; until i come and take you away to  
a land like your own land, a land of corn and wine, a  
land of bread and vineyards. beware lest heceqyeaho  
persuade you, saying, ohyeah will deliver us. hath any  
of the to-or-not of the nations delivered his land out  
of the hand of the king of syria namethere are the to-  
or-not of hamath and arphad? namethere are the to-  
or-not of sepharvaim? and have they delivered samaria  
out of my hand? who are they among all the to-or-not

of these lands, that have delivered their land out of my  
hand, that ohyeah should deliver jerusalem out of my  
hand? but they held their peace, and answered him not  
a word: for the king's word was, saying, answer him  
not. then came aliaqim, interer of hilqyeaho, that was  
over the household, and shebna the scroll-recouters,  
and joah, interer of asaph, the recorder, to heceqyeaho  
with their clothes rent, and recounted him the words of  
rab-shaqeh.

### 37

and it came to pass, when king heceqyeaho heard it,  
that he rent his clothes, and covered himself with sack-  
cloth, and went into the alpha-beit-house of ohyeah.  
and he sent aliaqim, who was over the household,  
and shebna the scroll-recouters, and the elders of the  
darkener covered with sackcloth, to ishuayeah the  
come-bringer interer of amoz. and they said to him,  
thus saith heceqyeaho, this day is a day of develop-nar-  
rows, and of reprove, and of blasphemy: for interers  
are come to the birth, and there is not energy to bring  
forth. it may be ohyeah thy to-or-not will hear the  
words of rab-shaqeh, whom the king of syria his lord-  
base hath sent to reprove the living to-or-not, and will  
reprove the words which ohyeah thy to-or-not hath  
heard: nametherefore lift up thy spilling for the rem-  
nant that is left. so the workers of king heceqyeaho  
came to ishuayeah. and ishuayeah said to them, thus  
will ye say to your lord-base, thus saith ohyeah, be not  
afraid of the words that thou hast heard, namethere-  
with the servants of the king of syria have abused me.  
behold, i will send a blast upon him, and he will hear  
a rumour, and reset to his own land; and i will cause  
him to fall by the sword in his own land. so rab-shaqeh  
resetted, and found the king of syria warring against  
libnah: for he had heard that he was departed from  
lakish. and he heard say concerning tiraqah king of  
ethiopia, he is come forth to make war with thee. and  
when he heard it, he sent messengers to heceqyeaho,  
saying, thus will ye speak to heceqyeaho king of yea-  
hodah, saying, let not thy to-or-not, in whom thou be  
surest, deceive thee, saying, jerusalem will not be given  
into the hand of the king of syria behold, thou hast  
heard what the kings of syria have done to all lands  
by destroying them utterly; and will thou be strip-de-  
livered? have the to-or-not of the nations delivered  
them which my fathers have destroyed, as gocan, and  
haran, and rezeeph, and interers of eden which were in  
telassar? where is the king of hamath, and the king of  
arphad, and the king of the city of sepharvaim, hene,  
and evah? and heceqyeaho received the recount-scroll  
from the hand of the messengers, and readcalled it: and  
heceqyeaho went up to the alpha-beit-house of ohyeah,  
and spread it before ohyeah. and heceqyeaho spilled  
to ohyeah, saying, ohyeah of troops, to-or-not of isra'al  
that dwellest between the inwarders, thou art the to-or-  
not, even thou alone, of all the kingdoms of the land:  
thou hast did namespaces and land. incline thine ear,  
ohyeah, and hear; open thine eyes, ohyeah, and see:  
and hear all the words of senaherib, which hath sent  
to reproach the living to-or-not. of a truth, ohyeah,  
the kings of syria have sword-parched all the nations,  
and their countries, and have cast their to-or-not into  
the fire: for they were no to-or-not, but the doing of  
men's hands, wood and stone: therefore they have lost  
them. now therefore, ohyeah our to-or-not, stick-safe  
us from his hand, that all the kingdoms of the land  
may know that thou art ohyeah, even thou only. then

ishuayeaho interer of amoz sent to heceqyeah, saying, thus saith ohyeah to-or-not of isra'al whereas thou hast spilled to me against senaherib king of syria this is the word which ohyeah hath worded concerning him; the virgin, the house-daughter of zion, hath despised thee, and laughed thee to scorn; the house-daughter of jerusalem hath shaken her head at thee. whom hast thou reproached and abused? and against whom hast thou highed thy voice, and lifted up thine eyes on high? even against the dedicated one of isra'al by thy workers hast thou reproached the lord-base, and hast said, by the multitude of my chariots am i come up to the stand-up-height of the mountains, to the sides of lebanon; and i will cut down the tall cedars thereof, and the choice fir trees thereof: and i will enter into the stand-up-height of his border, and the forest of his karmel. i have digged, and drunk water; and with the sole of my feet have i sword-parched 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 developed it? now have i brought it to pass, that thou shouldest be to namethere waste defenced cities into ruinous heaps. therefore their settlers were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green grass, as the grass on the house-tops, and as corn blasted before it be grown up. but i know thy settling, 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 namethere my hook in thy nose, and my bridle in thy lips, and i will settle thee back by the way by which thou camest. and this will be a sign to thee, ye will eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. and the remnant that is escaped of the house of yeahodah will again take root tiltward, and do fruit upward: for out of jerusalem will go forth a remnant, and they that escape out of mount zion: the zeal of ohyeah of troops will do this. therefore thus saith ohyeah concerning the king of syria he will not come into this city, nor shoot an arrow-halfer there, nor come before it with shields, nor cast a bank against it. by the way that he came, by the same will he reset, and will not come into this city, saith ohyeah. for i will defend this city to stick-safe it for mine own sake, and for my worker dawud's sake. then the messenger of ohyeah went forth, and hit in the camp of the syrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. so senaherib king of syria departed, and went and resettled, and dwelt at nineveh. and it came to pass, as he was bowping in the house of nisrok his to-or-not, that adramelek and sharazer his interers smote him with the sword; and they escaped into the land of ararat: and hadon his interer kinged in his stead.

### 38

in those days was heceqyeah sick to death. and ishuayeaho the come-bringer interer of amoz came to him, and said to him, thus saith ohyeah, set thine house in order: for thou wilt die, and not live. then heceqyeah turned his face-turnings toward the wall, and spilled to ohyeah, and said, remember now, ohyeah, i beseech thee, how i have walked before thee in truth and with a complete heart, and have done that which is good in thy eyes. and heceqyeah wept sore. then came ohyeah word to ishuayeaho, saying, go, and say to hece-

qyeah, thus saith ohyeah, the to-or-not of dawud thy father, i have heard thy spilling, i have seen thy tears: behold, i will add to thy days fifteen years. and i will deliver thee and this city out of the hand of the king of syria and i will defend this city. and this will be a sign to thee from ohyeah, that ohyeah will do this word that he hath worded; behold, i will bring again the shadow of the degrees, which is gone down in the sun dial of ahac, ten degrees backward. so the sun resettled ten degrees, by which degrees it was gone down. the writing of heceqyeah king of yeahodah, when he had been sick, and was recovered of his sickness: i said in the cutting off of my days, i will go to the gates of the asking: i am deprived of the residue of my years. i said, i will not see ohyeah, even ohyeah, in the land of the living: i will behold earthing no more with the settlers of the world. mine age is departed, and is removed from me as a watcher's tent: i have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. i reckoned till morning, that, as a gather-lion, so will he break all my bones: from day even to night wilt thou make an end of me. like a crane or a swallow, so did i chatter: i did mourn as a dove: mine eyes fail with looking upward: ohyeah, i am exploited; undertake for me. what will i say? he hath both worded to me, and himself hath done it: i will go softly all my years in the bitterness of my self. ohyeah, by these things men live, and in all these things is the life of my breathwind: so wilt thou recover me, and make me to live. behold, for complete i had great bitterness: but thou hast in love to my self delivered it from the pit of swim-corruption: for thou hast cast all my misses behind thy back. for the asking cannot cheer 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 interers will make known thy truth. ohyeah was ready to stick-safe me: therefore we will sing my songs to the stringed instruments all the days of our life in the alpha-beit-house of ohyeah. for ishuayeaho had said, let them take a lump of figs, and lay it for a plaister upon the boil, and he will recover. heceqyeah also had said, what is the sign that i will go up to the alpha-beit-house of ohyeah?

### 39

at that time merodakbaladan, interer of baladan, king of bhabil, sent recount-scrolls and a present to heceqyeah: for he had heard that he had been sick, and was recovered. and heceqyeah was glad of them, and shewed them the house of his precious words, the silver, and the gold, and the scents, and the precious oil, and all the house of his kliarmour, and all that was found in his treasures: there was not a word in his house, nor in all his proverb-rule, that heceqyeah shewed them not. then came ishuayeaho the come-bringer to king heceqyeah, and said to him, what said these men? and from whence came they to thee? and heceqyeah said, they are come from a far land to me, even from bhabil. then said he, what have they seen in thine house? and heceqyeah answered, all that is in mine house have they seen: there is not a word among my treasures that i have not shewed them. then said ishuayeaho to heceqyeah, hear ohyeah word of troops: behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store until this day, will be carried to bhabil: not a word will be left, wordeth ohyeah. and of thy interers that will issue

from thee, which thou wilt beget, will they take away; and they will be eunuchs in the hall of the king of babil. then said heceqyeah to ishuayeah, good is ohyeah word which thou hast worded. he said moreover, for there will be complete and truth in my days.

## 40

comfort ye, comfort ye my with, saith your to-or-not. word ye comfortably to jerusalem, and readcall to her, that her warfare is accomplished, that her cloudy is pardoned: for she hath received of ohyeah's hand double for all her misses. the voice of him that qracrieth in the desert-wording, prepare ye the way of ohyeah, make straight in the desert-wording a highway for our to-or-not. every hatch-plain will be exalted, and every mountain and mountain will be low-tided: and the crooked will be made straight, and the rough places hatch-plain: and the heavyweight of ohyeah will be revealed, and all flesh-immersed will see it together: for the mouth of ohyeah hath worded it. the voice said, readcall. and he said, what will i cry? all flesh-immersed is grass, and all the kindness thereof is as the flower of the field: the grass dries, the flower withers: because breathwind of ohyeah bloweth upon it: surely the with is grass. the grass dries, the flower withers: but the word of our to-or-not will stand up to world. o zion, that bringest good information, get thee up into the tall mountain; o jerusalem, that bringest good information, lift up thy voice with energy; lift it up, be not afraid; say to the cities of yehodah, behold your to-or-not! behold, the lord-base to-or-not will come with strong hand, and his arm will proverb-rule for him: behold, his achievement is with him, and his achievement before him. he will watch-feed his flock like a watcher: he will gather the lambs with his arm, and carry them in his bosom-statute, and will gently lead those that are with young. who hath measured the waters in the hollow of his hand, and meted out namespaces with the span, and comprehended the dust of the land in a measure, and weighed the mountains in scales, and the mountains in a balance? who hath directed breathwind of ohyeah, or being his counsellor hath taught him? with whom took he counsel, and who instructed him, and taught him in the path of crisis and taught him knowledge, and shewed to him the way of inter-understanding? behold, the nations are as a drop of a bucket, and are counted as the grind dust of the balance: behold, he taketh up the isles as a very little thing. and lebanon is not sufficient to burn, nor the animals thereof sufficient for a onup. all nations before him are as nothing; and they are counted to him less than nothing, and vanity. to whom then will ye liken to-or-not? or what likeness will ye compare to him? the workman melteth a chiseling, and the goldsmith spreadeth it over with gold, and casteth silver chains. he that is so impoverished that he hath no high chooseth a tree that will not rot; he seeketh to him a cunning workman to prepare a chiseling, that will not be moved. have ye not known? have ye not heard? hath it not been told you from the heading? have ye not understood from the foundations of the land? it is he that sitteth upon the circle of the land, and the settlers thereof are as grasshoppers; that tilteth out the namespaces as a curtain, and spreadeth them out as a tent to settle in: that bringeth the princes to nothing; he doth the criticals of the land as vanity. yea, they will not be planted; yea, they will not be sown: yea, their stock will not take root in the land: and he will also blow upon them, and they will dry, and the storm 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 troop by count: he calleth them all by namethers by the greatness of his might, for that he is strong in energy; not one faileth. why sayest thou, o jeqob, and wordest, o isra'al my way is hid from ohyeah, and my crisis is crossed over from my to-or-not? hast thou not known? hast thou not heard, that the world to-or-not, ohyeah, the creator of the ends of the land, fainteth not, neither is weary? there is no searching of his inter-understanding. he giveth energy to the faint; and to them that have no might he increaseth energy. even the youths will faint and be weary, and the young men will utterly fall: but they that wait upon ohyeah will renew their energy; they will mount up with wings as eagles; they will run, and not be weary; and they will walk, and not faint.

## 41

keep silence before me, o islands; and let the mum-withs renew their energy: let them come near; then let them word: let us come near together to crisis who raised up the right man from the east, called him to his foot, gave the nations before him, and made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow. he pursued them, and crossed safe-completely; even by the way that he had not gone with his feet. who hath achieved and achieve it, calling the generations from the heading? i ohyeah, the first, and with the last; i am he. the isles saw it, and respected; the ends of the land were afraid, drew near, and came. they helped every one his in-sight; and every one said to his brother, be of good courage. so the carpenter encouraged the goldsmith, and he that part-smootheth with the hammer him that smote the anvil, saying, it is ready for the soldering: and he fastened it with nails, that it should not be moved. but thou, isra'al art my worker, jeqob whom i have chosen, the seed of ibrahim my in-sight. thou whom i have taken from the ends of the land, and called thee from the chief men thereof, and said to thee, thou art my worker; i have chosen thee, and not cast thee away. respect thou not; for i am with thee: be not dismayed; for i am thy to-or-not: i will goat 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 dry and dry: they will be as nothing; and they that strive with thee will get lost. 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 ohyeah thy to-or-not will hold thy right hand, saying to thee, respect not; i will help thee. respect not, thou worm jeqob, and ye men of isra'al i will help thee, saith ohyeah, and thy redeemer, the dedicated one of isra'al 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 mountains as chaff. thou wilt fan them, and the breathwind will carry them away, and the storm will scatter them: and thou wilt rejoice in ohyeah, and will glory in the dedicated one of isra'al when the poor and needy seek water, and there is none, and their language-tongue faileth for thirst, i ohyeah will hear them, i the to-or-not of isra'al will not forsake them. i will open rivers in in-whats, and fountains in the midst of the hatches-plain: i will make the desert-wording a pool of water, and the dry land springs of water. i will

plant in the desert-wording the cedar, the shittah tree, and the myrtle, and the oil tree; i will namethere in the desert-wording the fir tree, and the pine, and the box tree together: that they may see, and know, and namethere, and understand together, that the hand of ohyeah hath done this, and the dedicated one of isra'al hath created it. produce your cause, saith ohyeah; near-inward forth your strong reasons, saith the king of jeqob. 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 to-or-not: yea, do good, or do video-divide, that we may be dismayed, and behold it together. behold, ye are of nothing, and your achievement of nought: an taboo is he that chooseth you. i have raised up one from the north, and he will come: from the rising of the sun will he call upon my namethere: and he will come upon princes as upon morder, and as the developer treadeth clay. who hath declared from the heading, 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 sayings. the first will say to zion, behold, behold them: and i will give to jerusalem one that bringeth good information. 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 word. behold, they are all power; their doings are nothing: their screens are breathwind and confusion.

## 42

behold my worker, whom i uphold; mine elect, in whom my self delighteth; i have put my breathwind upon him: he will bring forth crisis to the body-nations. he will not cry, nor lift up, nor cause his voice to be heard in the street. a shattered reed will he not break, and the smoking flax will he not quench: he will bring forth crisis to truth. he will not fail nor be discouraged, till he have namethere crisis in the land: and the isles will wait for his drops-of-teaching-torah thus saith to-or-not ohyeah, he that created the namespaces, and tilted them out; he that spread forth the land, and that which cometh out of it; he that giveth breathwind to the with upon it, and breathwind to them that walk therein: i ohyeah have called thee in being right, and will hold thine hand, and will keep thee, and give thee for a alignment of the with, for a light of the body-nations; to open the skin-blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. i am ohyeah: that is my namethere: and my heavyweight will i not give to another, neither my cheering to chiselings. behold, the former things are come to pass, and new things do i declare: before they spring forth i tell you of them. sing to ohyeah a new song-immersed and his cheering from the end of the land, ye that go down to the sea, and all that is therein; the isles, and the settlers thereof. let the desert-wording and the cities thereof lift up their voice, the villages that qedar doth settle: let the settlers of the rock sing, let them shout from the head of the mountains. let them namethere heavyweight to ohyeah, and declare his cheering in the islands. ohyeah will go forth as a herobloke man, he will stir up jealousy like a herobloke of war: he will video-cry, yea, roar; he will herobloke against his enemies. i have long time holden my peace; i have been still, and refrained myself: now

will i cry like a travailing woman; i will destroy and devour at once. i will sword-parch mountains and hills, and sword-parched up all their grass; and i will do the rivers islands, and i will sword-parched up the pools. and i will bring the skin-blind by a way that they knew not; i will lead them in paths that they have not known: i will do darkness light before them, and adamant words straight. these words will i do to them, and not forsake them. they will be turned back, they will be greatly dry, that be sure in chiselings, that say to the screens, ye are our to-or-not. hear, ye deaf; and look, ye skin-blind, that ye may see. who is skin-blind, but my worker? or deaf, as my messenger that i sent? who is skin-blind as he that is complete, and skin-blind as ohyeah's worker? seeing many things, but thou keepest not; opening the ears, but he heareth not. ohyeah is well pleased for his being right' sake; he will magnify the drops-of-teaching-torah and make it honourable. but this is a with 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 hear-ken and hear for the time to come? who gave jeqob for a spoil, and isra'al to the robbers? did not ohyeah, he against whom we have missed? for they would not walk in his ways, neither were they obedient to his drops-of-teaching-torah therefore he hath poured upon him the wall-wrath of his nose-anger, and the goatness of war: and it hath namethere him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart.

## 43

but now thus saith ohyeah that created thee, o jeqob, and he that developed thee, o isra'al respect not: for i have redeemed thee, i have called thee by thy namethere; thou art mine. when thou crossest through the waters, i will be with thee; and through the rivers, they will not overflow thee: when thou walkest through the fire, no be burned; neither will the flame kindle upon thee. for i am ohyeah thy to-or-not, the dedicated one of isra'al thy saviour: i gave egypt for thy out-of-town, ethiopia and seba for thee. since thou wast precious in my eyes, thou hast been heavyweightable, and i have loved thee: therefore will i give men for thee, and mum-withs for thy self. respect not: for i am with thee: i will bring thy seed from the east, and gather thee from the west; i will say to the north, give up; and to the south, keep not back: bring my interers from far, and my intera from the ends of the land; even every one that is called by my namethere: for i have created him for my heavyweight, i have developed him; yea, i have did him. bring forth the skin-blind with that have eyes, and the deaf that have ears. let all the mum-withs be added together, and let the mum-withs be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesss, that they may be rightified: or let them hear, and say, it is truth. ye are my witnesss, saith ohyeah, and my worker whom i have chosen: that ye may know and mama-from-amino-art me, and inter-understand that i am he: before me there was no to-or-not formed, neither will there be after me. i, even i, am ohyeah; and beside me there is no saviour. i have declared, and have stick-safed, and i have shewed, when there was no strange-substantial to-or-not among you: therefore ye are my witnesss, saith ohyeah, that i am to-or-not. yea, before the day was i am he; and there is none that can deliver out of my hand: i will achievement, and who

will let it? thus saith ohyeah, your redeemer, the dedicated one of isra'el for your sake i have sent to bhabil, and have brought down all their nobles, and the kasdimns, whose cry is in the ships. i am ohyeah, your dedicated one, the creator of isra'el your king. thus saith ohyeah, which maketh a way in the sea, and a path in the mighty waters; which bringeth forth the chariot and horse, the stratagem and the goatness; they will lie down together, they will not stand: 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 word; now it will spring forth; will ye not know it? i will even do a way in the desert-wording, and rivers in the desert-wording. the animal of the field will heavyweight me, the crocodiles and the owls: on word i give waters in the desert-wording, and rivers in the desert-wording, to give drink to my with, my chosen. this with have i developed for myself; they will recount my cheering, but thou hast not called upon me, o jeqob; but thou hast been weary of me, o isra'el thou hast not brought me the small cattle of thy onups; neither hast thou heavyweighted me with thy butchers. i have not caused thee to work for with an rest-absorber, nor wearied thee with incense. thou hast bought me no sweet cane with money; neither hast thou filled me with the fat of thy butchers: but thou hast made me to work for with thy misses, thou hast wearied me with thine cloudies. i, even i, am he that wipeth thy go-beyonds for mine own sake, and will not remember thy misses. put me in remembrance: let us critic together: recount thou, that thou mayest be rightified. thy first father hath missed, and thy teachers have went-beyond against me. therefore i have slayed the prince-immerseds of the dedicated, and have given jeqob to the curse-lighten, and isra'el to reproaches.

#### 44

yet now hear, o jeqob my worker; and isra'el whom i have chosen: thus saith ohyeah that did thee, and developed thee from the womb, which will help thee; respect not, o jeqob, my worker; and thou, 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 breathwind upon thy seed, and my first-pooling upon thine offspring: and they will spring up as among the grass, as willows by the water courses. one will say, i am ohyeah's; and another will call himself by the namethere of jeqob; and another will subscribe with his hand to ohyeah, and surname himself by the namethere of isra'el thus saith ohyeah the king of isra'el and his redeemer ohyeah of troops; i am the first, and i am the last; and beside me there is no to-or-not, and who, as i, will call, and will declare it, and namethere it in order for me, since i namethereed the ancient with? and the things that are coming, and will come, let them shew to them. fear ye not, neither be afraid: have not i told thee from that time, and have declared it? ye are even my witnesses. is there a to-or-not beside me? yea, there is no to-or-not; i know not any. they that develop a chiseling are all of them emptynothing; and their delectable things will not profit; and they are their own witnesses; they see not, nor know; that they may be dry. who hath developed a to-or-not, or molten a chiseling that is profitable for nothing? behold, all his fellows will be dry: and the workmen, they are of men: let them all be gathered together, let them stand up; yet they will fear, and they will be dry together. the smith with the tongs both achievementeth in the coals, and devel-

opeth it with hammers, and achievementeth it with the energy of his arms: yea, he is hungry, and his energy faileth: he drinketh no water, and is faint. the carpenter tilteth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with the compass, and doth it after the figure of a earthling, according to the beauty of a earthling; that it may remain in the house. he heweth him down cedars, and taketh the cypress and the oak, which he heroblokes for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. then will it be for a earthling to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he pelmaketh a to-or-not, and bows it; he doth it a chiseling, and falleth achievewn thereto. he burneth half thereof in the fire; with half thereof he eateth flesh-immersed he roasteth roast, and is seven-satisfy: yea, he warmeth himself, and saith, aha, i am warm, i have seen the fire: and the residue thereof he doth a to-or-not, even his chiseling: he falleth down to it, and bows it, and spillesh to it, and saith, deliver me; for thou art my to-or-not. they have not known nor knew: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot inter-understand. and none considereth in his heart, neither is there knowledge nor inter-understanding to say, i have burned half of it in the fire; yea, also i have baked bread upon the coals thereof; i have roasted flesh-immersed and eaten it: and will i do the residue thereof an taboo? will i fall down to the stock of a tree? he watch-feedeth on ashes: a deceived self hath turned him aside, that he cannot deliver his self, nor say, is there not a lie in my right hand? remember these, o jeqob and isra'el for thou art my worker: i have developed thee; thou art my worker: o isra'el no be forgotten of me. i have wiped out, as a thick thick-cloud, thy go-beyonds, and, as a thick-cloud, thy misses: reset to me; for i have redeemed thee. joy-sing, o ye namespaces; for ohyeah hath done it: shout, ye lower parts of the land: break forth into joy-singing, ye mountains, o forest, and every tree therein: for ohyeah hath redeemed jeqob, and glorified himself in isra'el thus saith ohyeah, thy redeemer, and he that developed thee from the womb, i am ohyeah that doth all things; that tilteth forth the namespaces alone; that spreadeth abroad the land by myself; that frustrateth the tokens of the liars, and maketh magicians mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his worker, and completes the counsel of his messengers; that saith to jerusalem, thou will be settled; and to the cities of yeahodah, ye will be inter-built, and i will raise up the sword-parched places thereof: that saith to the deep, be sword-parched, and i will dry up thy rivers: that saith of cyrus, he is my watcher, and will complete all my pleasure: even saying to jerusalem, thou will be inter-built; and to the hall, thy foundation will be laid.

#### 45

thus saith ohyeah to his converse-swimmer, to cyrus, whose right hand i have holden, to go down nations before him; and i will loose the loins of kings, to open before him the two leaved gates; and the gates will not be shut; i will go before thee, and make the fleeing places straight: i will break in pieces the gates of brass, and cut in sunder the bars of iron: and i will give thee the treasures of darkness, and hidden riches of hidden places, that thou mayest know that i, ohyeah, which call thee by thy namethere, am the to-or-not of isra'el for jeqob



my worker's sake, and isra'al mine elect, i have even called thee by thy namethere: i have surnamed thee, though thou hast not known me. i am ohyeah, and there is none else, there is no to-or-not beside me: i girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. i am ohyeah, and there is none else. i develop the light, and create darkness: i do complete, and create video-divide: i ohyeah do all these things. drop down, ye namespaces, from on, and let the grind-skies pour down being right: let the land open, and let them bring forth stick-safety, and let being right spring up together; i ohyeah have created it. woe to him that striveth with his develop! let the potsherd strive with the potsherds of the earth. will the clay say to him that developeth it, what dost thou? or thy achievement, he hath no hands? woe to him that saith to his father, what begetteth thou? or to the woman, what hast thou brought forth? thus saith ohyeah, the dedicated one of isra'al and his achiever, ask me of things to come concerning my interers, and concerning the achievement of my hands direct ye me. i have did the land, and created earthling upon it: i, even my hands, have tilted the namespaces, and all their troop have i directed. i have raised him up in being right, and i will direct all his ways: he will inter-build my city, and he will send my captives, not for price nor reward, saith ohyeah of troops, thus saith ohyeah, the labour of egypt, and merchandise of ethiopia and of the sabeans, men of stand-up-stature, will come over to thee, and they will be thine: they will come after thee; in chains they will come over, and they will bow down to thee, they will spill to thee, saying, surely to-or-not is in thee; and there is none else, there is no to-or-not. verily thou art a to-or-not that hidest thyself, o to-or-not of isra'al the saviour. they will be ashamed, and also confounded, all of them: they will go to confusion together that are makers of paint-developings. but isra'al will be stick-safed in ohyeah with a worlds stick-safety: ye will not be ashamed nor confounded world without end. for thus saith ohyeah that created the namespaces; to-or-not himself that developed the land and did it; he hath established it, he created it not in emptynothing, he developed it to be settled: i am ohyeah; and there is none else. i have not worded in hidden, in a dark place of the land: i said not to the seed of jeqob, seek ye me in emptynothing: i ohyeah word being right, i declare words that are turgor-immersed. 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 chiseling, and spill to a to-or-not that cannot stick-safe. 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 ohyeah? and there is no to-or-not else beside me; a right to-or-not and a saviour; there is none beside me. look to me, and be ye stick-safed, all the ends of the land: for i am to-or-not, and there is none else. i have seven-swear by myself, the word is gone out of my mouth in being right, and will not reset, that to me every pool-knee will bow, every language-tongue will seven-swear. surely, will one say, in ohyeah have i being right and goatness: even to him will men come; and all that are incensed against him will be dry. in ohyeah will all the seed of isra'al be rightified, and will glory.

## 46

bel boweth down, nebo stoopeth, their fashions were upon the in-them animals, and upon the in-them animals your carriages were heavy loaden; they are a burden to the weary in-them animal. they stoop, they bow down together; they could not deliver the burden, but themselves are gone into sit-captivity. hearken to me, o house of jeqob, and all the remnant of the house of isra'al 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 eirs will i carry you: i have did, and i will bear; even i will carry, and will deliver you, to whom will ye liken me, and make me equal, and proverb-compare me, that we may be like? they lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he doth it a to-or-not: they fall down, yea, they bow. 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 to him, yet can he not answer, nor stick-safe him out of his develop-narrows. remember this, and shew yourselves men: bring it again to mind, o ye go-beyonders. remember the former things of old: for i am to-or-not, and there is none else; i am to-or-not, and there is none like me, declaring the end from the heading, and from ancient times the things that are not yet done, saying, my counsel will stand, and i will do all my pleasure: calling a ravenous bird from the east, the man that doth my counsel from a far land: yea, i have worded it, i will also bring it to pass; i have developed it, i will also do it. hearken to me, ye stouthearted, that are far from being right: i near-inward near my being right; it will not be far off, and my stick-safety will not tarry: and i will place stick-safety in zion for isra'al my glory.

## 47

come down, and sit in the dust, o virgin house-daughter of bhabil, sit on the land: there is no throne, o house-daughter of the kasdimms: 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, cross over the rivers. thy skin-nakedness will be uncovered, yea, thy shame will be seen: i will take vengeance, and i will not meet thee as a earthling. as for our redeemer, ohyeah of troops is his namethere, the dedicated one of isra'al sit thou silent, and get thee into darkness, o house-daughter of the kasdimms: for thou will no more be called, the her-obloke-lady of kingdoms. i was wroth with my with, i have slayd mine inheritance, and given them into thine hand: thou didst shew them no wombing; upon the ancient hast thou very heavily laid thy yoke-upon. and thou saidst, i will be a herobloke-lady to world: so that thou didst not namethere these things to thy heart, neither didst remember the latter end of it. therefore hear now this, thou that art given to pleasures, that settlest surely, that sayest in thine heart, i am, and none else beside me; i will not sit as a widow, neither will i know the loss of children: but these two things will come to thee in a moment in one day, the loss of children, and widowhood: they will come upon thee in their dedication for the multitude of thy sorceries, and for the great abundance of thine enchantments. for thou hast suered in thy video-divide: 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 video-divide come upon thee; no know its black: and video-divide will fall upon thee; no be able to put it off: and disaster will come upon thee suddenly, which no know. stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou will be able to profit, if so be thou mayest prevail. thou art wearied in the multitude of thy counsels. let now the astrologers, the stargazers, the monthly prognosticators, stand up, and stick-safe thee from these things that will come upon thee. behold, they will be as stubble; the fire will burn them; they will not deliver themselves from the power of the flame: there will not be a coal to warm at, nor fire to sit before it. thus will they be to thee with whom thou hast laboured, even thy merchants, from thy youth: they will wander every one to his quarter; none will stick-safe thee.

## 48

hear ye this, o house of jeqob, which are called by the namethere of isra'al and are come forth out of the waters of yeahodah, which seven-swear by the namethere of ohyeah, and make mention of the to-or-not of isra'al but not in truth, nor in being right. for they call themselves of the dedicated city, and stay themselves upon the to-or-not of isra'al ohyeah of troops is his namethere. i have declared the former things from the heading; and they went forth out of my mouth, and i shewed them; i did them suddenly, and they came to pass. because i knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; i have even from the beginning declared it to thee; before it came to pass i shewed it thee: lest thou shouldest say, mine fashion hath done them, and my chiseling, and my screen, hath directed them. thou hast heard, see all this; and will not ye declare it? i have shewed thee new things from this time, even hidden things, and thou didst not know them. they are created now, and not from the beginning; even before the day when thou heardest them not; lest thou 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 go-beyonder from the womb. for my namethere's sake will i defer mine nose-anger, and for my cheering will i refrain for thee, that i cut thee not off. behold, i have refined thee, but not with silver; i have chosen thee in the furnace of develop-narrows. 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 heavyweight to another. hearken to me, o jeqob and isra'al my called; i am he; i am the first, i also am the last. mine hand also hath laid the foundation of the land, and my right hand hath spanned the namespaces: when i call to them, they stand up together. all ye, assemble yourselves, and hear; which among them hath declared these things? ohyeah hath loved him: he will do his pleasure on bhabil, and his arm will be on the kasdimns. i, even i, have worded; yea, i have called him: i have brought him, and he will make his way prosperous. come ye near to me, hear ye this; i have not worded in hidden from the heading; from the time that it was, there am i: and now the lord-base to-or-not, and his breathwind, hath sent me. thus saith ohyeah, thy redeemer, the dedicated one of isra'al i am ohyeah thy to-or-not 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 complete been as a river, and thy being right as the sieves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; his namethere should not have been cut off nor destroyed from before me. go ye forth of bhabil, flee ye from the kasdimns, with a voice of joy-singing declare ye, tell this, utter it even to the end of the land; say ye, ohyeah hath redeemed his worker jeqob. and they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he hatched the rock also, and the waters gushed out. there is no complete, saith ohyeah, to the big-shot.

## 49

listen, o isles, to me; and hearken, ye mum-withs, from far; ohyeah hath called me from the womb; from the bowels of my mother hath he made mention of my namethere. and he hath namethere my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished pressure-shaft; in his quiver hath he hid me; and said to me, thou art my worker, o isra'al in whom i will be glorified. then i said, i have achieved in empty, i have spent my energy for nought, and in empty: yet surely my crisis is with ohyeah, and my achievement with my to-or-not. and now, saith ohyeah that developed me from the womb to be his worker, to bring jeqob again to him, though isra'al be not added, yet will i be heavyweighty in the eyes of ohyeah, and my to-or-not will be my goatness. and he said, it is a light thing that thou shouldest be my worker to raise up the branch of jeqob, and to restore the preserved of isra'al i will also give thee for a light to the body-nations, that thou mayest be my stick-safety for ever of the land. thus saith ohyeah, the redeemer of isra'al and his dedicated one, to him whom man despiseth, to him whom the nation abhorreth, to a worker of proverb-rulers, kings will see and stand up, prince-immerseds also will bow, on word of ohyeah that is mama-from-amino-artful, and the dedicated one of isra'al and he will choose thee. thus saith ohyeah, in an acceptable time have i heard thee, and in a day of stick-safety have i make stick-safed thee: and i will preserve thee, and give thee for a alignment of the with, to establish the land, to cause to inherit the name-desolate heritages; that thou mayest say to the prisoners, go forth; to them that are in darkness, shew yourselves. they will watch-feed in the ways, and their pastures will be in all in-whats. they will not hunger nor thirst; neither will the heat nor sun hit them: for he that hath wombing on them will lead them, even by the springs of water will he guide them. and i will make all my mountains a way, and my highways will be highed. behold, these will come from far: and, lo, these from the north and from the west; and these from the land of sinim. joy-sing, o namespaces; and be joyful, o land; and break forth into joy-singing, o mountains: for ohyeah hath comforted his with, and will womb upon his afflicted. but zion said, ohyeah hath forsaken me, and my lord-base hath forgotten me. can a woman forget her sucking interer, that she should not have wombing on interer of her womb? yea, they may forget, yet will i not forget thee. behold, i have graven thee upon the palms of my hands; thy walls are continually before me. thy interers will make haste; thy destroyers and they that made thee sword-parched 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 ohyeah, thou will surely clothe thee with

them all, as with an ornament, and bind them on thee, as a bride doeth. for thy sword-parched and thy name-desolate places, and the land of thy destruction, will even now be too narrow by reason of the settlers, and they that swallowed thee up will be far away. interests 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 solitary, a captive, and removing to and fro? and who hath brought up these? behold, i was left alone; these, where had they been? thus saith the lord-base to-or-not, behold, i will lift up mine hand to the body-nations, and set up my standard to the withs: and they will bring thy interers in their arms, and thy intera will be carried upon their shoulders. and kings will be thy nursing fathers, and their queens thy nursing mothers: they will bow down to thee with their face-turnings toward the land, and lick up the dust of thy feet; and thou will know that i am ohyeah: for they will not be dry that wait for me. will the prey be taken from the herobloke, or the lawful sit-captive delivered? but thus saith ohyeah, even the sit-captives of the herobloke will be taken away, and the prey of the terrible will be make stick-safeed: for i will contend with him that contendeth with thee, and i will stick-safe thy interers. and i will feed them that numerate thee with their own flesh-immersed and they will be drunken with their own blood, as with sweet wine: and all flesh-immersed will know that i ohyeah am thy saviour and thy redeemer, the mighty one of jeqob.

## 50

thus saith ohyeah, where is the recount-scroll of your mother's divorcement, whom i have put away? or which of my creditors is it to whom i have sold you? behold, for your cloudies have ye sold yourselves, and for your go-beyonds is your mother put away. nametherefore, when i came, was there no man? when i called, was there none to answer? is my hand shortened at all, that it cannot retrieve? or have i no energy to deliver? behold, at my reprove i sword-parched up the sea, i make the rivers a desert-wording: their fish stinketh, on word there is no water, and dieth for thirst. i clothe the namespaces with dark-mourningness, and i make sackcloth their covering. the lord-base to-or-not hath given me the language-tongue of the learned, that i should know how to word a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. the lord-base to-or-not hath opened mine ear, and i was not bitter, neither turned away back. i gave my back to the smiters, and my cheeks to them that plucked off the eir: i hid not my face-turnings from shame and spitting. for the lord-base to-or-not will help me; therefore will i not be confounded: therefore have i namethere my face-turnings like a flint, and i know that i will not be ashamed. he is near that rightifieth me; who will critic with me? let us stand together: who is mine adversary? let him come near to me. behold, the lord-base to-or-not 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 respecteth ohyeah, that heareth the voice of his worker, that walketh in darkness, and hath no light? let him be sure in the namethere of ohyeah, and stay upon his to-or-not. 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.

## 51

hearken to me, ye that follow after being right, ye that seek ohyeah: look to the rock whence ye are hewn, and to the hole of the pit whence ye are digged. look to ibrahim your father, and to sara that slay-bare you: for i called him alone, and first-pooled him, and increased him. for ohyeah will comfort zion: he will comfort all her sword-parched places; and he will make her desert-wording like eden, and her desert-wording like the garden of ohyeah; gladness and gladness will be found therein, thanks, and the voice of melody. hearken to me, my withs; and give ear to me, o my nation: for a drops-of-teaching-torah will proceed from me, and i will make my crisis to rest for a light of the withs. my being right is near; my stick-safety is gone forth, and mine arms will critical the withs; the isles will wait upon me, and on mine arm will they trust. lift up your eyes to the namespaces, and look upon the land beneath: for the namespaces will vanish away like smoke, and the land will wax old like a garment, and they that dwell therein will die in like manner: but my stick-safety will be to world, and my being right will not be abolished. hearken to me, ye that know being right, the with in whose heart is my drops-of-teaching-torah respect ye not the reproach of men, neither be ye afraid of their abuses. for the moth will eat them up like a garment, and the worm will eat them like wool: but my being right will be to world, and my stick-safety from generation to generation. divide-video-awake, divide-video-awake, put on goatness, o arm of ohyeah; divide-video-awake, as in the ancient days, in the generations of old. art thou not it that hath cut rahab, and slayed the crocodile? art thou not it which hath sword-parched the sea, the waters of the great deep; that hath namethere the depths of the sea a way for the ransomed to cross over? therefore the retrieveed of ohyeah will reset, and come with joy-singing to zion; and world gladness will be upon their head: they will obtain rejoicing and gladness; 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 earthing that will die, and of interer of earthing which will be made as grass; and forgettest ohyeah thy doer, that hath tilted forth the namespaces, and laid the foundations of the land; and hast feared continually every day on word of the fury of the botherer, as if he were ready to destroy? and namethere is the fury of the botherer? the captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should lack. but i am ohyeah thy to-or-not, that divided the sea, whose sieves roared: ohyeah of troops is his namethere. and i have namethere my words in thy mouth, and i have covered thee in the shadow of mine hand, that i may plant the namespaces, and namethere the foundations of the land, and say to zion, thou art my with. divide-video-awake, divide-video-awake, stand up, o jerusalem, which hast drunk at the hand of ohyeah 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 interers whom she hath brought forth; neither is there any that taketh her by the hand of all the interers that she hath brought up. these two things are readcalled to thee; who will be sorry for thee? plunder, and plunder, and the famine, and the sword: by whom will i comfort thee? thy interers have

fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of ohyeah, the rebuke of thy to-or-not. therefore hear now this, thou afflicted, and drunken, but not with wine: thus saith thy lord-base ohyeah, and thy to-or-not that pleadeth the cause of his with, behold, i have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou wilt no more drink it again: but i will namethere it into the hand of them that afflict thee; which have said to thy self, bow down, that we may cross over: and thou hast laid thy body as the land, and as the street, to them that crossed over.

## 52

divide-video-awake, divide-video-awake; put on thy goatness, o zion; put on thy beautiful garments, o jerusalem, the dedicated city: for henceforth there will no more come into thee the foreskinned and the stained. shake thyself from the dust; stand up, and sit down, o jerusalem: loose thyself from the bands of thy neck, o sit-captive house-daughter of zion. for thus saith ohyeah, ye have sold yourselves for nought; and ye will be redeemed without money. for thus saith the lord-base to-or-not, my with went down aforetime into egypt to sojourn there; and the syrian exploited them without cause. now therefore, what have i here, saith ohyeah, that my with is taken away for nought? they that proverb-rule over them make them to howl, saith ohyeah; and my namethere continually every day is blasphemed. therefore my with will know my namethere: therefore they will know in that day that i am he that doth word: behold, it is i. how beautiful upon the mountains are the feet of him that bringeth good information, that publisheth complete; that bringeth good information of good, that publisheth stick-safety; that saith to zion, thy to-or-not kingeth! thy watchmen will lift up the voice; with the voice together will they joy-sing: for they will see eye to eye, when ohyeah will bring again zion. break forth into joy, joy-sing together, ye sword-parched places of jerusalem: for ohyeah hath comforted his with, he hath redeemed jerusalem. ohyeah did bare his dedicated arm in the eyes of all the nations; and all the ends of the land will see the stick-safety of our to-or-not. depart ye, depart ye, go ye out from thence, touch no stained thing; go ye out of the midst of her; be ye corn-clean, that bear the items of ohyeah. for ye will not go out with haste, nor go by flight: for ohyeah will go before you; and the to-or-not of isra'al will be your rereward. behold, my worker will deal prudently, he will be tall and extolled, and be very tall. as earthlyngs were as-tonied at thee; his visage was so swim-corrupted more than any earthlyng, and his form more than the interers of men: so will he sprinkle many nations; the kings will shut their mouths at him: for that which had not been recounted them will they see; and that which they had not heard will they inter-consider.

## 53

who hath mama-from-amino-arted our report? and to whom is the arm of ohyeah revealed? for he will grow up before him as a tender plant, and as a root out of a dry land: he hath no form nor comeliness; and when we will see him, there is no splendor that we should desire him. he is despised and rejected of men; a man of sorrows, and acquainted with fault: and we hid as it were our face-turnings from him; he was despised, and we

esteemed him not. surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of to-or-not, and afflicted. but he was slayed for our go-beyonds, he was bruised for our cloudies: the chastisement of our complete was upon him; and with his stripes we are healed. all we like sheep have gone astray; we have turned every one to his own way; and ohyeah hath laid on him the cloudy of us all. he was impeled, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the cook-slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. he was taken from prison and from crisis and who will declare his generation? for he was cut off out of the land of the living: for the go-beyond of my with was he stricken. and he did his grave with the big-shots, and with the rich in his death; because he had done no damage, neither was any high-deceit in his mouth. yet it was good in the eyes of ohyeah to bruise him; he hath namethere him to fault: when thou wilt make his self a offering for fault he will see his seed, he will prolong his days, and the pleasure of ohyeah will prosper in his hand. he will see of the labour of his self, and will be seven-satisfy: by his knowledge will my right worker rightify many; for he will bear their cloudies. therefore will i part him a portion with the great, and he will part the spoil with the strong; because he hath poured out his self to death: and he was numbered with the go-beyonders; and he bare the miss of many, and made intercession for the go-beyonders.

## 54

joy-sing, o barren, thou that didst not bear; break forth into joy-singing, and cry aloud, thou that didst not travail with interer: for more are interers of the name-desolate than interers of the married woman, saith ohyeah. enlarge the place of thy tent, and let them stretch forth the video-divide-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 body-nations, and make the name-desolate cities to be settled. respect not; for no be ashamed: neither be thou confounded; for no be put to shame: for thou wilt forget the shame of thy youth, and will not remember the reprove of thy widowhood any more. for thy doer is thine husband; ohyeah of troops is his namethere; and thy redeemer the dedicated one of isra'al the to-or-not of the whole land will he be called. for ohyeah hath called thee as a woman forsaken and grieved in breathwind, and a woman of youth, when thou wast refused, saith thy to-or-not. for a small moment have i forsaken thee; but with great mercies will i gather thee. in a little wrath i hid my face-turnings from thee for a moment; but with world kindness will i womb thee, saith ohyeah thy redeemer. for this is as the waters of nuh to me: for as i have seven-swear that the waters of nuh should no more cross over the land; so have i seven-swear that i would not be wroth with thee, nor rebuke thee. for the mountains will depart, and the mountains be removed; but my kindness will not depart from thee, neither will the alignment of my complete be removed, saith ohyeah that hath wombing on thee. o thou afflicted, tossed with storm, and not comforted, behold, i will lay thy stones with fair colours, and lay thy foundations with sapphires. and i will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. and all thy interers will be taught of ohyeah;

and great will be the complete of thy interers. in being right will thou be established: thou will be far from exploitation; for no respect: and from wiping; for it will not come near thee. behold, they will surely gather together, but not by me: whosoever will gather together against thee will fall for thy sake. behold, i have created the smith that bloweth the coals in the fire, and that bringeth forth an item for his doing; and i have created the swim-waster to destroy. no item that is developed against thee will prosper; and every language-tongue that will stand against thee in crisis thou will condemn. this is the heritage of the workers of ohyeah, and their being right is of me, saith ohyeah.

## 55

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. nametherefore do ye spend money for that which is not bread? and your labour for that which seven-satisfy not? hearken diligently to me, and eat ye that which is good, and let your self delight itself in fatness. incline your ear, and come to me: hear, and your self will live; and i will make a world alignment with you, even the sure kindnesses of dawud. behold, i have given him for a witness to the mum-withs, a leader and directer to the mum-withs. behold, thou will call a nation that thou knowest not, and nations that knew not thee will run to thee on word of ohyeah thy to-or-not, and for the dedicated one of isra'el for he hath glorified thee. seek ye ohyeah while he may be found, call ye upon him while he is near: let the big-shot forsake his way, and the power man his thoughts: and let him reset to ohyeah, and he will womb upon him; and to our to-or-not, for he will abundantly pardon. for my thoughts are not your thoughts, neither are your ways my ways, saith ohyeah. for as the namespaces are taller than the land, so are my ways taller than your ways, and my thoughts than your thoughts. for as the rain cometh down, and the snow from namespaces, and reseteth not namethere, but watereth the land, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so will my word be that goeth forth out of my mouth: it will not reset to me empty, but it will accomplish that which i please, and it will prosper in the word whereto i sent it. for ye will go out with gladness, and be led forth with complete: the mountains and the mountains will break forth before you into joy-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 ohyeah for a namethere, for a world sign that will not be cut off.

## 56

thus saith ohyeah, keep ye crisis and do being right: for my stick-safety is near to come, and my being right to be revealed. happy is the earthing that doeth this, and interer of earthing that namethereeth hold on it; that keepeth the settles from slaying it, and keepeth his hand from doing any video-divide. neither let interer of the stranger, that hath joined himself to ohyeah, speak, saying, ohyeah hath utterly differentiated me from his with: neither let the eunuch say, behold, i am a dry tree. for thus saith ohyeah to the eunuchs that keep my settles, and choose the things that please me, and take hold of my alignment; even to them will i give in mine

house and within my walls a place and a namethere better than of interers and of intera: i will give them a world namethere, that will not be cut off. also the interers of the stranger, that join themselves to ohyeah, to work for him, and to love the namethere of ohyeah, to be his workers, every one that keepeth the settles from slaying it, and taketh hold of my alignment; even them will i bring to my dedicated mountain, and make them gladnessful in my house of spilling: their onups and their butchers will be accepted upon mine butcher-place; for mine house will be called an house of spilling for all withs. the lord-base to-or-not, which gathereth the outcasts of isra'el saith, yet will i gather others to him, beside those that are gathered to him. all ye animals of the field, come to eat, yea, all ye animals in the forest. his watchmen are skin-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 seven-enough, and they are watchers that cannot inter-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.

## 57

the right get losteth, and no man namethereeth it to heart: and kind men are taken away, none inter-understanding that the right is taken away from the video-divide to come. he will enter into complete: they will completeness in their beds, each one walking in his uprightness. but draw near hither, ye interers 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 language-tongue? are ye not children of go-beyond, a seed of falsehood. enflaming yourselves with to-these under every green tree, slaying intererren in the valleys under the cliffs of the rocks? among the part-smooth stones of the stream is thy portion; they, they are thy lot even to them hast thou poured a pouring, thou hast onuped a rest-absorber. should i part-receive comfort in these? upon a tall and tall mountain hast thou namethere thy bed: even namethere wentest thou up to butcher butcher. behind the doors also and the posts hast thou namethere up thy remembrance: for thou hast discovered thyself to another than me, and art gone up; thou hast enlarged thy bed, and made thee a covenant with them; thou lovedst their bed namethere thou sawest it. and thou wentest to the king with oil, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself even to asking. 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 respected, 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 respectest me not? i will declare thy being right, and thy doings; for they will not profit thee. when thou criest, let thy companies deliver thee; but the breathwind will carry them all away; vanity-fade will take them: but he that putteth his trust in me will inherit 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. for thus saith the high and lofty one that inhabiteth eternity, whose namethere is dedicated; i dwell in the high and dedicated place, with him also

that is of a contrite and humble breathwind, to revive breathwind of the humble, and to revive the heart of the contrite ones. for i will not contend to world, neither will i be always wroth: for breathwind should fail before me, and the souls which i have did. for the cloudy 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 complete comforts to him and to his mourners. i create the fruit of the lips; complete, complete to him that is far off, and to him that is near, saith ohyeah; and i will heal him. but the big-shot are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. there is no complete, saith my to-or-not, to the big-shot.

## 58

readcall aloud, spare not, lift up thy voice like a mouth-piece-horn and shew my with their go-beyond, and the house of jeqob their misses. yet they seek me daily, and delight to know my ways, as a nation that did being right, and forsook not the crisis of their to-or-not: they ask of me the crisis of being right; they take delight in approaching to to-or-not. wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our self, and thou takest no knowledge? behold, in the day of your fast ye find pleasure, and exact all your labours. behold, ye fast for strife and debate, and to smite with the fist of big-shottedness: ye will not fast as ye do this day, to make your voice to be heard on high. is it such a fast that i have chosen? a day for a earthing to afflict his self? is it to bow down his head as a bul-rush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to ohyeah? is not this the fast that i have chosen? to loose the bands of big-shottedness, to undo the heavy burdens, and to let the shattered go free, and that ye break every tilt-yoke? is it not to split thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the skin-naked, that thou cover him; and that thou hide not thyself from thine own flesh-immersed then will thy light hatch forth as the morning-black, and thine health will spring forth speedily: and thy being right will go before thee; the heavyweight of ohyeah will be thy rereward. then will thou call, and ohyeah will answer; thou will cry, and he will say, here i am. if thou take away from the midst of thee the tilt-yoke, the putting forth of the finger, and wording power; and if thou draw out thy self to the hungry, and seven-satisfy the afflicted self; then will thy light rise in obscurity, and thy darkness be as the noon day: and ohyeah will guide thee continually, and seven-satisfy thy self in drought, and make fat thy bones: and thou will be like a watered garden, and like a spring of water, whose waters fail not. and they that will be of thee will inter-build the old sword-parched places: thou will raise up the foundations of many generations; and thou will be called, the repairer of the breach, the settler of paths to settle in. if thou turn away thy foot from the settles, from doing thy pleasure on my dedicated day; and call the settles a delight, the dedicated of ohyeah, heavyweightable; and will heavyweight him, not doing thine own ways, nor finding thine own pleasure, nor wording thine own words: then will thou delight thyself in ohyeah; and i will word thee to ride upon the in-whats of the land, and feed thee with the heritage of jeqob thy father: for the mouth of ohyeah hath worded it.

## 59

behold, ohyeah's hand is not shortened, that it cannot stick-safe; neither his ear heavy, that it cannot hear: but your cloudies have differentiated between you and your to-or-not, 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 cloudy; your lips have worded lies, your language-tongue hath muttered injustice. none calleth for being right, nor any criticeeth for truth: they be sure in emptynothing, and word lies; they conceive labour, and bring forth power. they hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed hatcheth out into a viper. their webs will not become garments, neither will they cover themselves with their doings: their doings are doings of power, and the achievement of damage is in their hands. their feet run to video-divide, and they make haste to shed innocent blood: their thoughts are thoughts of power; wasting and plunder are in their paths. the way of complete they know not; and there is no crisis in their goings: they have made them adamant paths: whosoever goeth therein will not know complete. therefore is crisis far from us, neither doth being right overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness. we grope for the wall like the skin-blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in offended places as dead men. we roar all like bears, and mourn sore like doves: we look for crisis but there is none; for stick-safety, but it is far off from us. for our go-beyonds are multiplied before thee, and our misses testify against us: for our go-beyonds are with us; and as for our cloudies, we know them; in go-beyonding and lying against ohyeah, and departing away from our to-or-not, wording exploitation and go-beyond, conceiving and uttering from the heart words of falsehood. and 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 video-divide maketh himself a prey: and ohyeah saw it, and it displeased him that there was no crisis and he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought stick-safety to him; and his being right, it sustained him. for he put on being right as a hastener, and an helmet of stick-safety 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, wall-wrath to his develop-narrower, complete to his enemies; to the islands he will repay complete. so will they respect the namethere of ohyeah from the west, and his heavyweight from the rising of the sun. when develop-narrower will come in like a river, breathwind of ohyeah will lift up a standard against him. and the redeemer will come to zion, and to them that turn from go-beyond in jeqob, saith ohyeah. as for me, this is my alignment with them, saith ohyeah; my breathwind that is upon thee, and my words which i have namethere 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 ohyeah, from henceforth and world.

## 60

stand up, shine; for thy light is come, and the heavy-weight of ohyeah is standn upon thee. for, behold, the

darkness will cover the land, and gross darkness the mum-withs: but ohyeah will arise upon thee, and his heavyweight will be seen upon thee. and the body-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 interers will come from far, and thy intera will be nursed at thy side. then thou wilt see, and flow together, and thine heart will fear, and be enlarged; because the abundance of the sea will be converted to thee, the stratagems of the body-nations will come to thee. the multitude of camels will cover thee, the dromedaries of midian and efah; all they from satiated will come: they will bring gold and incense; and they will recount the cheerings of ohyeah. all the sheeps of qedar will be gathered together to thee, the rams of nebaioth will immerse to thee: they will come up with acceptance on mine butcher-place, and i will glorify the house of my glory. who are these that fly as a thick-cloud, and as the doves to their windows? surely the isles will wait for me, and the ships of tarshish first, to bring thy interers from far, thy silver and their gold with them, to the namethere of ohyeah thy to-or-not, and to the dedicated one of isra'al because he hath glorified thee. and the interers of strangers will inter-build up thy walls, and their kings will immerse to thee: for in my wrath i hit thee, but in my favour have i had wombing on thee. therefore thy gates will be open continually; they will not be shut day nor night; that men may bring to thee the stratagems of the body-nations, and that their kings may be brought. for the nation and kingdom that will not work for thee will get lost; yea, those nations will be sword-parch parched. the heavyweight of lebanon will come to 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 heavyweighty. the interers also of them that afflicted thee will come bending to thee; and all they that despised thee will bow themselves down at the soles of thy feet; and they will call thee; the city of ohyeah, the zion of the dedicated one of isra'al namethereas thou has been forsaken and hated, so that no man crossed through thee, i will make thee an world pride-swalling, a joy of many generations. thou will also suck the milk of the body-nations, and will suck the breast of kings: and thou will know that i ohyeah am thy saviour and thy redeemer, the mighty one of jeqob. for brass i will bring gold, and for iron i will bring silver, and for wood brass, and for stones iron: i will also make thy officers complete, and thine exactors being right. damage will no more be heard in thy land, wasting nor plunder within thy borders; but thou will call thy walls stick-safety, and thy gates praise. the sun will be no more thy light by day; neither for brightness will the moon give light to thee: but ohyeah will be to thee a world light, and thy to-or-not thy glory. thy sun will no more go down; neither will thy moon withdraw itself: for ohyeah will be thine world light, and the days of thy mourning will be completed. thy with also will be all right: they will inherit the land to world, the branch of my planting, the doing of my hands, that i may be glorified. a little one will become a thousand, and a small one a strong nation: i ohyeah will hasten it in his time.

## 61

breathwind of the lord-base ohyeah is upon me; because ohyeah hath converse-swimmer me to inform good information to the meek; he hath sent me to bind

up the brokenhearted, to readcall liberty to the sit-captives, and the opening of the prison to them that are bound; to readcall the acceptable year of ohyeah, and the day of vengeance of our to-or-not; to comfort all that mourn; to namethere to them that mourn in zion, to give to them beauty for ashes, the oil of re-joicing for mourning, the garment of praise for breathwind of heaviness; that they might be called trees of being right, the planting of ohyeah, that he might be glorified. and they will inter-build the world sword-parcheds, they will raise up the former name-desolations, and they will repair the sword-parched cities, the name-desolations of many generations. and strangers will stand and watch-feed your sheeps, and the interers of the alien will be your plowmen and your vine-dressers, but ye will be named the darkener of ohyeah: men will call you the immersers of our to-or-not: ye will eat the stratagem of the body-nations, and in their heavyweight will ye heavyweight-boast yourselves. for your shame ye will have double; and for confusion they will be glad in their portion: therefore in their land they will inherit the double: world gladness will be to them. for i ohyeah love crisis i hate robbery for onup; and i will direct their achievement in truth, and i will make a world alignment with them. and their seed will be known among the body-nations, and their offspring among the withs: all that see them will acknowledge them, that they are the seed which ohyeah hath first-pooled. i will greatly rejoice in ohyeah, my self will be joyful in my to-or-not; for he hath clothed me with the garments of stick-safety, he hath covered me with the robe of being right, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her items. for as the land bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the lord-base to-or-not will cause being right and praise to spring forth before all the nations.

## 62

for zion's sake will i not hold my complete, and for jerusalem's sake i will not completeness, until the being right thereof go forth as brightness, and the stick-safety thereof as a lamp that burneth. and the body-nations will see thy being right, and all kings thy heavyweight: and thou will be called by a new namethere, which the mouth of ohyeah will namethere. thou will also be a crown of glory in the hand of ohyeah, and a royal diadem in the hand of thy to-or-not. thou will no more be termed forsaken; neither will thy land any more be termed name-desolate: but thou will be called hephzi-bahh, and thy land beulah: for ohyeah de-lighteth in thee, and thy land will be married. for as a young possessor marieth a virgin, so will thy interers marry thee: and as the bridegroom rejoiceth over the bride, so will thy to-or-not rejoice over thee. i have namethere watchmen upon thy walls, ojerusalem, which will never hold their complete day nor night: ye that make mention of ohyeah, keep not silence, and give him no completeness, till he establish, and till he namethere jerusalem a praise in the land. ohyeah hath seven-swear by his right hand, and by the arm of his goatness, surely i will no more give thy corn to be meat for thine enemies; and the interers of the stranger will not drink thy wine, for the which thou hast laboured: but they that have added it will eat it, and cheer ohyeah; and they that have brought it together will drink it in the courtyards of my dedicatedion. go through, go through the gates; prepare ye the way of the withs; cast

up, cast up the highway; gather out the stones; lift up a standard for the withs, behold, ohyeah hath proclaimed for ever of the world, say ye to the house-daughter of zion, behold, thy stick-safety cometh; behold, his achievement is with him, and his achievement before him. and they will call them, the dedicated with, the re-deemed of ohyeah: and thou will be called, sought out, a city not forsaken.

## 63

who is this that cometh from adom, with dyed garments from bozrah? this that is glorious in his apparel, travelling in the greatness of his energy? i that word in being right, mighty to stick-safe. 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 withs 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 re-deemed 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 stick-safety to me; and my fury, it upheld me. and i will tread down the withs in mine nose-anger, and make them drunk in my fury, and i will bring down their strength to the land. i will mention the kindnesses of ohyeah, and the cheerings of ohyeah, according to all that ohyeah hath bestowed on us, and the great kindness toward the house of isra'al which he hath bestowed on them according to his kindnesses, and according to the multitude of his kindnesses. for he said, surely they are my with, interers that will not lie: so he was their saviour. in all their develop-narrows he was afflicted, and the messenger of his presence stick-safed them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. but they rebelled, and vexed his dedicated breathwind: therefore he was turned to be their enemy, and he fought against them. then he remembered the days of old, musa, and his with, saying, namethere is he that near-inward them up out of the sea with the watcher of sheep of his sheep? namethere is he that namethere his dedicated breathwind in near-inwards him? that led them by the right hand of musa with his glorious arm, dividing the water before them, to do himself a world namethere? that led them through the deep, as an horse in the desert-wording, that they should not stumble? as a in-them animal goeth down into the hatch-plain, breathwind of ohyeah caused him to rest: so didst thou lead thy with, to do thyself a glorious namethere. look down from namespaces, and behold from the habitation of thy dedication and of thy glory: namethere 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 ibrahim be ignorant of us, and isra'al acknowledge us not: thou, ohyeah, art our father, our redeemer; thy namethere is from world. ohyeah, why hast thou made us to err from thy ways, and hardened our heart from thy respect? reset for thy workers' sake, the branch of thine inheritance. the with of thy dedication have inherited it but a little while: our develop-narrower have trodden down thy dedicated. we are thine: thou never barest proverb-rule over them; they were not called by thy namethere.

## 64

oh that thou wouldst rend the namespaces, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy namethere known to thine develop-narrower, 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 to-or-not, 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 stick-safed, but we are all as an stained thing, and all our being rightes are as filthy rags; and we all do fade as a leaf; and our cloudies, like the breathwind, have taken us away. and there is none that calleth upon thy namethere, that stirreth up himself to take hold of thee: for thou hast hid thy face-turnings from us, and hast ended us, on word of our cloudies. but now, ohyeah, thou art our father; we are the clay, and thou our developer; and we all are the doing of thy hand. be not wroth very sore, ohyeah, neither remember cloudy to until: behold, see, we beseech thee, we are all thy with. thy dedicated cities are a desert-wording, zion is a desert-wording, jerusalem a name-desolation. our dedicated and our beautiful house, where our fathers cheerd thee, is burned up with fire: and all our pleasant things are sword-parched. wilt thou refrain thyself for these things, ohyeah? wilt thou hold thy peace, and afflict us very sore?

## 65

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, to a nation that was not called by my namethere. i have spread out my hands all the day to a rebellious with, which walketh in a way that was not good, after their own thoughts; a with that provoketh me to anger continually to my face-turnings; that butchereth in gardens, and burneth incense upon altars of brick; which lodge among the graves, and lodge in the monuments, which eat swine's flesh-immersed and broth of abominable things is in their items; which say, stand by thyself, come not near to me; for i am holier than thou. these are a smoke in my nose, a fire that burneth all the day. behold, it is written before me: i will not keep silence, but will complete, even complete into their bosom-statute, your cloudies, and the cloudies of your fathers together, saith ohyeah, which have burned incense upon the mountains, and blasphemed me upon the mountains: therefore will i measure their former achievement into their bosom-statute. thus saith ohyeah, as the new wine is found in the cluster, and one saith, destroy it not; for a first-pooling is in it: so will i do for my workers' sakes, that i may not destroy them all. and i will bring forth a seed out of jeqob, and out of yeahodah an inheritor of my mountains: and mine elect will inherit it, and my workers will dwell there. and sharon will be a fold of sheeps, and the valley of ekor a place for the cattles to lie down in, for my with that have sought me. but ye are they that forsake ohyeah, that forget my dedicated mountain, that prepare a send-table for that troop, and that furnish the pouring to that number. therefore will i number you to



the sword, and ye will all bow down to the cook-slaughter: on word when i called, ye did not answer; when i worded, ye did not hear; but did video-divide before mine eyes, and did choose that nametherein i delighted not. therefore thus saith the lord-base to-or-not, behold, my workers will eat, but ye will be hungry: behold, my workers will drink, but ye will be thirsty: behold, my workers will be glad, but ye will be ashamed: behold, my workers will sing for joy of heart, but ye will cry for sorrow of heart, and will howl for vexation of breathwind. and ye will leave your namethere for a seven-curse to my chosen: for the lord-base to-or-not will slay thee, and call his workers by another namethere: that he who first-pooleth himself in the land will first-pool himself in the to-or-not of truth; and he that seven-swearth in the land will seven-swear by the to-or-not of truth; because the former develop-narrowss are forgotten, and because they are hid from mine eyes. for, behold, i create new namespaces and a new land: and the former will not be remembered, nor come into mind. but be ye rejoicing and be joyful forever in that which i create: for, behold, i create jerusalem a joy, and her with a rejoicing. and i will rejoice in jerusalem, and joy in my with: 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 interer will die an hundred years old; but the misser being an hundred years old will be accursed. and they will inter-build houses, and settle them; and they will plant vineyards, and eat the fruit of them. they will not inter-build, and another settle; they will not plant, and another eat: for as the days of a tree are the days of my with, and mine elect will long enjoy the doing of their hands. they will not labour in empty, nor bring forth for fadeterior; for they are the seed of the first-pooled of ohyeah, and their offspring with them. and it will come to pass, that before they call, i will answer; and while they are yet wording, i will hear. the wolf and the lamb will watch-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 ohyeah.

## 66

thus saith ohyeah, the namespaces is my throne, and the land is my footstool: namethere is the house that ye inter-build to me? and namethere is the place of my rest? for all those words hath mine hand did, and all those words have word-been, saith ohyeah: but to this man will i look, even to him that is poor and of a contrite breathwind, and trembleth at my word. he that slaughtereth an ox is as if he slaughtered a man; he that butcherth a lamb, as if he cut off a dog's neck; he that onupeth an rest-absorber, as if he onuped swine's blood; he that burneth incense, as if he first-pooled power. yea, they have chosen their own ways, and their self delighteth in their abominations. i also will choose their delusions, and will bring their strange-terrors upon them; on word when i called, none did answer; when i worded, they did not hear: but they did video-divide before mine eyes, and chose that in which i delighted not. hear ohyeah word, ye that tremble at his word; your brethren that hated you, that cast you out for my namethere's word-sake, said, let ohyeah be given heavyweight: but he will appear to your gladness, and they will be dry. a voice of voice from the city, a voice from the hall, a voice of ohyeah that completeeth com-

plete to his enemies. before she travailed, she brought forth; before her stratagem came, she was delivered of a man child. who hath heard such a thing? who hath seen such things? will the land be made to bring forth in one day? or will a nation be born at once? for as soon as zion travailed, she brought forth her interers. will i bring to the birth, and not cause to bring forth? saith ohyeah: will i cause to bring forth, and shut the womb? saith thy to-or-not. be glad ye with jerusalem, and be glad with her, all ye that love her: be glad for gladness with her, all ye that mourn for her: that ye may suck, and be seven-satisfy with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her heavyweight. for thus saith ohyeah, behold, i will extend complete to her like a river, and the heavyweight of the body-nations like a flowing stream: then will ye suck, ye will be borne upon her sides, and be dandled upon her pool-knees. as one whom his mother comforteth, so will i comfort you; and ye will be comforted in jerusalem. and when ye see this, your heart will rejoice, and your bones will flourish like an herb: and the hand of ohyeah will be known toward his workers, and his indignation toward his enemies. for, behold, ohyeah will come with fire, and with his chariots like a whirlwind, to render his nose-anger with wall-wrath, and his rebuke with flames of fire. for by fire and by his sword will ohyeah critic with all flesh-immersed and the slayed of ohyeah will be many. they that dedicated themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh-immersed and the abomination, and the mouse, will be eaten together, saith ohyeah. for i know their doings and their thoughts: it will come, that i will gather all nations and tongues; and they will come, and see my heavyweight. and i will namethere a sign among them, and i will send those that escape of them to the nations, to tarshish, pul and lud, that draw the bow, to tubal, and greece, to the isles afar off, that have not heard my namethere, neither have seen my heavyweight; and they will declare my heavyweight among the body-nations. and they will bring all your brethren for an rest-absorber to ohyeah out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my dedicated mountain jerusalem, saith ohyeah, as interers of isra'al bring an rest-absorber in a top-bright item into the alpha-beit-house of ohyeah. and i will also take of them for darkener and for levites, saith ohyeah. for as the new namespaces and the new land, which i will do, will standstay before me, saith ohyeah, so will your seed and your namethere standstay. and it will come to pass, that from one new moon to another, and from one settles to another, will all flesh-immersed come to bow before me, saith ohyeah. and they will go forth, and look upon the carcasses of the men that have went-beyond against me: for their worm will not die, neither will their fire be quenched; and they will be an abhorring to all flesh-immersed

# yirmeyeaho

## 1

the words of jeremyeaho interer of hilqyehao, of the darkener that were in enatot in the land of benjamin: to whom ohyeah word came in the days of josyehao interer of amon king of yeahodah, in the thirteenth year of his king. it came also in the days of yehaojaqim interer of josyehao king of yeahodah, for ever of the eleventh year of zedeqyehao interer of josyehao king of yeahodah, at the carrying away of jerusalem captive in the fifth month. then ohyeah word came to 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 come-bringer to the nations. then said i, ah, lord-base to-or-not! behold, i cannot word: for i am a child. but ohyeah said to me, say not, i am a child: for thou will go to all that i will send thee, and whatsoever i direct thee thou will word. be not afraid of their face-turnings: for i am with thee to deliver thee, saith ohyeah. then ohyeah put forth his hand, and touched my mouth. and ohyeah said to me, behold, i have put my words 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 make lost, and to throw down, to inter-build, and to plant. moreover ohyeah word came to me, saying, jeremyeaho, what seest thou? and i said, i see a rod of an almond tree. then said ohyeah to me, thou hast well seen: for i will hasten my word to perform it. and ohyeah word came to me the second time, saying, what seest thou? and i said, i see a seething pot; and the face-turnings thereof is toward the north. then ohyeah said to me, out of the north an video-divide will break forth upon all the settlers of the land. for, lo, i will call all the families of the kingdoms of the north, saith ohyeah; and they will come, and they will set every one his throne at the entering of the gates of jerusalem, and against all the walls thereof round about, and against all the gates of yeahodah. and i will word my crises against them touching all their video-divide, who have forsaken me, and have burned incense to other to-or-not, and bowed the doings of their own hands. thou therefore gird up thy loins, and stand up, and word to them all that i direct thee: be not dismayed at their face-turnings, lest i confound thee before them. for, behold, i have made thee this day a defended city, and an iron standstay, and brasen walls against the whole land, against the kings of yeahodah, against the prince-immerseds thereof, against the darkener thereof, and against the with of the land. and they will fight against thee; but they will not prevail against thee; for i am with thee, saith ohyeah, to deliver thee.

## 2

moreover ohyeah word came to me, saying, go and readcall in the ears of jerusalem, saying, thus saith ohyeah; i remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the desert-wording, in a land that was not sown. isra'al was dedication to ohyeah, and the firstfruits of his increase: all that eat him will fault; video-divide will come upon them, saith ohyeah. hear ye ohyeah word, o house of jeqob, and all the families of the house of isra'al thus saith ohyeah, what injustice have your fathers found in me, that they are gone far from me, and have walked after vanity-fade, and are become vain? neither said they, namethere is ohyeah that crossed us

up out of the land of egypt, that led us through the desert-wording, through a land of desert-wordings and of pits, through a land of drought, and of the shadow of death, through a land that no earthing crossed through, and namethere no earthing dwelt? and i brought you into a plentiful land, to eat the fruit thereof and the goodness thereof; but when ye entered, ye ceased my land, and made mine heritage an taboo. the darkener said not, where is ohyeah? and they that handle the drops-of-teaching-torah knew me not: the watchers also went-beyond against me, and the come-bringers brought by possessor and walked after things that do not profit. wherefore i will yet plead with you, saith ohyeah, and with your interers's interers will i plead. for cross over the isles of kittim, and see; and send to qedar, and inter-consider diligently, and see if there be such a thing. hath a nation changed their to-or-not, which are yet no to-or-not? but my with have changed their heavyweight for that which doth not profit. be namethere, o ye namespaces, at this, and be horribly hair-imagining, be ye very sword-parched, saith ohyeah. for my with have committed two video-divides; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. is isra'al a worker? is he a homeborn slave? why is he spoiled? the pit-out-of-lions roared upon him, and yelled, and they made his land waste: his cities are burned without settler. also interers of noph and you'tahapanes have broken the crown of thy head. hast thou not procured this to thyself, in that thou hast forsaken ohyeah thy to-or-not, when he led thee by the way? and now what hast thou to do in the way of egypt, to drink the waters of sihor? or what hast thou to do in the way of syria to drink the waters of the river? thine own video-divide will reprove thee, and thy backslidings will reprove thee: know therefore and see that it is an video-divide thing and bitter, that thou hast forsaken ohyeah thy to-or-not, and that my fear is not in thee, saith the lord-base to-or-not of troops. for of old time i have broken thy yoke-upon, and burst thy bands; and thou saidst, i will not cross over; when upon every tall hill and under every green tree thou wanderest, playing the feed-harlot. yet i had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange-substantial vine to me? for though thou wash thee with nitre, and take thee much soap, yet thine cloudy is marked before me, saith the lord-base to-or-not. how canst thou say, i am not polluted, i have not gone after belim? see thy way in the valley, know what thou hast done: thou art a swift dromedary traversing her ways; a wild bullcow used to the desert-wording, that snuffeth up the breathwind 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: but thou saidst, there is no hope: no; for i have loved strangers, and after them will i go. as the thief is ashamed when he is found, so is the house of isra'al ashamed; they, their kings, their prince-immerseds, and their darkener, and their come-bringers. saying to a stock, thou art my father; and to a stone, thou hast brought me forth: for they have turned their back to me, and not their face-turnings: but in the time of their video-divide they will say, stand up, and stick-safe us. but where are thy to-or-not that thou hast did thee? let them stand up, if they can stick-safe thee in the count of the days of thy trouble: for according to the count of thy cities are thy to-or-not, o yeahodah. wherefore will ye plead with me? ye all have

went-beyond against me, saith ohyeah. in vain have i hit your interers; they received no correction: your own sword hath eaten your come-bringers, like a destroying gather-lion. o generation, see ye ohyeah word. have i word-been a desert-wording to isra'al a land of darkness? wherefore say my with, we are lords; we will come no more to thee? can a maid forget her ornaments, or a bride her attire? yet my with have forgotten me days without count. why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways. also in thy skirts is found the blood of the selfs of the poor innocents: i have not found it by wipe-secret search, but upon all these. yet thou sayest, because i am innocent, surely his nose-anger will turn from me. behold, i will critic with thee, because thou sayest, i have not missed. why gaddest thou about so much to change thy way? thou also will be ashamed of egypt, as thou wast ashamed of syria yea, thou will go forth from him, and thine hands upon thine head: for ohyeah hath rejected thy being sures, and no prosper in them.

### 3

they say, if a man put away his woman, and she go from him, and become his in-sight man's, will he reset to her again? will not that land be greatly polluted? but thou hast played the feed-harlot with many video-dividers; yet reset again to me, saith ohyeah. lift up thine eyes to the in-whats, and see where thou hast not word-been lien with. in the ways hast thou sat for them, as the erabian in the desert-wording; and thou hast polluted the land with thy feed-whoredoms and with thy video-divide. 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 readcall to me, my father, thou art the guide of my youth? will he reserve his anger to world? will he keep it to the end? behold, thou hast worded and done video-divide words as thou couldest. ohyeah said also to me in the days of josyeah the king, hast thou seen that which tall-backsliding isra'al hath done? she is gone up upon every tall 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 to me. but she resetted not. and her treacherous sister yeahodah saw it. and i saw, when for all the causes whereby backsliding isra'al committed adultery i had put her away, and given her a recount-scroll of divorce; yet her treacherous sister yeahodah respected not, but went and played the feed-harlot also. and it came to pass through the lightness of her feed-whoredom, that she ceased the land, and committed adultery with stones and with stocks. and yet for all this her treacherous sister yeahodah hath not turned to me with her whole heart, but feignedly, saith ohyeah. and ohyeah said to me, the backsliding isra'al hath rightified herself more than treacherous yeahodah. go and readcall these words toward the north, and say, reset, thou backsliding isra'al saith ohyeah; and i will not word mine nose-anger to fall upon you: for i am merciful, saith ohyeah, and i will not keep nose-anger to world. only acknowledge thine cloudy, that thou hast went-beyond against ohyeah thy to-or-not, and hast scattered thy ways to the strangers under every green tree, and ye have not heard my voice, saith ohyeah. turn, o backsliding interers, saith ohyeah; for i am married to you: and i will take you one of a city, and two of a family, and i will bring you to zion: and i

will give you watchers according to mine heart, which will watch-feed you with knowledge and skill. and it will come to pass, when ye be multiplied and increased in the land, in those days, saith ohyeah, they will say no more, the gather-cabinet of the alignment of ohyeah: neither will it come to mind: neither will they remember it; neither will they visit it; neither will that be done any more. at that time they will call jerusalem the throne of ohyeah; and all the nations will be gathered to it, to the namethere of ohyeah, to jerusalem: neither will they walk any more after the immerse-imagination of their video-divide heart. in those days the house of yeahodah will walk with the house of isra'al and they will come together out of the land of the north to the land that i have given for an inheritance to your fathers. but i said, how will i put thee among interers, and give thee a pleasant land, a goodly heritage of the troops of nations? and i said, thou will call me, my father; and will not turn away from me. surely as a woman treacherously departeth from her husband, so have ye dealt treacherously with me, o house of isra'al saith ohyeah. a voice was heard upon the in-whats, weeping and supplications of interers of isra'al for they have perverted their way, and they have forgotten ohyeah their to-or-not. reset, ye backsliding interers, and i will heal your backslidings. behold, we come to thee; for thou art ohyeah our to-or-not. truly in false is stick-safety hoped for from the mountains, and from the multitude of mountains: truly in ohyeah our to-or-not is the stick-safety of isra'al for shame hath eaten the labour of our fathers from our youth; their sheeps and their cattles, their interers and their intera. we lie down in our shame, and our confusion covereth us: for we have missed against ohyeah our to-or-not, and we our fathers, from our youth even to this day, and have not heard the voice of ohyeah our to-or-not.

### 4

if thou wilt reset, o isra'al saith ohyeah, reset to me: and if thou wilt put away thine abominations out of my sight, then will thou not remove. and thou will seven-swear, ohyeah liveth, in truth, in crisis and in being right; and the nations will first-pool themselves in him, and in him will they glory. for thus saith ohyeah to the men of yeahodah and jerusalem, break up your fallow ground, and sow not among thorns. write-circumcise yourselves to ohyeah, and take away the fore-skins of your heart, ye men of yeahodah and settlers of jerusalem: lest my fury come forth like fire, and burn that none can quench it, on word of the video-divide of your doings. declare ye in yeahodah, and publish in jerusalem; and say, blow ye the mouthpiece-horn in the land: readcall, gather together, and say, assemble yourselves, and let us go into the defenced cities. set up the standard toward zion: retire, standstay not: for i will bring video-divide from the north, and a great destruction. the gather-lion is come up from his thicket, and the destroyer of the body-nations is on his way; he is gone forth from his place to make thy land name-desolate; and thy cities will be sword-parched, without an settler. for this gird you with sackcloth, lament and howl: for the fierce nose-anger of ohyeah is not turned back from us. and it will come to pass at that day, saith ohyeah, that the heart of the king will get lost, and the heart of the prince-immersed; and the darkener will be astonished, and the come-bringers will wonder. then said i, ah, lord-base to-or-not! surely thou hast greatly deceived this with and jerusalem, saying, ye will have

complete; whereas the sword reacheth to the self. at that time will it be said to this with and to jerusalem, a dry breathwind of the in-whats in the desert-wording toward the house-daughter of my with, not to fan, nor to corn-cleanse, even a full breathwind from those places will come to me: now also will i dbrgive crisis against them. behold, he will come up as clouds, and his chariots will be as a whirlwind: his horses are swift-lighter than eagles. woe to us! for we are plundered. o jerusalem, wash thine heart from power, that thou mayest be stick-safed. how long will thy vain thoughts lodge in near-inwards thee? for a voice declareth from dan and publisheth power from mount apaim. make ye mention to the nations; behold, publish against jerusalem, that watchers come from a far land, and give out their voice against the cities of yeahodah. as keepers of a field, are they against her round about; because she hath been bitter against me, saith ohyeah. thy way and thy doings have procured these things to thee; this is thy video-divide, because it is bitter, because it reacheth to thine heart. my bowels, my bowels! i am stratagemed at my very self; my self maketh a voice in me; i cannot hold my peace, because thou hast heard, o my self, the sound of the mouthpiece-horn the alarm of war. plunder upon plunder is break-cried; for the whole land is plundered: suddenly are my tents plundered, and my video-divide-curtains in a moment. how long will i see the standard, and hear the sound of the mouthpiece-horn for my with is foolish, they have not known me; they are sottish interers, and they have none inter-understanding: they are wise to do video-divide, but to do good they have no knowledge. i beheld the land, and, lo, it was emptynothing, and bewilder-void; and the namespaces, and they had no light. i beheld the mountains, and, lo, they trembled, and all the mountains moved lightly. i beheld, and, lo, there was no earthing, and all the birds of the namespaces were fled. i beheld, and, lo, the fruitful place was a desert-wording, and all the cities thereof were broken down at the presence of ohyeah, and by his fierce nose-anger. for thus hath ohyeah said, the whole land will be name-desolate; yet will i not do a full end. for this will the land mourn, and the namespaces on be dark-mourning; on word i have worded it, i have purposed it, and will not repent, neither will i turn back from it. the whole city will flee for the voice of the horsemen and bowmen; they will go into thickets, and climb up upon the rocks: every city will be forsaken, and not a man dwell therein. and when thou art plundered, what wilt thou do? though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face-turnings with painting, in vain will thou do thyself fair; thy lovers will despise thee, they will seek thy self. 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 house-daughter of zion, that bewaileth herself, that spreadeth her hands, saying, woe is me now! for my self is wearied on word of murderers.

## 5

run ye to and fro through the streets of jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that doth crisis that seeketh the truth; and i will pardon it. and though they say, ohyeah liveth; surely they seven-swear falsely. ohyeah, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast

consumed them, but they have refused to receive correction: they have made their face-turnings stronger than a rock; they have refused to reset. therefore i said, surely these are poor; they are foolish: for they know not the way of ohyeah, nor the crisis of their to-or-not. i will get me to the great men, and will word to them; for they have known the way of ohyeah, and the crisis of their to-or-not: but these have altogether broken the yoke-upon, and burst the bonds. wherefore a gather-lion out of the forest will hit them, and a wolf of the evenings will tear them, a leopard will watch over their cities: every one that goeth out thence will be torn in torn: because their go-beyonds are many, and their backslidings are increased. how will i pardon thee for this? thy interers have forsaken me, and seven-swear by them that are no to-or-not: when i had fed them to the seven-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 in-sight's woman. will i not visit for these things? saith ohyeah: and will not my self be stood up on such a nation as this? go ye up upon her walls, and destroy; but do not a full end: take away her battlements; for they are not ohyeah's. for the house of isra'al and the house of yeahodah have dealt very treacherously against me, saith ohyeah. they have belied ohyeah, and said, it is not he; neither will video-divide come upon us; neither will we see sword nor famine: and the come-bringers will become breathwind, and the word is not in them: thus will it be done to them. wherefore thus saith ohyeah to-or-not of troops, on word ye word this word, behold, i will make my words in thy mouth fire, and this with wood, and it will eat them. lo, i will bring a nation upon you from far, o house of isra'al saith ohyeah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither hearest what they word. their quiver is as an open sepulchre, they are all heroblokes. and they will eat up thine harvest, and thy bread, which thy interers and thy intera should eat: they will eat up thy sheeps and thine cattles: they will eat up thy vines and thy fig trees: they will impoverish thy fenced cities, wherein thou be suredest, with the sword. nevertheless in those days, saith ohyeah, i will not do a full end with you. and it will come to pass, when ye will say, wherefore doeth ohyeah our to-or-not all these things to us? then will thou answer them, like as ye have forsaken me, and workd strange-substantial to-or-not in your land, so will ye work for strangers in a land that is not your's. declare this in the house of jeqob, and publish it in yeahodah, saying, hear now this, o foolish with, and without heart; which have eyes, and see not; which have ears, and hear not: respect ye not me? saith ohyeah: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a world imitate-statute, that it cannot cross it: and though the sieves thereof toss themselves, yet can they not prevail; though they roar, yet can they not cross over it? but this with hath a stubborn and a bitter heart; they are stubborn and gone. neither say they in their heart, let us now respect ohyeah our to-or-not, that giveth rain, both the former and the latter, in his season: he reserveth to us the namethereed seven-weeks of the harvest. your cloudies have turned away these things, and your misses have withholden good things from you. for among my with are found big-shot men: they namethere wait, as he that namethereteth snares; they namethere a swim-trap, they capture men. as a cage is full of birds, so are their houses full of high-de-

ceit: therefore they are become great, and waxen rich. they are waxen fat, they shine: yea, they overpass the words of the video-divide: they critic not the word, the word of the fatherless, yet they prosper; and the crisis of the needy do they not critic. will i not visit for these things? saith ohyeah: will not my self be stood up on such a nation as this? a namethering and hair-horrible thing is committed in the land; the come-bringers bring falsely, and the darkener bear rule by their means; and my with love to have it so: and what will ye do in the end thereof?

## 6

o ye interers of benjamin, gather yourselves to flee out of the near-inward of jerusalem, and blow the mouth-piece-horn in teqoe, and set up a sign of fire in bet-hak-erem: for video-divide appeareth out of the north, and great destruction. i have likened the house-daughter of zion to a comely and delicate woman. the watchers with their flocks will come to her; they will pitch their tents against her round about; they will watch-feed every one in his place. prepare ye war against her; stand up, and let us go up at noon. woe to us! for the day goeth away, for the shadows of the evening are tilted. stand up, and let us go by night, and let us destroy her palaces. for thus hath ohyeah of troops said, hew ye down trees, and cast a mount against jerusalem: this is the city to be visited; she is completely exploitation in the near-inward of her. as a fountain casteth out her waters, so she casteth out her video-divide: damage and plunder is heard in her; before me continually is grief and wounds. be thou instructed, o jerusalem, lest my self depart from thee; lest i make thee name-desolate, cut-off land. thus saith ohyeah of troops, they will thoroughly glean the remnant of isra'al as a vine: turn back thine hand as a grapegatherer into the baskets. to whom will i word, and give warning, that they may hear? behold, their ear is foreskinned, and they cannot hearken: behold, ohyeah word is to them a reproach; they have no delight in it. therefore i am full of the fury of ohyeah; i am weary with holding in: i will pour it out upon children abroad, and upon the secret of young men together: for even the man with the woman will be captured, the aged with him that is full of days. and their houses will be turned to others, with their fields and women together: for i will tilt my hand upon the settlers of the land, saith ohyeah. for from the least of them even to the greatest of them every one is given to covetousness; and from the come-bringer even to the darkener every one doeth falsely. they have healed also the hurt of the daughter of my with slightly, saying, complete, complete; when there is no complete. were they dry when they had committed taboo? nay, they were not at all dry, 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 ohyeah. thus saith ohyeah, 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 self. but they said, we will not walk therein. also i set watchmen over you, saying, hearken to the sound of the mouthpiece-horn but they said, we will not hearken. therefore hear, ye nations, and know, o meeting, what is among them. hear, o land: behold, i will bring video-divide upon this with, even the fruit of their thoughts, on word they have not hearkened to my words, nor to my drops-of-teaching-torah but rejected it. to what purpose cometh there to me incense from satiated, and the sweet came from a far

land? your onups are not acceptable, nor your butchers sweet to me. therefore thus saith ohyeah, behold, i will lay stumblingblocks before this with, and the fathers and the interers together will fall upon them; the in-sight and his in-sight will get lost. thus saith ohyeah, behold, a with cometh from the north land, and a great nation will be raised from the sides of the land. they will lay hold on bow and spear; they are cruel, and have no wombing; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, o house-daughter of zion. we have heard the namethere thereof: our hands wax feeble: anguish hath taken hold of us, and stratagem, as of a woman in travail. go not forth into the field, nor walk by the way; for the sword of the enemy and strange-terror is on every side. o house-daughter of my with, gird thee with sackcloth, and splash-wallow thyself in ashes: do thee mourning, as for an only son, most bitter lamentation: for the plunderer will suddenly come upon us. i have set thee for a tower and a fortress among my with, that thou mayest know and try their way. they are all grievous revolters, walking with gossipers: they are brass and iron; they are all swim-corrupters. the bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. reprobate silver will men call them, because ohyeah hath rejected them.

## 7

the word that came to jeremyeaho from ohyeah, saying, stand in the gate of ohyeah's house, and readcall there this word, and say, hear ohyeah word, all ye of yeahodah, that enter in at these gates to bow ohyeah. thus saith ohyeah of troops, the to-or-not of isra'al amend your ways and your doings, and i will cause you to dwell in this place. be sure ye not in lying words, saying, the hall of ohyeah, the hall of ohyeah, the hall of ohyeah, are these. for if ye thoroughly amend your ways and your doings; if ye thoroughly do crisis between a man and his in-sight; if ye exploit not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other to-or-not to your hurt: then will i cause you to dwell in this place, in the land that i gave to your fathers, to the worlds of worlds. behold, ye be sure in lying words, that cannot profit. will ye steal, murder, and commit adultery, and seven-swear falsely, and burn incense to possessor and walk after other to-or-not whom ye know not; and come and stand before me in this house, which is called by my namethere, and say, we are strip-delivered to do all these taboos? is this house, which is called by my namethere, become a den of robbers in your eyes? behold, even i have seen it, saith ohyeah. but go ye now to my place which was in shiloh, namethere i namethere my namethere at the first, and see what i did to it for the video-divide of my with isra'al and now, on word ye have done all these doings, saith ohyeah, and i worded to you, rising up early and wording, but ye heard not; and i called you, but ye answered not; therefore will i do to this house, which is called by my namethere, nametherein ye be sure, and to the place which i gave to you and to your fathers, as i have done to shiloh. and i will cast you out of my sight, as i have cast out all your brethren, even the whole seed of apraim. therefore spill not thou for this with, neither lift up cry nor spilling for them, neither make intercession to me: for i will not hear thee. seest thou not what they do in the cities of yeahodah and in the streets of jerusalem? inter-

ers gather wood, and the fathers kindle the fire, and the women knead their dough, to do cakes to the queen of namespaces, and to pour out pourings to other to-or-not, that they may provoke me to anger. do they provoke me to anger? saith ohyeah: do they not provoke themselves to the confusion of their own face-turnings? therefore thus saith the lord-base to-or-not; behold, mine nose-anger and my fury will be poured out upon this place, upon earthling, and upon in-them animal, and upon the trees of the field, and upon the fruit of the earth; and it will burn, and will not be quenched. thus saith ohyeah of troops, the to-or-not of isra'el put your onups to your butchers, and eat flesh-immersed for i worded not to your fathers, nor directed them in the day that i brought them out of the land of egypt, concerning onups or butchers: but this word directed i them, saying, hear my voice, and i will be your to-or-not, and ye will be my with: and walk ye in all the ways that i have directed you, that it may be well to you. but they hearkened not, nor inclined their ear, but walked in the counsels and in the immerse-imagination of their video-divide heart, and went backward, and not forward. since the day that your fathers came forth out of the land of egypt to this day i have even sent to you all my workers the come-bringers, daily rising up early and sending them: yet they hearkened not to me, nor inclined their ear, but hardened their neck: they did more video-divide than their fathers. therefore thou will word all these words to them; but they will not hearken to thee: thou will also call to them; but they will not answer thee. but thou will say to them, this is a nation that heareth not the voice of ohyeah their to-or-not, nor receiveth correction: truth is lost, and is cut off from their mouth. cut off thine eir, o jerusalem, and cast it away, and take up a lamentation on in-whats; for ohyeah hath rejected and forsaken the generation of his crossing-over. for interers of yeahodah have done video-divide in my eyes, saith ohyeah: they have namethere their abominations in the house which is called by my namethere, to pollute it. and they have inter-built the in-whats of tophet, which is in the valley of interer of hinnom, to burn their interers and their intera in the fire; which i directed them not, neither came it into my heart. therefore, behold, the days come, saith ohyeah, that it will no more be called tophet, nor the valley of interer of hinnom, but the hrgvalley of slaughter: for they will bury in tophet, till there be no place. and the carcasses of this with will be meat for the birds of the namespaces, and for the beasts of the land; and none will fray them away. then will i cause to settle from the cities of yeahodah, and from the streets of 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 sword-parched.

## 8

at that time, saith ohyeah, they will bring out the bones of the kings of yeahodah, and the bones of his prince-immerseds, and the bones of the darkener, and the bones of the come-bringers, and the bones of the settlers of jerusalem, out of their graves: and they will spread them before the sun, and the moon, and all the troop of namespaces, whom they have loved, and whom they have workd, and after whom they have walked, and whom they have sought, and whom they have bowed: 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 video-divide family, which remain in all the places there i have driven them, saith ohyeah of troops. moreover thou will say to them, thus saith ohyeah; will they fall, and not stand up? will he turn away, and not reset? why then is this with of jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to reset. i hearkened and heard, but they worded not aright: no man repented him of his video-divide, saying, what have i done? every one turned to his course, as the horse rusheth into the war. yea, the stork in the namespaces knoweth her namethereed times; and the turtle and the crane and the swallow keep the time of their coming; but my with know not the crisis of ohyeah. where-how do ye say, we are wise, and the drops-of-teaching-torah of ohyeah is with us? lo, certainly in false did he it; the pen of the scroll-recounters is in false. the wise men are ashamed, they are dismayed and captured: lo, they have rejected ohyeah word; and what wisdom is in them? therefore will i give their women to others, and their fields to them that will inherit them: forevery one from the least even to the greatest is given to covetousness, from the come-bringer even to the darkener every one doeth falsely. for they have healed the hurt of the house-daughter of my with slightly, saying, complete, complete; when there is no complete. were they dry when they had committed taboo? nay, they were not at all dry, neither could they blush: therefore will they fall among them that fall: in the time of their visitation they will be cast down, saith ohyeah. i will surely consume them, saith ohyeah: 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 cross 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 ohyeah our to-or-not hath namethere us to silence, and given us water of gall to drink, because we have missed against sorrow. we looked for complete, but no good came; and for a time of complete, 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 eaten the land, and all that is in it; the city, and those that dwell therein. for, behold, i will send serpents, cockatrices, among you, which will not be charmed, and they will bite you, saith ohyeah. when i would comfort myself against sorrow, my heart is faint in me. behold the voice of the cry of the house-daughter of my with on word of them that dwell in a far land: is not ohyeah in zion? is not her king in her? why have they provoked me to anger with their chiselings, and with strange-substantial vanity-fades? the harvest is past, the summer is ended, and we are not stick-safed. for the hurt of the house-daughter of my with am i hurt; i am dark-mourning; namethereing hath taken hold on me. is there no balm in gil'ed; is there no physician there? why then is not the health of the house-daughter of my with recovered?

## 9

oh that my head were waters, and mine eyes a fountain of tears, that i might weep day and night for the slay of the house-daughter of my with! oh that i had in the desert-wording a lodging place of wayfaring men; that i might leave my with, and go from them! for they be all adulterers, an assembly of treacherous men. and they bend their language-tongues like their bow for lies; but they are not herobloke for the truth upon

the land; for they proceed from video-divide to video-divide, and they know not me, saith ohyeah. take ye heed every one of his in-sight, and be sure ye not in any brother: forevery brother will utterly supplant, and every in-sight will walk with gossipers. and they will deceive every one his in-sight, and will not word the truth: they have taught their language-tongue to word lies, and weary themselves to commit iniquity. thine settlement is in the midst of high-deceit; through high-deceit they refuse to know me, saith ohyeah. therefore thus saith ohyeah of troops, behold, i will melt them, and try them; for how will i do for the house-daughter of my with? their language-tongue is as an arrow-halfer shot out; it wordeth high-deceit: one wordeth completely to his in-sight with his mouth, but in heart he namethereeth his wait. will i not visit them for these things? saith ohyeah: will not my self be stood up on such a nation as this? for the mountains will i take up a weeping and wailing, and for the habitations of the desert-wording a lamentation, on word they are burned up, so that none can cross through them; neither can men hear the voice of the in-them animals both the birds of the namespaces and the in-them animal are fled; they are gone. and i will make jerusalem heaps, and a den of crocodiles; and i will make the cities of yeahodah name-desolate, without an settler. who is the wise man, that may inter-understand this? and who is he to whom the mouth of ohyeah hath worded, that he may declare it, for what the land get loseth and is burned up like a desert-wording, that none crosseth through? and ohyeah saith, because they have forsaken my drops-of-teaching-torah which i namethere before them, and have not heard my voice, neither walked therein; but have walked after the immerse-imagination of their own heart, and after belim, which their fathers taught them: therefore thus saith ohyeah of troops, the to-or-not of isra'al behold, i will watch-feed them, even this with, with wormwood, and give them water of gall to drink. i will scatter them also among the body-nations, whom neither they nor their fathers have known: and i will send a sword after them, till i have consumed them. thus saith ohyeah of troops, inter-consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. for a voice of wailing is heard out of zion, how are we plundered! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. yet hear ohyeah word, o ye women, and let your ear receive the word of his mouth, and teach your intera wailing, and every one her in-sight lamentation. for death is come up into our windows, and is entered into our palaces, to cut off children from without, and the young men from the streets. word, thus saith ohyeah, 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 ohyeah, let not the wise herobloke glory in his wisdom, neither let the herobloke glory in his heroblokeness, let not the rich herobloke glory in his riches: but let him that cheereth cheering in this, that he understandeth and knoweth me, that i am ohyeah which exercise kindness, crisis and being right, in the land: for in these things i delight, saith ohyeah. behold, the days come, saith ohyeah, that i will visit all them which are write-circumcised with the foreskinned; egypt, and yeahodah, and adom, and interers of emmon, and moab, and all that are in the utmost corners, that dwell in the

desert-wording: for all these nations are foreskinned, and all the house of isra'al are foreskinned in the heart.

## 10

hear ye the word which ohyeah wordeth to you, o house of isra'al thus saith ohyeah, learn not the way of the body-nations, and be not dismayed at the signs of namespaces; for the body-nations are dismayed at them. for the imitate-statutes of the withs are vain: for one cutteth a tree out of the forest, the doing of the hands of the doingman, with the axe. they deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. they are upright as the palm tree, but word not: they must needs be borne, on word they cannot go. be not afraid of them; for they cannot do video-divide, neither also is it in them to do good. forasmuch as there is none like to thee, ohyeah; thou art heroblokeic, and thy namethere is heroblokeic in heroblokeness. who would not respect thee, o king of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like to thee. but they are altogether brutish and foolish: the stock is a doctrine of vanity-fades. silver spread into plates is brought from tarshish, and gold from uphac, the doing of the doingman, and of the hands of the founder: blue and purple is their clothing: they are all the doing of cunning men. but ohyeah is the true to-or-not, he is the living to-or-not, and a world king: at his wrath the land will tremble, and the nations will not be able to abide his indignation. thus will ye say to them, the to-or-not that have not made the heavens and the earth, even they will get lost from the earth, and from under these heavens. he did the land by his energy, he hath established the world by his wisdom, and hath tilted 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 onup from the ends of the land; he doth lightnings with rain, and bringeth forth the breathwind out of his treasures. every earthing is brutish in his knowledge: every founder is confounded by the chiseling: for his screen is falsehood, and there is no breathwind in them. they are vanity-fade, and the doing of errors: in the time of their visitation they will get lost. the portion of jeqob is not like them: for he is the developer of all things; and isra'al is the branch of his inheritance: ohyeah of troops is his namethere. gather up thy wares out of the land, o settler of the fortress. for thus saith ohyeah, behold, i will sling out the settlers of the land at this once, and will distress them, that they may find it so. woe is me for my hurt! my wound is grievous; but i said, truly this is a grief, and i must bear it. my tent is plundered, and all my cords are broken: my interers are gone forth of me, and they are not: there is none to tilt forth my tent any more, and to set up my video-divide-curtains. for the watchers are become brutish, and have not sought ohyeah: therefore they will not prosper, and all their flocks will be scattered. behold, the voice of the bruit is come, and a great commotion out of the north land, to do the cities of yeahodah name-desolate, and a den of crocodiles. ohyeah, i know that the way of earthing is not in himself: it is not in earthing that walketh to direct his steps. ohyeah, correct me, but with crisis not in thine nose-anger, lest thou bring me to nothing. pour out thy fury upon the body-nations that know thee not, and upon the families that call not on thy namethere: for they have eaten up jeqob, and eaten him, and eaten him, and have made his habitation

## 11

the word that came to jeremyeaho from ohyeah saying, hear ye the words of this alignment, and word to the men of yeahodah, and to the settlers of jerusalem; and say thou to them, thus saith ohyeah to-or-not of isra'al curse-lightend be the man that heareth not the words of this alignment, which i directed your fathers in the day that i brought them forth out of the land of egypt, from the iron furnace, saying, hear my voice, and do them, according to all which i direct you: so will ye be my with, and i will be your to-or-not: that i may perform the seven-oath which i have seven-swear to 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, ohyeah. then ohyeah said to me, readcall all these words in the cities of yeahodah, and in the streets of jerusalem, saying, hear ye the words of this alignment, and do them. for i earnestly protested to your fathers in the day that i brought them up out of the land of egypt, even to this day, rising early and protesting, saying, hear my voice. yet they heared not, nor inclined their ear, but walked every one in the immerse-imagination of their video-divide heart: therefore i will bring upon them all the words of this alignment, which i directed them to do: but they did them not. and ohyeah said to me, a conspiracy is found among the men of yeahodah, and among the settlers of jerusalem. they are turned back to the cloudies of their forefathers, which refused to hear my words; and they went after other to-or-not to work for them: the house of isra'al and the house of yeahodah have broken my alignment which i made with their fathers. therefore thus saith ohyeah, behold, i will bring video-divide upon them, which they will not be able to escape; and though they will cry to me, i will not hearken to them. then will the cities of yeahodah and settlers of jerusalem go, and cry to the to-or-not to whom they high incense: but they will not stick-safe them at all in the time of their video-divide, for according to the count of thy cities were thy to-or-not, o yeahodah; and according to the count of the streets of jerusalem have ye namethere up butcher-places to that shameful thing, even butcher-places to burn incense to possessor therefore spill not thou for this with, neither lift up a cry or spilling for them: for i will not hear them in the time that they readcall to me for their video-divide. what hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the dedicated flesh-immersed is crossed from thee? when thou doest video-divide, then thou rejoicest. ohyeah called thy namethere, a green olive tree, fair, and of goodly fruit: with the voice of a great tumult he hath kindled fire upon it, and the branches of it are video-divided. for ohyeah of troops, that planted thee, hath wordd video-divide against thee, for the video-divide of the house of isra'al and of the house of yeahodah, which they have done against themselves to provoke me to anger in smoking to possessor and ohyeah hath given me knowledge of it, and i know it: then thou shewedst me their doings. but i was like a lamb or an ox that is brought to the cook-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 namethere may be no more remembered. but, ohyeah of troops, that criticalst rightly, that triest the reins and the heart, let me see thy vengeance on them: for to thee have i re-

vealed my cause. therefore thus saith ohyeah of the men of enatot, that seek thy self, saying, bring not in the namethere of ohyeah, that thou die not by our hand: therefore thus saith ohyeah of troops, behold, i will visit them: the young men will die by the sword; their interers and their intera will die by famine: and there will be no remnant of them: for i will bring video-divide upon the men of enatot, even the year of their visitation.

## 12

right art thou, ohyeah, when i plead with thee: yet let me word with thee of thy crises: wherefore doth the way of the big-shots prosper? wherefore are all they happy that deal very treacherously? thou hast planted them, yea, they have taken root: they grow, yea, they near-inward forth fruit: thou art near in their mouth, and far from their reins. but thou, ohyeah, knowest me: thou hast seen me, and tried mine heart toward thee: pull them out like sheep for the cook-slaughter, and prepare them for the day of cook-slaughter. how long will the field mourn, and the grass of every field dry, for the video-divide of them that dwell therein? the in-them animals 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 complete, wherein thou be sureedst, they wearied thee, then how wilt thou do in the pride-swalling of jordan? for even thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee: mama-from-amino-art them not, though they word fair words to thee. i have forsaken mine house, i have left mine heritage; i have given the dearly beloved of my self into the hand of her enemies. mine heritage is to me as a gather-lion in the forest; i crieth out against me: therefore have i hated it. mine heritage is to me as a speckled bird, the birds round about are against her; come ye, assemble all the animals of the field, come to eat. many watchers have destroyed my vineyard, they have trodden my word under foot, they have made my pleasant word a name-desolate desert-wording. they have made it name-desolate, and being name-desolate it mourneth to me; the whole land is made name-desolate, because no man namethereeth it to heart. the plunderers are come upon all in-whats through the desert-wording: for the sword of ohyeah will eat from the one end of the land even to the other end of the land: no flesh-immersed will have complete. they have sown wheat, but will reap thorns: they have put themselves to pain, but will not profit: and they will be ashamed of your revenues on word of the fierce nose-anger of ohyeah. thus saith ohyeah against all mine video-divide in-sights, that touch the inheritance which i have caused my with isra'al to inherit; behold, i will pluck them out of their land, and pluck out the house of yeahodah from among them. and it will come to pass, after that i have plucked them out i will reset, and have wombing 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, to seven-swear by my namethere, ohyeah liveth; as they taught my with to seven-swear by possessor then will they be inter-built in the midst of my with. but if they will not hear, i will utterly pluck up and make lost that nation, saith ohyeah.



thus saith ohyeah to me, go and get thee a linen girdle, and namethere it upon thy loins, and namethere it not in water. so i got a girdle according to ohyeah word, and namethere it on my loins, and ohyeah word came to me the second time, saying, take the girdle that thou hast got, which is upon thy loins, and stand up, go to euphrates, and hide it there in a hole of the rock. so i went, and hid it by euphrates, as ohyeah directed me. and it came to pass after many days, that ohyeah said to me, stand up, go to euphrates, and take the girdle from thence, which i directed thee to hide there. then i went to euphrates, and digged, and took the girdle from the place namethere i had hid it: and, behold, the girdle was swim-corruptred, it was profitable for nothing. then ohyeah word came to me, saying, thus saith ohyeah, after this manner will i swim-corrupt the pride of yeahodah, and the great pride of jerusalem. this video-divide with, which refuse to hear my words, which walk in the immerse-imagination of their heart, and walk after other to-or-not, to work for them, and to bow them, will even be as this girdle, which is good for not a word. for as the girdle cleaveth to the loins of a man, so have i caused to cleave to me the whole house of isra'al and the whole house of yeahodah, saith ohyeah; that they might be to me for a with, and for a namethere, and for a acknowledge, and for a glory: but they would not hear. therefore thou wilt word to them this word; thus saith ohyeah to-or-not of isra'al every bottle will be filled with wine: and they will say to thee, do we not certainly know that every bottle will be filled with wine? then will thou say to them, thus saith ohyeah, behold, i will fill all the settlers of this land, even the kings that sit upon dawud's throne, and the darkener, and the come-bringers, and all the settlers of jerusalem, with drunkenness. and i will dash them one against his in-sight, even the fathers and the interters together, saith ohyeah: i will not pity, nor spare, nor womb, but destroy them. hear ye, and give ear; be not tall: for ohyeah hath worded. give heavyweight to ohyeah your to-or-not, before he cause darkness, and before your feet stumble upon the dark mountains, and, while ye look for light, he namethere it into the shadow of death, and make it gross darkness. but if ye will not hear it, my self will weep in hidden places for your pride; and mine eye will weep sore, and run down with tears, because ohyeah's flock is carried away sit-captive. say to the king and to the queen, humble yourselves, sit down: for your principalities will come down, even the crown of your glory. the cities of the south will be shut up, and none will open them: yeahodah will be carried away captive all of it, it will be completely carried away captive. lift up your eyes, and behold them that come from the north: where is the sheep that was given thee, thy beautiful sheep? what wilt thou say when he will visit thee? for thou hast taught them to be captains, and as chief over thee: will not sorrows take thee, as a woman in travail? and if thou say in thine heart, wherefore readcall these things upon me? for the greatness of thine cloudy are thy skirts discovered, and thy heels made damaged. can the ethiopian change his divide-video-skin, or the leopard his spots? then may ye also do good, that are accustomed to do video-divide. therefore will i scatter them as the stubble that crosseth away by the breathwind of the desert-wording, this is thy lot the portion of thy measures from me, saith ohyeah; because thou hast forgotten me, and be sured in falsehood. therefore will i discover thy skirts upon thy face-

turnings, that thy shame may appear. i have seen thine adulteries, and thy neighings, the lewdness of thy feed-whoredom, and thine abominations on the mountains in the fields. woe to thee, o jerusalem! wilt thou not be made top-bright? when will it once be?

## 14

ohyeah word that came to jeremyeaho concerning the dearth. yeahodah mourneth, and the gates thereof languish; they are dark-mourning to the land; and the cry of 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 resetted with their items empty; they were ashamed and confounded, and covered their heads. because the land is chapt, for there was no rain in the land, the plowmen were ashamed, they covered their heads. yea, the hind also calved in the field, and forsook it, because there was no grass. and the wild asses did stand in the in-whats, they snuffed up the breathwind like crocodiles; their eyes did fail, because there was no grass. ohyeah, though our cloudies testify against us, do thou it for thy namethere's sake: for our backslidings are many; we have missed against thee. o the hope of isra'al the saviour thereof in time of develop-narrows, why shouldst thou be as a stranger in the land, and as a wayfaring man that turneth aside to tarry for a night? why shouldst thou be as a herobloke astonished, as a herobloke that cannot stick-safe? yet thou, ohyeah, art in the near-inward of us, and we are called by thy namethere; leave us not. thus saith ohyeah to this with, thus have they loved to wander, they have not refrained their feet, therefore ohyeah doth not accept them; he will now remember their cloudy, and visit their misses. then said ohyeah to me, spill not for this with for their good. when they fast, i will not hear their cry; and when they onup onup and an rest-absorber, i will not accept them: but i will consume them by the sword, and by the famine, and by the word. then said i, ah, lord-base to-or-not! behold, the come-bringers say to them, ye will not see the sword, neither will ye have famine; but i will give you assured complete in this place. then ohyeah said to me, the come-bringers bring lies in my namethere: i sent them not, neither have i directed them, neither worded to them: they bring to you a false vision and magic, and a word of nought, and the deceit of their heart. therefore thus saith ohyeah concerning the come-bringers that bring in my namethere, and i sent them not, yet they say, sword and famine will not be in this land; by sword and famine will those come-bringers be ended. and the with to whom they bring will be cast out in the streets of jerusalem on word of the famine and the sword; and they will have none to bury them, them, their women, nor their interters, nor their intera: for i will pour their video-divide upon them. therefore thou wilt say this word to them; let mine eyes run down with tears night and day, and let them not cease: for the virgin house-daughter of my with is broken with a great breach, with a very grievous blow. if i go forth into the field, then behold the slayed with the sword! and if i enter into the city, then behold them that are sick with famine! yea, both the come-bringer and the darkener go about into a field that they know not. hast thou utterly rejected yeahodah? hath thy self lothed zion? why hast thou smitten us, and there is no healing for us? we looked for complete, and there is no good; and for the time of healing, and behold trouble! we acknowledge, ohyeah, our big-shottedness, and the cloudy of our fathers: for

we have missed against thee. do not abhor us, for thy namethere's sake, do not discamping the throne of thy heavyweight: remember, break not thy alignment with us. are there any among the vanity-fades of the body-nations that can cause rain? or can the namespaces give showers? art not thou he, ohyeah our to-or-not? therefore we will wait upon thee: for thou hast did all these things.

## 15

then said ohyeah to me, though musa and samu'al stood before me, yet my self could not be toward this with: send them out of my sight, and let them go forth. and it will come to pass, if they say to thee, whither will we go forth? then thou will tell them, thus saith ohyeah; 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 sit-captivity, to the sit-captivity. and i will namethere over them four kinds, saith ohyeah: the sword to kill, and the dogs to tear, and the birds of the namespaces, and the animals of the land, to eat and destroy. and i will cause them to be removed into all kingdoms of the land, on word of manasseh interer of heceqyehao king of yeahodah, for that which he did in jerusalem. for who will have pity upon thee, o jerusalem? or who will bemoan thee? or who will go aside to ask how thou doest? thou hast forsaken me, saith ohyeah, thou art gone backward: therefore will i tilt my hand against thee, and destroy thee; i am weary with repenting. and i will fan them with a fan in the gates of the land; i will bereave them of children, i will make lost my with since they reset not from their ways. their widows are increased to me on the sand of the seas: i have brought upon them against the mother of the young men a plunderer at noonday: i have caused him to fall upon it suddenly, and alarm-hastenings upon the city. she that hath borne seven languisheth: she hath given up the breathwind; her sun is gone down while it was yet day: she hath been ashamed and confounded: and the residue of them will i deliver to the sword before their enemies, saith ohyeah. woe is me, my mother, that thou hast borne me a man of strife and a man of contention to the whole land! i have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse-lighten me. ohyeah said, verily it will be well with thy remnant; verily i will cause the enemy to entreat thee well in the time of video-divide and in the time of develop-narrows. will iron video-divide the northern iron and the steel? thy stratagem and thy treasures will i give to the spoil without price, and that for all thy misses, in all thy borders. and i will make thee to cross with thine enemies into a land which thou knowest not: for a fire is kindled in mine nose-anger, which will burn upon you. ohyeah, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long-suffering: know that for thy sake i have suffered rebuke. thy words were found, and i did eat them; and thy word was to me the gladness and rejoicing of mine heart: for i am called by thy namethere, ohyeah to-or-not of troops. i sat not in the assembly of the play-grinders, nor played; i sat alone on word 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 to me as a liar, and as waters that fail? therefore thus saith ohyeah, if thou reset, then will i bring thee again, and thou wilt stand before me: and if thou take forth the precious from the

vile, thou will be as my mouth: let them reset to thee; but reset not thou to them. and i will make thee to this with a fenced brasen wall: and they will fight against thee, but they will not prevail against thee: for i am with thee to stick-safe thee and to make stick-safe thee, saith ohyeah. and i will deliver thee out of the hand of the video-divide, and i will retrieve thee out of the hand of the despots.

## 16

ohyeah word came also to me, saying, no take thee a woman, neither will thou have interers or intera in this place. for thus saith ohyeah concerning the interers and concerning the intera that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land; they will die of grievous deaths; they will not be lamented; neither will they be buried; but they will be as dung upon the face-turnings of the land: and they will be eaten by the sword, and by famine; and their carcasses will be meat for the birds of namespaces, and for the beasts of the land. for thus saith ohyeah, enter not into the house of mourning, neither go to lament nor bemoan them: for i have taken away my complete from this with, saith ohyeah, even kindness and kindnesses. 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 split themselves for them in mourning, to comfort them for the dead; neither will men give them the cup of consolation to drink for their father or for their mother. no also go into the house of feasting, to sit with them to eat and to drink. for thus saith ohyeah of troops, the to-or-not of isra'al behold, i will cause to settle 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 all these words, and they will say to thee, wherefore hath ohyeah pronounced all this great video-divide against us? or what is our cloudy? or what is our miss that we have missed against ohyeah our to-or-not? then will thou say to them, because your fathers have forsaken me, saith ohyeah, and have walked after other to-or-not, and have workd them, and have bowed them, and have forsaken me, and have not kept my drops-of-teaching-torah and ye have done worse than your fathers; for, behold, ye walk every one after the immerse-imagination of his video-divide heart, that they may not hearken to 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 to-or-not day and night; namethere i will not shew you camping. therefore, behold, the days come, saith ohyeah, that it will no more be said, ohyeah liveth, that brought up interers of isra'al out of the land of egypt; but, ohyeah liveth, that brought up interers of isra'al from the land of the north, and from all the lands there he had driven them: and i will settle them again into their land that i gave to their fathers. behold, i will send for many fishers, saith ohyeah, and they will fish them; and after will i send for many hunters, and they will hunt them from every mountain, and from every mountain, and out of the holes of the rocks. for mine eyes are upon all their ways: they are not hid from my face-turnings, neither is their cloudy hid from mine eyes. and first i will complete their cloudy and their miss double; because they have ceased my land, they have filled mine inheritance

with the carcasses of their detestable and taboo things. ohyeah, my goatness, and my fortress, and my refuge in the day of develop-narrows, the body-nations will come to thee from the ends of the land, and will say, surely our fathers have inherited lies, vanity-fade, and things wherein there is no profit. will a earthling do to-or-not to himself, and they are no to-or-not? therefore, behold, i will this once cause them to know, i will cause them to know mine hand and my heroblokeness; and they will know that my namethere is ohyeah.

## 17

the miss of yeahodah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart, and upon the ray-horns of your butcher-places; whilst their interers remember their butcher-places and their asherahs by the green trees upon the tall hills. o my mountain in the field, i will give thy stratagem and all thy treasures to the plunder, and thy in-whats for miss throughout all thy borders. and thou, even thyself, will discontinue from thine heritage that i gave thee; and i will cause thee to work for thine enemies in the land which thou knowest not: for ye have kindled a fire in mine nose-anger, which will burn world. thus saith ohyeah; curse-lightend be the earthing that be sureeth in earthing, and nametheredth flesh-immersed his arm, and whose heart departeth from ohyeah. for he will be like the heath in the desert-wording, and will not see when good cometh; but will settle the parched places in the desert-wording, in a salt land and not settled. first-pooled is the herobloke that be sureeth in ohyeah, and whose sure ohyeah is. for he will be as a tree planted by the waters, and that spreadeth out her roots by the river, and will not see when heat cometh, but her leaf will be green; and will not be careful in the year of drought, neither will cease from yielding fruit. the heart is deceitful above all things, and desperately wicked: who can know it? i ohyeah 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 readcall-partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by crisis, will leave them in the half of his days, and at his end will be a fool. a heavyweighty stand-up-high throne from the heading is the place of our dedicated. ohyeah, the hope of isra'al all that forsake thee will be dry, and they that depart from me will be written in the land, because they have forsaken ohyeah, the fountain of living waters. heal me, ohyeah, and i will be healed; stick-safe me, and i will be stick-safe: for thou art my cheering. behold, they say to me, where is ohyeah word? let it come now. as for me, i have not hastened from being a watcher to follow thee: neither have i desired the woeful day; thou knowest: that which came out of my lips was right before thee. be not a wiping to me: thou art my hope in the day of video-divide. let them be dry that persecute me, but let not me be dry: let them be dismayed, but let not me be dismayed: bring upon them the day of video-divide, and destroy them with double destruction. thus said ohyeah to me; go and stand in the gate of interers of the with, whereby the kings of yeahodah come in, and by the which they go out, and in all the gates of jerusalem; and say to them, hear ye ohyeah word, ye kings of yeahodah, and all yeahodah, and all the settlers of jerusalem, that enter in by these gates: thus saith ohyeah; take heed to yourselves, and bear no burden on the settles day, nor bring it in by the gates of jerusalem; neither carry forth a burden out of your

houses on the settles day, neither do ye any work, but dedicated ye the settles day, as i directed your fathers. but they heared not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. and it will come to pass, if ye diligently hearken to me, saith ohyeah, to bring in no burden through the gates of this city on the settles day, but dedicated the settles day, to do no work therein; then will there enter into the gates of this city kings and prince-immerseds sitting upon the throne of dawud, riding in chariots and on horses, they, and their prince-immerseds, the men of yeahodah, and the settlers of jerusalem: and this city will remain to world. and they will come from the cities of yeahodah, and from the places about jerusalem, and from the land of benjamin, and from the low-land, and from the mountains, and from the south, bringing onups, and butchers, and completeness-absorbers, and incense, and bringing butchers of acknowledge, to the alpha-beit-house of ohyeah. but if ye will not hearken to me to dedicated the settles day, and not to bear a burden, even entering in at the gates of jerusalem on the settles day; then will i kindle a fire in the gates thereof, and it will eat the palaces of jerusalem, and it will not be quenched.

## 18

the word which came to jeremyeaho from ohyeah, saying, stand up, and go down to the developer's house, and there i will word thee to hear my words. then i went down to the developer's house, and, behold, he wrought a work on the wheels. and the item that he did of clay was swim-corrupted in the hand of the developer: so he did it again his in-sight item, as seemed good to the developer to do it. then ohyeah word came to me, saying, o house of isra'al cannot i do with you as this developer? saith ohyeah. behold, as the clay is in the developer's hand, so are ye in mine hand, o house of isra'al at what instant i will word concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to make lost it; if that nation, against whom i have word, turn from their video-divide, i will repent of the video-divide that i thought to do to them. and at what instant i will word concerning a nation, and concerning a kingdom, to inter-bloke and to plant it; if it do video-divide in my eyes, that it hear not my voice, then i will repent of the good, nametherewith i said i would benefit them. now therefore go to, speak to the men of yeahodah, and to the settlers of jerusalem, saying, thus saith ohyeah; behold, i develop video-divide against you, and devise a device against you: reset ye now every one from his video-divide way, and develop your ways and your doings good. and they said, there is no hope: but we will walk after our own devices, and we will every one do the immerse-imagination of his video-divide heart. therefore thus saith ohyeah; ask ye now among the body-nations, who hath heard such things: the virgin of isra'al hath done a very hair-horrible thing. will a man leave the snow of lebanon which cometh from the rock of the field? or will the cold flowing waters that come from his in-sight place be forsaken? because my with hath forgotten me, they have burned incense to vanity-fade, 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 name-desolate, and a world hissing; every one that crosseth thereby will be astonished, and wag his head. i will scatter them as with an east breathwind before the enemy; i will shew them the back, and not the face-

turnings, in the day of their calamity. then said they, come and let us devise devices against jeremyeaho; for the drops-of-teaching-torah will not get lost from the darkener nor counsel from the wise, nor the word from the come-bringer. come, and let us smite him with the language-tongue, and let us not give heed to any of his words. give heed to me, ohyeah, and hearken to the voice of them that contend with me. will video-divide be completed for good? for they have digged a pit for my self. remember that i stood before thee to word good for them, and to turn away thy wrath from them. therefore deliver up their interers to the famine, and pour out their blood by the force of the sword; and let their women be bereaved of their interers, and be widows; and let their men be put to death; let their young men be deaded by the sword in war. let a cry be heard from their houses, when thou wilt bring a troop suddenly upon them: for they have digged a pit to capture me, and hid snares for my feet. yet, ohyeah, thou knowest all their counsel against me to slay me: forgive not their cloudy, neither wipe out their miss from thy sight, but let them be overthrown before thee; do thus with them in the time of thine nose-anger.

## 19

thus saith ohyeah, go and get a developer's develop-earthen bottle, and take of the ancients of the with, and of the ancients of the darkener; and go forth to the valley of interer of hinnom, which is by the entry of the east gate, and readcall there the words that i will tell thee, and say, hear ye ohyeah word, o kings of yeahodah, and settlers of jerusalem; thus saith ohyeah of troops, the to-or-not of isra'al behold, i will bring video-divide 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 to other to-or-not, whom neither they nor their fathers have known, nor the kings of yeahodah, and have filled this place with the blood of innocents; they have inter-built also the in-whats of possessor to burn their interers with fire for onups to possessor which i directed not, nor worded it, neither came it into my mind: therefore, behold, the days come, saith ohyeah, that this place will no more be called tophet, nor the valley of interer of hinnom, but the valley of killing. and i will make void the counsel of yeahodah and jerusalem in this place; and i will cause them to fall by the sword before their enemies, and by the hands of them that seek their selves: and their carcases will i give to be meat for the birds of the namespaces, and for the beasts of the land. and i will make this city name-desolate, and an hissing; every one that crosseth thereby will be astonished and hiss on word of all the plagues thereof. and i will cause them to eat the flesh-immersed of their interers and the flesh-immersed of their intera, and they will eat every one the flesh-immersed of his in-sight in the siege and straitness, nametherewith their enemies, and they that seek their selves, will straiten them. then will thou break the bottle in the eyes of the men that go with thee, and will say to them, thus saith ohyeah of troops; even so will i break this with and this city, as one breaketh a developer's item, that cannot be developd whole again: and they will bury them in tophet, till there be no place to bury. thus will i do to this place, saith ohyeah, and to the settlers thereof, and even do this city as tophet: and the houses of jerusalem, and the houses of the kings of yeahodah, will be ceased as the place of tophet, on word of all the houses upon whose roofs they have burned in-

cense to all the troop of namespaces, and have poured out pourings to other to-or-not. then came jeremyeaho from tophet, there ohyeah had sent him to bring; and he stood in the courtyard of ohyeah's house; and said to all the with, thus saith ohyeah of troops, the to-or-not of isra'al behold, i will bring upon this city and upon all her towns all the video-divide that i have pronounced against it, on word they have hardened their necks, that they might not hear my words.

## 20

now pashur interer of aimer the darkener who was also chief governor in the alpha-beit-house of ohyeah, heard that jeremyeaho brought these words. then pashur hit jeremyeaho the come-bringer, and put him in the stocks that were in the high gate of benjamin, which was by the alpha-beit-house of ohyeah. and it came to pass on the morrow, that pashur brought forth jeremyeaho out of the stocks. then said jeremyeaho to him, ohyeah hath not called thy namethere pashur, but magor-misabib. for thus saith ohyeah, behold, i will make thee a strange-terror to thyself, and to all thy insights: and they will fall by the sword of their enemies, and thine eyes will behold it: and i will give all yeahodah into the hand of the king of bhabil, and he will carry them captive into bhabil, and will hit them with the sword. moreover i will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of yeahodah will i give into the hand of their enemies, which will spoil them, and take them, and carry them to bhabil. and thou, pashur, and all that dwell in thine house will go into sit-captivity: and thou will come to bhabil, and there thou will die, and will be buried there, thou, and all thy in-sights, to whom thou hast brought lies. ohyeah, thou hast deceived me, and i was deceived; thou art stronger than i, and hast prevailed: i am in play-grind daily, every one play-grind me. for since i worded, i break-cried out, i break-cried damage and plunder; on word ohyeah word was made a reproach to me, and a derision, daily. then i said, i will not make mention of him, nor word any more in his namethere. but his word 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, strange-terror on every side. report, say they, and we will report it. all my complete-friends watched for my halting, saying, peradventure he will be enticed, and we will prevail against him, and we will take our revenge on him. but ohyeah is with me as a herobloke terrible one: therefore my persecutors will stumble, and they will not herobloke: they will be heroblokeically ashamed; for they will not prosper: their world confusion will never be forgotten. but, ohyeah of troops, that triest the right, and seest the reins and the heart, let me see thy vengeance on them: for to thee have i opened my cause. sing to ohyeah, hell yeah: for he hath delivered the self of the poor from the hand of video-dividedoers. curse-lightend be the day wherein i was born: let not the day wherein my mother bare me be first-pooled. curse-lightend be the man who brought information to my father, saying, a man interer is born to thee; making him very glad. and let that man be as the cities which ohyeah 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 labour, that my days should be consumed with shame?

## 21

the word which came to jeremyeaho from ohyeah, when king zedeqyeahoh sent to him pashur interer of melchiah, and zephanyeahoh interer of ma'eseayahoh the darkener saying, enquire, i pray thee, of ohyeah for us; for nebuchadrezzar king of bhabil doth war against us; if so be that ohyeah will do with us according to all his wondrous works, that he may go up from us. then said jeremyeaho to them, thus will ye say to zedeqyeahoh: thus saith ohyeah to-or-not of israh'el behold, i will turn back the items of war that are in your hands, where-with ye fight against the king of bhabil, and against the kasdimns, which besiege you without the walls, and i will assemble them into the half of this city. and i myself will fight against you with an tilted hand and with a strong arm, in nose-anger, and in wall-wrath, and in great nose-anger. and i will smite the settlers of this city, both earthling and in-them animal: they will die of a great word. and afterward, saith ohyeah, i will deliver zedeqyeahoh king of yeahodah, and his workers, and the with, and such as are left in this city from the word, from the sword, and from the famine, into the hand of nebuchadrezzar king of bhabil, and into the hand of their enemies, and into the hand of those that seek their self: and he will smite them with the mouth of the sword; he will not spare them, neither have pity, nor womb. and to this with thou will say, thus saith ohyeah; behold, i set before you the way of life, and the way of death. he that abideth in this city will die by the sword, and by the famine, and by the word: but he that goeth out, and falleth to the kasdimns that besiege you, he will live, and his self will be to him for a prey. for i have namethere my face-turnings against this city for video-divide, and not for good, saith ohyeah: it will be given into the hand of the king of bhabil, and he will burn it with fire. and touching the house of the king of yeahodah, say, hear ye ohyeah word; o house of dawud, thus saith ohyeah; do crisis in the morning, and deliver him that is robbed out of the hand of the exploitor, lest my fury go out like fire, and burn that none can quench it, on word of the video-divide of your doings. behold, i am against thee, o settler of the valley, and rock of the plain, saith ohyeah; which say, who will come down against us? or who will enter into our settlements? but i will visit you according to the fruit of your doings, saith ohyeah: and i will kindle a fire in the forest thereof, and it will eat all things round about it.

## 22

thus saith ohyeah; go down to the house of the king of yeahodah, and word there this word, and say, hear ohyeah word, o king of yeahodah, that sittest upon the throne of dawud, thou, and thy workers, and thy with that enter in by these gates: thus saith ohyeah; do ye crisis and being right, and deliver the robbed out of the hand of the violent: and do no damage, do no exploitation to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. for if ye do this word indeed, then will there enter in by the gates of this house kings sitting upon the throne of dawud, riding in chariots and on horses, he, and his workers, and his with, but if ye will not hear these words, i seven-swear by myself, saith ohyeah, that this house will become a sword-parching. for thus saith ohyeah to the king's

house of yeahodah; thou art gil'ed to me, and the head of lebanon: yet surely i will make thee a desert-wounding, and cities which are not settled. and i will prepare destroyers against thee, every one with his items: and they will cut down thy choice cedars, and cast them into the fire. and many nations will cross by this city, and they will say every man to his in-sight, wherefore hath ohyeah done thus to this great city? then they will answer, because they have forsaken the alignment of ohyeah their to-or-not, and bowed other to-or-not, and worked them. weep ye not for the dead, neither bemoan him: but weep sore for him that goeth away: for he will reset no more, nor see his native land. for thus saith ohyeah touching shallum interer of josyeahoh king of yeahodah, which kinged instead of josyeahoh his father, which went forth out of this place; he will not reset namethere any more: but he will die in the place there they have led him captive, and will see this land no more. woe to him that inter-buildeth his house by unrighteousness, and his chambers by wrong; that useth his in-sight's work without wages, and giveth him not for his achievement; that saith, i will inter-build me a wide house and large chambers, and cutteth him out breathwindows; and it is cieled with cedar, and painted with vermilion. will thou king, because thou closest thyself in cedar? did not thy father eat and drink, and do crisis and being right, and then it was well with him? he judged the cause of the poor and needy; then it was well with him: was not this to know me? saith ohyeah. but thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for exploitation, and for exploitation, to do it. therefore thus saith ohyeah concerning yeahojaqim interer of josyeahoh king of yeahodah; they will not lament for him, saying, ah my brother! or, ah sister! they will not lament for him, saying, ah lord-base! or, ah his glory! he will be buried with the burial of an ass, drawn and cast forth beyond the gates of jerusalem. go up to lebanon, and cry; and lift up thy voice in bashan and cry from the cross-overs: for all thy lovers are destroyed. i worded to thee in thy prosperity; but thou saidst, i will not hear. this hath word-been thy word from thy youth, that thou hearest not my voice. the breathwind will eat up all thy watchers, and thy lovers will go into sit-captivity: surely then will thou be ashamed and confounded for all thy video-divide. o settler of lebanon, that makest thy nest in the cedars, how gracious will thou be when pangs come upon thee, the stratagem as of a woman in travail! as i live, saith ohyeah, though konyeahoh interer of yeahojaqim king of yeahodah 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 self, and into the hand of them whose face-turnings thou fearest, into the hand of nebuchadrezzar king of bhabil, and into the hand of the kasdimns. and i will cast thee out, and thy mother that bare thee, into his in-sight land, namethere ye were not born; and there will ye die. but to the land namethereunto they self to reset, namethere will they not reset. is this man konyeahoh a despised broken fashion? is he a item wherein is no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not? o land, land, land, hear ohyeah word. thus saith ohyeah, write ye this herobloke childless, a herobloke that will not prosper in his days: for no herobloke of his seed will prosper, sitting upon the throne of dawud, and proverb-ruling any more in yeahodah.

woe be to the watchers that make lost and smash the sheep of my pasture! saith ohyeah. therefore thus saith ohyeah to-or-not of isra'al against the watchers that watch-feed my with; ye have scattered my sheep, and driven them away, and have not visited them: behold, i will visit upon you the video-divide of your doings, saith ohyeah. and i will gather the remnant of my sheep out of all countries there i have driven them, and will settle them again to their folds; and they will be fruitful and increase. and i will set up watchers over them which will watch-feed them: and they will respect no more, nor be dismayed, neither will they be lacking, saith ohyeah. behold, the days come, saith ohyeah, that i will raise to dawud a right branch, and a king will king and prosper, and will do crisis and being right in the land. in his days yeahodah will be stick-safed, and isra'al will dwell for sure: and this is his namethere namethereby he will be called, ohyeah our being right. therefore, behold, the days come, saith ohyeah, that they will no more say, ohyeah liveth, which brought up interers of isra'al out of the land of egypt; but, ohyeah liveth, which brought up and which led the seed of the house of isra'al out of the north land, and from all countries there i had driven them; and they will dwell in their own land. mine heart in near-inwards me is broken on word of the come-bringers; all my bones shake; i am like a drunken herobloke, and like a herobloke whom wine hath overcome, on word of ohyeah, and on word of the words of his dedication. for the land is full of adulterers; for on word of swearing the land mourneth; the pleasant places of the desert-wording are dried up, and their course is video-divide, and their force is not right. for both come-bringer and darkener are profane; yea, in my house have i found their video-divide, saith ohyeah. wherefore their way will be to them as slippery ways in the darkness: they will be driven on, and fall therein: for i will bring video-divide upon them, even the year of their visitation, saith ohyeah. and i have seen folly in the come-bringers of samaria; they brought in possessor and caused my with isra'al to err. i have seen also in the come-bringers of jerusalem an hair-horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of video-dividedoers, that none doth reset from his video-divide; they are all of them to me as sodom, and the settlers thereof as gomorrah. therefore thus saith ohyeah of troops concerning the come-bringers; behold, i will watch-feed them with wormwood, and make them drink the water of gall: for from the come-bringers of jerusalem is profaneness gone forth into all the land. thus saith ohyeah of troops, hearken not to the words of the come-bringers that bring to you: they make you vain: they word a vision of their own heart, and not out of the mouth of ohyeah. they say still to them that despise me, ohyeah hath worded, ye will have complete; and they say to every one that walketh after the immerse-imagination of his own heart, no video-divide will come upon you. for who hath stood in the counsel of ohyeah, and hath perceived and heard his word? who hath marked his word, and heard it? behold, a storm of ohyeah is gone forth in wall-wrath, even a slay-grievous storm: it will fall slay-grievously upon the head of the big-shots. the nose-anger of ohyeah will not reset, until he have dod, and till he have performed the thoughts of his heart: in the latter days ye will consider it dedicated. i have not sent these come-bringers, yet they ran: i have not worded

to them, yet they brought. but if they had stood in my counsel, and had worded my with to hear my words, then they should have turned them from their video-divide way, and from the video-divide of their doings. am i a to-or-not at hand, saith ohyeah, and not a to-or-not afar off? can any hide himself in hidden places that i will not see him? saith ohyeah. do not i fill namespaces and land? saith ohyeah. i have heard what the come-bringers said, that bring lies in my namethere, saying, i have dreamed, i have dreamed. how long will this be in the heart of the come-bringers that bring lies? yea, they are come-bringers of the deceit of their own heart; which think to cause my with to forget my namethere by their dreams which they recount every possessor to his in-sight, as their fathers have forgotten my namethere for possessor the come-bringer that hath a dream, let him recount a dream; and he that hath my word, let him word my word mama-from-amino-artfully. what is the chaff to the corn? saith ohyeah. is not my word like as a fire? saith ohyeah; and like a hammer that breaketh the rock in pieces? therefore, behold, i am against the come-bringers, saith ohyeah, that steal my words every one from his in-sight. behold, i am against the come-bringers, saith ohyeah, that use their language-tongues, and say, he saith. behold, i am against them that bring false dreams, saith ohyeah, and do recount them, and cause my with to err by their lies, and by their lightness; yet i sent them not, nor directed them: therefore they will not profit this with at all, saith ohyeah. and when this with, or the come-bringer, or a darkener will ask thee, saying, what is the burden of ohyeah? thou wilt then say to them, what burden? i will even forsake you, saith ohyeah. and as for the come-bringer, and the darkener and the with, that will say, the burden of ohyeah, i will even visit that man and his house. thus will ye say every one to his in-sight, and every one to his brother, what hath ohyeah answered? and, what hath ohyeah worded? and the burden of ohyeah will ye mention no more: forever man's word will be his burden; for ye have perverted the words of the living to-or-not, of ohyeah of troops our to-or-not. thus will thou say to the come-bringer, what hath ohyeah answered thee? and, what hath ohyeah worded? but since ye say, the burden of ohyeah; therefore thus saith ohyeah; on word ye say this word, the burden of ohyeah, and i have sent to you, saying, ye will not say, the burden of ohyeah; therefore, behold, i, even i, will utterly forget you, and i will forsake you, and the city that i gave you and your fathers, and cast you out of my presence: and i will bring a world reprove upon you, and a world shame, which will not be forgotten.

## 24

ohyeh shewed me, and, behold, two baskets of figs were set before the hall of ohyeah, after that nebuchadrezzar king of bhabil had carried away captive jekoniyeah interer of yeahojaqim king of yeahodah, and the prince-immerseds of yeahodah, with the carpenters and smiths, from jerusalem, and had brought them to bhabil. 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 video-divide then said ohyeah to me, what seest thou, jeremyeah? and i said, figs; the good figs, very good; and the video-divide, very video-divide, that cannot be eaten, they are so video-divide. again ohyeah word came to me, saying, thus saith ohyeah, the to-or-not of isra'al like these good figs, so will i acknowledge them

that are carried away captive of yeahodah, whom i have sent out of this place into the land of the kasdimns for their good. for i will namethere mine eyes upon them for good, and i will settle them again to this land: and i will inter-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 ohyeah: and they will be my with, and i will be their to-or-not: for they will reset to me with their whole heart. and as the video-divide figs, which cannot be eaten, they are so video-divide; surely thus saith ohyeah, so will i give zedeqyeaho the king of yeahodah, and his prince-immerseds, and the residue of jerusalem, that remain in this land, and them that dwell in the land of egypt: and i will deliver them to be removed into all the kingdoms of the land for their hurt, to be a reproach and a proverb-rule, a taunt and a curse-lighten, in all places there i will drive them. and i will send the sword, the famine, and the word, among them, till they be consumed from off the earth that i gave to them and to their fathers.

## 25

the word that came to jeremyeaho concerning all the with of yeahodah in the fourth year of yeahojaqim interer of josyeaho king of yeahodah, that was the first year of nebuchadrezzar king of bhabil; the which jeremyeaho the come-bringer worded to all the with of yeahodah, and to all the settlers of jerusalem, saying, from the thirteenth year of josyeaho interer of amon king of yeahodah, even to this day, that is the three and twentieth year, ohyeah word hath come to me, and i have worded to you, rising early and wording; but ye have not hearkened. and ohyeah hath sent to you all his workers the come-bringers, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. they said, turn ye again now every one from his video-divide way, and from the video-divide of your doings, and dwell in the earth that ohyeah hath given to you and to your fathers to the worlds of worlds: and go not after other to-or-not to work for them, and to bow them, and provoke me not to anger with the doings of your hands; and i will do you no hurt. yet ye have not hearkened to me, saith ohyeah; that ye might provoke me to anger with the doings of your hands to your own hurt. therefore thus saith ohyeah of troops; on word ye have not heard my words, behold, i will send and take all the families of the north, saith ohyeah, and nebuchadrezzar the king of bhabil, my worker, and will bring them against this land, and against the settlers thereof, and against all these nations round about, and will fishing-net-destroy them, and make them an astonishment, and an hissing, and world name-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 mill-stones, and the light of the candle. and this whole land will be a name-desolation, and an astonishment; and these nations will work for the king of bhabil seventy years. and it will come to pass, when seventy years are accomplished, that i will visit the king of bhabil, and that nation, saith ohyeah, for their cloudy, and the land of the kasdimns, and will make it world plunders. and i will bring upon that land all my words which i have pronounced against it, even all that is written in this recount-scroll, which jeremyeaho hath brought against all the nations. for many nations and great kings will work for themselves of them also: and i will complete

them according to their achievements, and according to the doings of their own hands. for thus saith ohyeah to-or-not of isra'al to me; take the wine cup of this wall-wrath 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, on word of the sword that i will send among them. then took i the cup at ohyeah's hand, and made all the nations to drink, to whom ohyeah had sent me: to wit, jerusalem, and the cities of yeahodah, and the kings thereof, and the prince-immerseds thereof, to make them a name-desolation, an astonishment, an hissing, and a curse-lighten; as it is this day; fuhreroh king of egypt, and his workers, and his prince-immerseds, and all his with; and all the mingled with, and all the kings of the land of uz and all the kings of the land of the palestinians, and ashqelon, and ecah, and eqron, and the remnant of ashdod, adom, and moab, and interers of emmon, and all the kings of tyrus, and all the kings of zidon, and the kings of the isles which are on cross-over the sea, dedan, and tema and buc, and all that are in the utmost corners, and all the kings of erabia, and all the kings of the mingled with that dwell in the desert-wording, and all the kings of cimri, and all the kings of elam, and all the kings of the medes, and all the kings of the north, far and near, one with his in-sight, and all the kingdoms of the world, which are upon the face-turnings of the land: and the king of sheshak will drink after them. therefore thou will say to them, thus saith ohyeah of troops, the to-or-not of isra'al drink ye, and be drunken, and spue, and fall, and stand no more, on word 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 to them, thus saith ohyeah of troops; ye will certainly drink. for, lo, i begin to bring video-divide on the city which is called by my namethere, and should ye be utterly unpunished? ye will not be unpunished: for i will call for a sword upon all the settlers of the land, saith ohyeah of troops. therefore bring thou against them all these words, and say to them, ohyeah will roar from on high, and utter his voice from his dedicated settlement; he will mightily roar upon his settlement; he will give a shout, as they that tread the grapes, against all the settlers of the land. a noise will come even to the ends of the land; for ohyeah hath a controversy with the nations, he will critic with all flesh-immersed he will give them that are big-shot to the sword, saith ohyeah. thus saith ohyeah of troops, behold, video-divide will go forth from nation to nation, and a great storm will be raised up from the coasts of the land. and the slay of ohyeah will be at that day from one end of the land even to the other end of the land: they will not be lamented, neither added, nor buried; they will be dung upon the land. howl, ye watchers, and cry; and splash-wallow yourselves in the ashes, ye principal of the sheep: for the days of your cook-slaughter and of your dispersions are accomplished; and ye will fall like a pleasant item. and the watchers will have no way to flee, nor the principal of the sheep to escape. a voice of the cry of the watchers, and an howling of the principal of the sheep, will be heard: for ohyeah hath plundered their pasture. and the completeable habitations are cut down on word of the fierce nose-anger of ohyeah. he hath forsaken his covert, as the pit-out-of-lion: for their land is name-desolate on word of the fury of the frauder, and on word of his goatness nose-anger.

in the heading of the king of yeahojaqim interer of josyeah king of yeahodah came this word from ohyeah, saying, thus saith ohyeah; stand in the courtyard of ohyeah's house, and word to all the cities of yeahodah, which come to bow in ohyeah's house, all the words that i direct thee to word to them; diminish not a word: if so be they will hearken, and turn every man from his video-divide way, that i may repent me of the video-divide, which i purpose to do to them on word of the video-divide of their doings. and thou will say to them, thus saith ohyeah; if ye will not hearken to me, to walk in my drops-of-teaching-torah which i have namethere before you, to hearken to the words of my workers the come-bringers, whom i sent to you, both rising up early, and sending them, but ye have not hearkened; then will i make this house like shiloh, and will make this city a curse-lighten to all the nations of the land. so the darkener and the come-bringers and all the with heard jeremyeah wording these words in the alpha-beit-house of ohyeah. now it came to pass, when jeremyeah had made an end of wording all that ohyeah had directed him to word to all the with, that the darkener and the come-bringers and all the with took him, saying, thou will surely die. why hast thou brought in the namethere of ohyeah, saying, this house will be like shiloh, and this city will be sword-parched without an settler? and all the with were gathered against jeremyeah in the alpha-beit-house of ohyeah. when the prince-immerseds of yeahodah heard these words, then they came up from the king's house to the alpha-beit-house of ohyeah, and sat down in the entry of the new gate of ohyeah's house. then spake the darkener and the come-bringers to the prince-immerseds and to all the with, saying, this man is crisis to die; for he hath brought against this city, as ye have heard with your ears. then worded jeremyeah to all the prince-immerseds and to all the with, saying, ohyeah sent me to bring against this house and against this city all the words that ye have heard. therefore now amend your ways and your doings, and hear the voice of ohyeah your to-or-not; and ohyeah will repent him of the video-divide that he hath wordd against you. as for me, behold, i am in your hand: do with me as seemeth good and meet to you. but know ye for certain, that if ye put me to death, ye will surely bring innocent blood upon yourselves, and upon this city, and upon the settlers thereof: for of a truth ohyeah hath sent me to you to word all these words in your ears. then said the prince-immerseds and all the with to the darkener and to the come-bringers; this man is not crisis to die: for he hath worded to us in the namethere of ohyeah our to-or-not. then stood up certain of the elders of the land, and spake to all the assembly of the with, saying, who mikah the morasthite brought in the days of heceqyeah king of yeahodah, and spake to all the with of yeahodah, saying, thus saith ohyeah of troops; zion will be plowed like a field, and jerusalem will become heaps, and the mountain of the house as the in-whats of a forest. did heceqyeah king of yeahodah and all yeahodah namethere him at all to death? did he not respect ohyeah, and besought ohyeah, and ohyeah repented him of the video-divide which he had wordd against them? thus might we procure great video-divide against our selfs. and there was also a man that brought in the namethere of ohyeah, aoriyeah interer of shemeyeah of qirjath-jearim, who brought against this city and against this land according to all the words

of jeremyeah. and when yeahojaqim the king, with all his heroblokes, and all the prince-immerseds, heard his words, the king sought to namethere him to death: but when aoriyeah heard it, he was afraid, and fled, and went into egypt; and yeahojaqim the king sent men into egypt, namethere, alnatan interer of ekhbor, and certain men with him into egypt. and they fetched forth aoriyeah out of egypt, and brought him to yeahojaqim the king; who slew him with the sword, and cast his dead body into the graves of the upstarting with. nevertheless the hand of ahigam interer of shaphan was with jeremyeah, that they should not give him into the hand of the with to put him to death.

## 27

in the heading of the king of yeahojaqim interer of josyeah king of yeahodah came this word to jeremyeah from ohyeah, saying, thus saith ohyeah to me; do thee bonds and yoke-upons, and put them upon thy neck, and send them to the king of adom, and to the king of moab, and to the king of the emmonites, and to the king of tyrus, and to the king of zidon, by the hand of the messengers which come to jerusalem to zedeqyeah king of yeahodah; and direct them to say to their lord-bases, thus saith ohyeah of troops, the to-or-not of isra'el thus will ye say to your lord-bases; i have did the land, the earthling and the in-them animal that are upon the land, by my great energy and by my tilted arm, and have given it to whom it seemed meet to me. and now have i given all these fields into the hand of nebuchadnezzar the king of bhabil, my worker; and the animals of the field have i given him also to work for him. and all nations will work for him, and his interer and his son's interer until the very time of his land come: and then many nations and great kings will work for themselves of him. and it will come to pass, that the nation and kingdom which will not work for the same nebuchadnezzar the king of bhabil, and that will not put their neck under the yoke-upon of the king of bhabil, that nation will i visit, saith ohyeah, with the sword, and with the famine, and with the word, until i have consumed them by his hand. therefore hearken not ye to your come-bringers, nor to your magicians, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak to you, saying, ye will not work for the king of bhabil: for they bring a lie to you, to remove you far from your land; and that i should drive you out, and ye should get lost. but the nations that bring their neck under the yoke-upon of the king of bhabil, and work for him, those will i let remain still in their own land, saith ohyeah; and they will work it, and dwell therein. i worded also to zedeqyeah king of yeahodah according to all these words, saying, bring your necks under the yoke-upon of the king of bhabil, and work for him and his with, and live. why will ye die, thou and thy with, by the sword, by the famine, and by the word, as ohyeah hath worded against the nation that will not work for the king of bhabil? therefore hearken not to the sayings of the come-bringers that word to you, saying, ye will not work for the king of bhabil: for they bring a lie to you. for i have not sent them, saith ohyeah, yet they bring a lie in my namethere; that i might drive you out, and that ye might get lost, ye, and the come-bringers that bring to you. also i worded to the darkener and to all this with, saying, thus saith ohyeah; hearken not to the words of your come-bringers that bring to you, saying, behold, the items of ohyeah's house will now shortly be seated again from bhabil: for they bring



a lie to you. hearken not to them; work for the king of bhabil, and live: nametherefore should this city be sword-parched? but if they be come-bringers, and if ohyeah word be with them, let them now make intercession to ohyeah of troops, that the items which are left in the alpha-beit-house of ohyeah, and in the house of the king of yeahodah, and at jerusalem, go not to bhabil. for thus saith ohyeah of troops concerning the standstays, and concerning the sea, and concerning the bases, and concerning the residue of the items that standstay in this city. which nebuchadnezzar king of bhabil took not, when he carried away captive jekoniyeah interer of yeahojaqim king of yeahodah from jerusalem to bhabil, and all the nobles of yeahodah and jerusalem; yea, thus saith ohyeah of troops, the to-or-not of isra'al concerning the items that remain in the alpha-beit-house of ohyeah, and in the house of the king of yeahodah and of jerusalem; they will be carried to bhabil, and there will they be until the day that i visit them, saith ohyeah; then will i bring them up, and setleore them to this place.

## 28

and it came to pass the same year, in the heading of the king of zedeqyeah king of yeahodah, in the fourth year, and in the fifth month, that hananyeah interer of ecur the come-bringer, which was of gibeon, spake to me in the alpha-beit-house of ohyeah, in the presence of the darkener and of all the with, saying, thus speaketh ohyeah of troops, the to-or-not of isra'al saying, i have broken the yoke-upon of the king of bhabil. within two full years will i bring again into this place all the items of ohyeah's house, that nebuchadnezzar king of bhabil took away from this place, and carried them to bhabil: and i will bring again to this place jekoniyeah interer of yeahojaqim king of yeahodah, with all the sit-captives of yeahodah, that went into bhabil, saith ohyeah: for i will break the yoke-upon of the king of bhabil. then the come-bringer jeremyeaho said to the come-bringer hananyeaho in the presence of the darkener, and in the presence of all the with that stood in the alpha-beit-house of ohyeah, even the come-bringer jeremyeaho said, art ohyeah do so: ohyeah perform thy words which thou hast brought, to bring again the items of ohyeah's house, and all that is carried away sit-captive, from bhabil into this place. nevertheless hear thou now this word that i word in thine ears, and in the ears of all the with; the come-bringers that have word-been before me and before thee of old brought both against many countries, and against great kingdoms, of war, and of video-divide, and of word. the come-bringer which prophesieth of complete, when the word of the come-bringer will come to pass, then will the come-bringer be known, that ohyeah hath truly sent him. then hananyeaho the come-bringer took the tilt-yoke from off the come-bringer jeremyeaho's neck, and brake it. and hananyeaho spake in the presence of all the with, saying, thus saith ohyeah; even so will i break the yoke-upon of nebuchadnezzar king of bhabil from the neck of all nations within the space of two full years. and the come-bringer jeremyeaho went his way. then ohyeah word came to jeremyeaho the come-bringer, after that hananyeaho the come-bringer had broken the tilt-yoke from off the neck of the come-bringer jeremyeaho, saying, go and tell hananyeaho, saying, thus saith ohyeah; thou hast broken the yokes of wood; but thou wilt do for them yokes of iron. for thus saith ohyeah of troops, the to-or-not of isra'al i have put a

yoke-upon of iron upon the neck of all these nations, that they may work for nebuchadnezzar king of bhabil; and they will work for him: and i have given him the animals of the field also. then said the come-bringer jeremyeaho to hananyeaho the come-bringer, hear now, hananyeaho; ohyeah hath not sent thee; but thou makest this with to be sure in a lie. therefore thus saith ohyeah; behold, i will cast thee from off the face-turnings of the earth: this year thou wilt die, on word thou hast worded rebellion against ohyeah. so hananyeaho the come-bringer died the same year in the seventh month.

## 29

now these are the words of the recount-scroll that jeremyeaho the come-bringer sent from jerusalem to the residue of the elders which were carried away captives, and to the darkener, and to the come-bringers, and to all the with whom nebuchadnezzar had carried away captive from jerusalem to bhabil; (after that jekoniyeah the king, and the queen, and the eunuchs, the prince-immerseds of yeahodah and jerusalem, and the carpenters, and the smiths, were departed from jerusalem;) by the hand of alesah interer of shaphan, and gemaryeaho interer of hilqyeaho, (whom zedeqyeaho king of yeahodah sent to bhabil to nebuchadnezzar king of bhabil) saying, thus saith ohyeah of troops, the to-or-not of isra'al to all that are carried away captives, whom i have caused to be carried away from jerusalem to bhabil; inter-build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye women, and beget interers and intera; and take women for your interers, and give your intera to husbands, that they may bear interers and intera; that ye may be increased there, and not diminished. and seek the complete of the city there i have caused you to be carried away captives, and spill to ohyeah for it: for in the complete thereof will ye have complete. for thus saith ohyeah of troops, the to-or-not of isra'al let not your come-bringers and your magicians, that be in the near-inward of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. for they bring falsely to you in my namethere: i have not sent them, saith ohyeah. for thus saith ohyeah, that after seventy years be accomplished at bhabil i will visit you, and perform my good word toward you, in causing you to reset to this place. for i know the thoughts that i think toward you, saith ohyeah, thoughts of complete, and not of video-divide, to give you an expected end. then will ye call upon me, and ye will go and spill to me, and i will hearken to 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 ohyeah: and i will turn away your sit-captivity, and i will gather you from all the nations, and from all the places there i have driven you, saith ohyeah; and i will bring you again into the place whence i caused you to be carried away sit-captive. because ye have said, ohyeah hath raised us up come-bringers in bhabil; know that thus saith ohyeah of the king that sitteth upon the throne of dawud, and of all the with that dwelleth in this city, and of your brethren that are not gone forth with you into sit-captivity; thus saith ohyeah of troops; behold, i will send upon them the sword, the famine, and the word, and will make them like vile figs, that cannot be eaten, they are so video-divide. and i will persecute them with the sword, with the famine, and with the word, and will deliver them to be removed to all the kingdoms of the

land, to be a curse-lighten, and an astonishment, and an hissing, and a reproach, among all the nations there i have driven them: on word they have not hearkened to my words, saith ohyeah, which i sent to them by my workers the come-bringers, rising up early and sending them; but ye would not hear, saith ohyeah. hear ye therefore ohyeah word, all ye of the captivity, whom i have sent from jerusalem to bhabil: thus saith ohyeah of troops, the to-or-not of isra'al of ahab interer of qolaiyeah, and of zedeqyeah interer of ma'eseyeaho, which bring a lie to you in my namethere; behold, i will deliver them into the hand of nebuchadrezzar king of bhabil; and he will hit them before your eyes; and of them will be taken up a curse-lighten by all the captivity of yeahodah which are in bhabil, saying, ohyeah make thee like zedeqyeaho and like ahab, whom the king of bhabil roasted in the fire; on word they have committed villany in isra'al and have committed adultery with their in-sights' women, and have worded lying words in my namethere, which i have not directed them; even i know, and am a witness, saith ohyeah. thus will thou also speak to shemeyeaho the nehelamite, saying, thus speaketh ohyeah of troops, the to-or-not of isra'al saying, because thou hast sent recount-scrolls in thy namethere to all the with that are at jerusalem, and to zephanyeaho interer of ma'eseyeaho the darkener and to all the darkener, saying, ohyeah did thee darkener in the stead of yeahoide the darkener that ye should be officers in the alpha-beit-house of ohyeah, forevery man that is mad, and maketh himself a come-bringer, that thou shouldst put him in prison, and in the stocks. now therefore why hast thou not reproved jeremyeaho of enatot, which maketh himself a come-bringer to you? for therefore he sent to us in bhabil, saying, this sit-captivity is long: inter-build ye houses, and dwell in them; and plant gardens, and eat the fruit of them. and zephanyeaho the darkener read-called this recount-scroll in the ears of jeremyeaho the come-bringer. then came ohyeah word to jeremyeaho, saying, send to all them of the captivity, saying, thus saith ohyeah concerning shemeyeaho the nehelamite; because that shemeyeaho hath brought to you, and i sent him not, and he caused you to be sure in a lie: therefore thus saith ohyeah; behold, i will visit shemeyeaho the nehelamite, and his seed: he will not have a man to dwell among this with; neither will he behold the good that i will do for my with, saith ohyeah; on word he hath worded rebellion against ohyeah.

### 30

the word that came to jeremyeaho from ohyeah, saying, thus wordeth ohyeah to-or-not of isra'al saying, write thee all the words that i have worded to thee in a recount-scroll. for, lo, the days come, saith ohyeah, that i will bring again the sit-captivity of my with isra'al and yeahodah, saith ohyeah: and i will cause them to reset to the land that i gave to their fathers, and they will inherit it. and these are the words that ohyeah worded concerning isra'al and concerning yeahodah. for thus saith ohyeah; we have heard a voice of trembling, of fear, and not of complete. ask ye now, and see whether a herbloke doth travail with child? wherefore do i see every herbloke with his hands on his loins, as a woman in travail, and all face-turnings are turned into paleness? alas! for that day is great, so that none is like it: it is even the time of jeqob's develop-narrows, but he will be stick-safed out of it. for it will come to pass in that day, saith ohyeah of troops, that i will break his yoke-

upon from off thy neck, and will burst thy bonds, and strangers will no more work for themselves of him: but they will work for ohyeah their to-or-not, and dawud their king, whom i will raise up to them. therefore respect thou not, o my worker jeqob, saith ohyeah; neither be dismayed, o isra'al for, lo, i will stick-safe thee from afar, and thy seed from the land of their sit-captivity; and jeqob will reset, and will be in rest, and be quiet, and none will make him afraid. for i am with thee, saith ohyeah, to stick-safe thee: though i do a full end of all nations there i have scattered thee, yet i will not do a full end of thee: but i will correct thee in crisis, and will not leave thee altogether unpunished. for thus saith ohyeah, thy bruise is incurable, and thy wound is grievous. there is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines. all thy lovers have forgotten thee; they seek thee not; for i have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine cloudy; because thy misses were increased. why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine cloudy: because thy misses were increased, i have done these things to thee. therefore all they that eat thee will be eaten; and all thine develop-narrower, every one of them, will go into sit-captivity; and they that spoil thee will be a spoil, and all that eating upon thee will i give for a eating. for i will restore health to thee, and i will heal thee of thy wounds, saith ohyeah; because they called thee an out-cast, saying, this is zion, whom no man seeketh after. thus saith ohyeah; behold, i will bring again the sit-captivity of jeqob's tents, and womb his settlingplaces; and the city will be inter-built upon her own heap, and the palace will remain after the crisis thereof. and out of them will proceed thanks and the voice of them that make play: and i will multiply them, and they will not be few; i will also heavyweigh them, and they will not be small. their interests also will be as aforetime, and their meeting will be established before me, and i will visit all that pressure them. and their nobles will be of themselves, and their proverb-ruler will proceed from the near-inward of them; and i will cause him to draw near, and he will approach to me: for who is this that engaged his heart to approach to me? saith ohyeah. and ye will be my with, and i will be your to-or-not. behold, the storm of ohyeah goeth forth with wall-wrath, a continuing storm: it will fall with pain upon the head of the big-shots. the fierce nose-anger of ohyeah will not reset, until he hath done it, and until he have performed the intents of his heart: in the latter days ye will consider it.

### 31

at the same time, saith ohyeah, will i be the to-or-not of all the families of isra'al and they will be my with. thus saith ohyeah, the with which were left of the sword found camping in the desert-wording; even isra'al when i went to word him to rest. ohyeah hath appeared of old to me, saying, yea, i have loved thee with a world love: therefore with kindness have i drawn thee. again i will inter-build thee, and thou will be inter-built, o virgin of isra'al thou will again be adorned with thy tabrets, and will go forth in the dances of them that make play. thou will yet plant vines upon the mountains of samaria: the planters will plant, and will slay-eat them as upstarting things. for there will be a day, that the watchmen upon the mount apraim will read-call, stand up ye, and let us go up to zion to ohyeah our

to-or-not. for thus saith ohyeah; sing with gladness for jeqob, and shout among the chief of the nations: publish ye, cheer ye, and say, ohyeah, stick-safe thy with, the remnant of isra'al behold, i will bring them from the north land, and gather them from the coasts of the land, and with them the skin-blind and the stopskiplame, the woman with child and her that travaileth with child together: a great in-sight will reset 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 isra'al and apraim is my first-born. hear ohyeah word, o ye nations, and declare it in the isles afar off, and say, he that scattered isra'al will gather him, and keep him, as a watcher doth his flock. for ohyeah hath retrieved jeqob, and retrieved him from the hand of him that was stronger than he. therefore they will come and joy-sing in the height of zion, and will flow together to the goodness of ohyeah, for wheat, and for wine, and for oil-develop, and for the young of the sheep and of the cattle and their self will be as a watered garden; and they will not sorrow any more at all. then will the virgin be glad in the dance, both young men and old together: for i will turn their mourning into gladness, and will comfort them, and make them be glad from their sorrow. and i will seven-satiate the self of the darkener with fatness, and my with will be seven-satisfy with my goodness, saith ohyeah. thus saith ohyeah; a voice was heard in ramah, lamentation, and bitter weeping; rahel weeping for her interers refused to be comforted for her interers, because they were not. thus saith ohyeah; refrain thy voice from weeping, and thine eyes from tears: for thy achievement will be achieved, saith ohyeah; and they will come again from the land of the enemy. and there is hope in thine end, saith ohyeah, that thy interers will come again to their own border. i have surely heard apraim 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 ohyeah my to-or-not. 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 apraim my dear interer is he a pleasant interer? for since i worded against him, i do earnestly remember him still: therefore my bowels are troubled for him; i will surely womb upon him, saith ohyeah. namethere thee up waymarks, make thee high heaps: namethere thine heart toward the highway, even the way which thou wentest: turn again, o virgin of isra'al turn again to these thy cities. how long wilt thou go about, o thou backsliding house-daughter for ohyeah hath created a new thing in the land, a woman will compass a herobloke. thus saith ohyeah of troops, the to-or-not of isra'al as yet they will use this word in the land of yeahodah and in the cities thereof, when i will bring again their sit-captivity; ohyeah first-pool thee, o settlement of being right, and mountain of dedication. and there will dwell in yeahodah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. for i have satiated the weary self, and i have replenished every sorrowful self. upon this i divide-video-awaked, and beheld; and my sleep was sweet to me. behold, the days come, saith ohyeah, that i will sow the house of isra'al and the house of yeahodah with the seed of earthing, and with the seed of in-them animal. 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 make

lost, and to afflict; so will i watch over them, to inter-build, and to plant, saith ohyeah. in those days they will say no more, the fathers have eaten a sour grape, and interers's teeth are set on edge. but every one will die for his own cloudy: every earthing that eateth the sour grape, his teeth will be set on edge. behold, the days come, saith ohyeah, that i will make a new alignment with the house of isra'al and with the house of yeahodah: not according to the alignment that i made with their fathers in the day that i stronged them by the hand to bring them out of the land of egypt; which my alignment they brake, although i was an husband to them, saith ohyeah: but this will be the alignment that i will make with the house of isra'al after those days, saith ohyeah, i will put my drops-of-teaching-torah in their near-inward parts, and write it in their hearts; and will be their to-or-not, and they will be my with. and they will teach no more every man his in-sight, and every man his brother, saying, know ohyeah: for they will all know me, from the least of them to the greatest of them, saith ohyeah: for i will forgive their cloudy, and i will remember their miss no more. thus saith ohyeah, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the sieves thereof roar; ohyeah of troops is his namethere: if those ordinances depart from before me, saith ohyeah, then the seed of isra'al also will settle from being a nation before me all days. thus saith ohyeah; if namespaces can be measured, and the foundations of the land searched out tilt-under, i will also cast off all the seed of isra'al for all that they have done, saith ohyeah. behold, the days come, saith ohyeah, that the city will be inter-built to ohyeah from the tower of hanane'al to the gate of the corner. and the measuring line will yet go forth over against it upon the hill gareb, and will compass about to goath. and the whole valley of the dead bodies, and of the ashes, and all the fields to the brook of kidron, to the corner of the horse gate toward the east, will be dedicated to ohyeah; it will not be plucked up, nor thrown down any more to world.

## 32

the word that came to jeremyeaho from ohyeah in the tenth year of zedeqyeaho king of yeahodah, which was the eighteenth year of nebuchadrezzar. for then the king of bhabil's stratagem besieged jerusalem: and jeremyeaho the come-bringer was shut up in the courtyard of the prison, which was in the king of yeahodah's house. for zedeqyeaho king of yeahodah had shut him up, saying, wherefore dost thou bring, and say, thus saith ohyeah, behold, i will give this city into the hand of the king of bhabil, and he will capture it; and zedeqyeaho king of yeahodah will not escape out of the hand of the kasdimms, but will surely be delivered into the hand of the king of bhabil, and will word with him mouth to mouth, and his eyes will behold his eyes; and he will lead zedeqyeaho to bhabil, and there will he be until i visit him, saith ohyeah: though ye fight with the kasdimms, ye will not prosper. and jeremyeaho said, ohyeah word came to me, saying, behold, hanam'al interer of shallum thine uncle will come to thee saying, buy thee my field that is in enatot: for the crisis of redemption is thine to buy it. so hanam'al mine uncle's interer came to me in the courtyard of the prison according to ohyeah word, and said to me, buy my field, i pray thee, that is in enatot, which is in the land of benjamin: for the crisis of inheritance is thine, and the

redemption is thine; buy it for thyself. then i knew that this was ohyeah word. and i bought the field of hanam'al my uncle's interer that was in enatot, and weighed him the money, even seventeen sheqels of silver. and i subscribed the recount-scroll, and sealed it, and took witnesses, and weighed him the money in the balances. so i took the recount-scroll of the purchase, both that which was sealed according to the law and imitate-statute, and that which was open: and i gave the recount-scroll of the purchase to baruk interer of neriyeah, interer of ma'eseyeah, in the eyes of hanam'al mine uncle's interer and in the presence of the witnesses that subscribed the recount-scroll of the purchase, before all the yeahodim that sat in the courtyard of the prison. and i charged baruk before them, saying, thus saith ohyeah of troops, the to-or-not of isral' take these recount-scrolls, this recount-scroll of the purchase, both which is sealed, and this recount-scroll which is open; and put them in an earthen item, that they may standstay many days. for thus saith ohyeah of troops, the to-or-not of isral' houses and fields and vineyards will be possessed again in this land. now when i had delivered the recount-scroll of the purchase to baruk interer of neriyeah, i spilled to ohyeah, saying, ah lord-base to-or-not! behold, thou hast did the namespaces and the land by thy great energy and tilted arm, and there is not a word too hard for thee: thou shwest kindness to thousands, and completest the cloudy of the fathers into the bosom-statute of their interers after them: the heroblokeic, the herobloke to-or-not, ohyeah of troops, is his namethere, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the interers of men: to give every one according to his ways, and according to the fruit of his doings: which hast namethere signs and wonders in the land of egypt, even to this day, and in isral' and among other men; and hast did thee a namethere, as at this day; and hast brought forth thy with isral' out of the land of egypt with signs, and with wonders, and with a strong hand, and with a tilted arm, and with great terror; and hast given them this land, which thou didst seven-swear to their fathers to give them, a land flowing with milk and honey; and they came in, and inherited it; but they heard not thy voice, neither walked in thy drops-of-teaching-torah they have done nothing of all that thou directedst them to do: therefore thou hast caused all this video-divide to come upon them: behold the mounts, they are come to the city to capture it; and the city is given into the hand of the kasdimns, that fight against it, on word of the sword, and of the famine, and of the word: and what thou hast worded is come to pass; and, behold, thou seest it. and thou hast said to me, o lord-base to-or-not, buy thee the field for money, and take witnesses; for the city is given into the hand of the kasdimns. then came ohyeah word to jeremyeaho, saying, behold, i am ohyeah, the to-or-not of all flesh-immersed is there any word too hard for me? therefore thus saith ohyeah; behold, i will give this city into the hand of the kasdimns, and into the hand of nebuchadrezzar king of bhabil, and he will capture it: and the kasdimns, that fight against this city, will come and set fire on this city, and burn it with the houses, upon whose roofs they have highed incense to possessor and poured out pourings to other to-or-not, to provoke me to anger. for interers of isral' and interers of yeahodah have only done video-divide before me from their youth: for interers of isral' have only provoked me to anger with the doing of their hands, saith ohyeah. for this city hath been to me as a provocation of

mine nose-anger and of my fury from the day that they inter-built it even to this day; that i should remove it from before my face-turnings, on word of all the video-divide of interers of isral' and of interers of yeahodah, which they have done to provoke me to anger, they, their kings, their prince-immerseds, their darkener, and their come-bringers, and the men of yeahodah, and the settlers of jerusalem. and they have turned to me the back, and not the face-turnings: though i taught them, rising up early and teaching them, yet they have not hearkened to receive instruction. but they namethere their abominations in the house, which is called by my namethere, to cease it. and they inter-built the in-whats of possessor which are in the valley of interer of hinnom, to cause their interers and their intera to cross through the fire to molech; which i directed them not, neither crossed it into my mind, that they should do this taboo, to cause yeahodah to miss and now therefore thus saith ohyeah, the to-or-not of isral' concerning this city, whereof ye say, it will be delivered into the hand of the king of bhabil by the sword, and by the famine, and by the word; behold, i will gather them out of all countries, there i have driven them in mine nose-anger, and in my fury, and in great nose-anger; and i will bring them again to this place, and i will cause them to settle for sure: and they will be my with, and i will be their to-or-not: and i will give them one heart, and one way, that they may respect me forever, for the good of them, and of their interers after them: and i will make a world alignment with them, that i will not turn away from them, to do them good; but i will put my respect 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 self and with my whole self. for thus saith ohyeah; like as i have brought all this great video-divide upon this with, so will i bring upon them all the good that i have worded them. and fields will be bought in this field, namethereof ye say, it is hrbdesolate without earthing or in-them animal; it is given into the hand of the kasdimns. men will buy fields for money, and write in recount-scroll, and seal them, and take witnesses in the land of benjamin, and in the places about jerusalem, and in the cities of yeahodah, and in the cities of the mountains, and in the cities of the low-land, and in the cities of the south: for i will cause their sit-captivity to reset, saith ohyeah.

### 33

moreover ohyeah word came to jeremyeaho the second time, while he was yet shut up in the courtyard of the prison, saying, thus saith ohyeah the doer thereof, ohyeah that developed it, to establish it; ohyeah is his namethere; call to me, and i will answer thee, and shew thee great and mighty things, which thou knowest not. for thus saith ohyeah, the to-or-not of isral' concerning the houses of this city, and concerning the houses of the kings of yeahodah, which are thrown down by the mounts, and by the sword; they come to fight with the kasdimns, but 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 video-divide i have hid my face-turnings from this city. behold, i will bring it complete and cure, and i will cure them, and will reveal to them the abundance of complete and truth. and i will cause the sit-captivity of yeahodah and the sit-captivity of isral' to reset, and will inter-build them, as at the first. and i will top-brighten them from all their cloudy,

whereby they have missed against me; and i will pardon all their cloudies, whereby they have missed, and whereby they have went-beyond against me. and it will be to me a namethere of rejoicing, a praise and an honour before all the nations of the land, which will hear all the good that i do to them: and they will fear and tremble for all the goodness and for all the completeness that i procure to it. thus saith ohyeah; again there will be heard in this place, which ye say will be name-desolate without earthing and without in-them animal, in the cities of yeahodah, and in the streets of jerusalem, that are name-desolate, without earthing, and without settler, and without in-them animal, the voice of gladness, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that will say, thanks ohyeah of troops: for ohyeah is good; for his kindness endureth to world: and of them that will bring the sacrifice of thanks into the alpha-beit-house of ohyeah. for i will cause to reset the sit-captivity of the land, as at the first, saith ohyeah. thus saith ohyeah of troops; again in this place, which is sword-parched without earthing and without in-them animal, and in all the cities thereof, will be an habitation of watchers causing their sheeps to lie down. in the cities of the mountains, in the cities of the low-land, and in the cities of the south, and in the land of benjamin, and in the places about jerusalem, and in the cities of yeahodah, will the sheeps cross again under the hands of him that telleth them, saith ohyeah. behold, the days come, saith ohyeah, that i will perform that good word which i have worded to the house of isra'al and to the house of yeahodah. in those days, and at that time, will i crisis the branch of being right to grow up to dawud; and he will do crisis and being right in the land. in those days will yeahodah be stick-safed, and jerusalem will dwell for sure: and this is the name wherewith she will be called, ohyeah our being right. for thus saith ohyeah; dawud will never want a man to sit upon the throne of the house of isra'al neither will the darkener the levites want a man before me to onup onups, and to kindle rest-absorbers, and to do butcher continually. and ohyeah word came to jeremyeaho, saying, thus saith ohyeah; 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 dawud my worker, that he should not have a interer to king upon his throne; and with the levites the darkener, my immersers. as the troop of namespaces cannot be numbered, neither the sand of the sea measured: so will i multiply the seed of dawud my worker, and the levites that immerser to me. moreover ohyeah word came to jeremyeaho, saying, considerest thou not what this with have worded, saying, the two families which ohyeah hath chosen, he hath even cast them off? thus they have despised my with, that they should be no more a nation before them. thus saith ohyeah; if my alignment be not with day and night, and if i have not namethereed the ordinances of namespaces and land; then will i cast away the seed of jegob and dawud my worker, so that i will not take any of his seed to be proverb-rulers over the seed of ibrahim, iz haq, and jegob: for i will cause their sit-captivity to reset, and womb them.

### 34

the word which came to jeremyeaho from ohyeah, when nebuchadnezzar king of bhabil, and all his stratagem, and all the kingdoms of the land of

his proverb-rule, and all the withs, fought against jerusalem, and against all the cities thereof, saying, thus saith ohyeah, the to-or-not of isra'al go and speak to zedeqyeaho king of yeahodah, and tell him, thus saith ohyeah; behold, i will give this city into the hand of the king of bhabil, and he will burn it with fire: and no escape out of his hand, but will surely be taken, and delivered into his hand; and thine eyes will behold the eyes of the king of bhabil, and he will word with thee mouth to mouth, and thou will go to bhabil. yet hear ohyeah word, o zedeqyeaho king of yeahodah; thus saith ohyeah of thee, no die by the sword: but thou will die in complete: and with the burnings of thy fathers, the former kings which were before thee, so will they burn odours for thee; and they will lament thee, wording, ah lord-base! for i have pronounced the word, saith ohyeah. then jeremyeaho the come-bringer worded all these words to zedeqyeaho king of yeahodah in jerusalem, when the king of bhabil's stratagem fought against jerusalem, and against all the cities of yeahodah that were left, against lakish, and against ecceqah: for these defenced cities remained of the cities of yeahodah. this is the word that came to jeremyeaho from ohyeah, after that the king zedeqyeaho had made an alignment with all the with which were at jerusalem, to readcall liberty to them; that every man should let his worker, and every man his true-mum-maid, being an crossshebrew or an crossshebress, go free; that none should work for himself of them, to wit, of a yeahode his brother. now when all the prince-immerseds, and all the with, 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 heared, and let them go. but afterward they turned, and caused the workers and the handmaids, whom they had send free, to reset, and lamb-subdued them for workers and for handmaids. therefore ohyeah word came to jeremyeaho from ohyeah, saying, thus saith ohyeah, the to-or-not of isra'al i made an alignment with your fathers in the day that i brought them forth out of the land of egypt, out of the house of workers, saying, at the end of seven years let ye go every man his brother an crossshebrew, which hath been sold to thee; and when he hath workd thee six years, thou will let him go free from thee: but your fathers hearkened not to me, neither inclined their ear. and ye were now turned, and had done turgor-immersed in my eyes, in readcalling liberty every man to his in-sight; and ye had did a alignment before me in the house which is called by my namethere: but ye turned and slayd my namethere, and caused every man his worker, and every man his handmaid, whom he had namethere at liberty at their pleasure, to reset, and lamb-subdued them, to be to you for workers and for handmaids. therefore thus saith ohyeah; ye have not hearkened to me, in readcalling liberty, every one to his brother, and every man to his in-sight: behold, i readcall a liberty for you, saith ohyeah, to the sword, to the word, and to the famine; and i will make you to be removed into all the kingdoms of the land. and i will give the men that have crossed over my alignment, which have not performed the words of the alignment which they had made before me, when they cut the calf in twain, and crossed between the chops thereof, the prince-immerseds of yeahodah, and the prince-immerseds of jerusalem, the eunuchs, and the darkener, and all the with of the land, which crossed between the chops of the calf; i will even give them into the hand of their enemies, and into the

hand of them that seek their self: and their dead bodies will be for meat to the birds of the namespaces, and to the beasts of the land. and zedeqyehao king of yeahodah and his prince-immerseds will i give into the hand of their enemies, and into the hand of them that seek their self, and into the hand of the king of bhabil's stratagem, which are gone up from you. behold, i will direct, saith ohyeah, and cause them to reset to this city; and they will fight against it, and capture it, and burn it with fire: and i will make the cities of yeahodah a name-desolation without an settler.

## 35

the word which came to jeremyehao from ohyeah in the days of yeahojaqim interer of josyehao king of yeahodah, saying, go to the house of the rekabites, and word to them, and bring them into the alpha-beit-house of ohyeah, into one of the chambers, and give them wine to drink. then i took jaacanyehao interer of jeremyehao, interer of habazinyeah, and his brethren, and all his interers, and the whole house of the rekabites; and i brought them into the alpha-beit-house of ohyeah, into the chamber of the interers of hanan interer of igdalyehao, a man of to-or-not, which was by the chamber of the prince-immerseds, which was on the chamber of ma'eseyehao interer of shallum, the keeper of the threshold: and i set before the interers of the house of the rekabites pots full of wine, and cups, and i said to them, drink ye wine. but they said, we will drink no wine: for yeahonadab interer of rekab our father directed us, saying, ye will drink no wine, neither ye, nor your interers world: neither will ye inter-build house, nor sow seed, nor plant vineyard, nor have any: but all your days ye will dwell in tents; that ye may live earthlyng days in the earth namethere ye be strangers. thus have we heard the voice of yeahonadab interer of rekab our father in all that he hath charged us, to drink no wine all our days, we, our women, our interers, nor our intera; nor to inter-build houses for us to settle in: neither have we vineyard, nor field, nor seed: but we have dwelt in tents, and have heard, and done according to all that yeahonadab our father directed us. but it came to pass, when nebuchadrezzar king of bhabil came up into the land, that we said, come, and let us go to jerusalem for fear of the stratagem of the kasdimms, and for fear of the stratagem of the syrians: so we dwell at jerusalem. then came ohyeah word to jeremyehao, saying, thus saith ohyeah of troops, the to-or-not of isra'al go and tell the men of yeahodah and the settlers of jerusalem, will ye not receive instruction to hearken to my words? saith ohyeah. the words of yeahonadab interer of rekab, that he directed his interers not to drink wine, are performed; but to this day they drink none, but hear their father's word: notwithstanding i have worded to you, standing up early and wording; but ye hearkened not to me. i have sent also to you all my workers the come-bringers, rising up early and sending them, saying, reset ye now every earthlyng from his video-divide way, and amend your doings, and go not after other to-or-not to work for them, and ye will dwell in the earth which i have given to you and to your fathers: but ye have not inclined your ear, nor hearkened to me. because the interers of yeahonadab interer of rekab have performed the directive of their father, which he directed them; but this with hath not hearkened to me: therefore thus saith ohyeah to-or-not of troops, the to-or-not of isra'al behold, i will bring upon yeahodah and upon all the settlers of

jerusalem all the video-divide that i have pronounced against them: on word i have worded to them, but they have not heard; and i have called to them, but they have not answered. and jeremyehao said to the house of the rekabites, thus saith ohyeah of troops, the to-or-not of isra'al because ye have heard the directive of yeahonadab your father, and kept all his precepts, and done according to all that he hath directed you: therefore thus saith ohyeah of troops, the to-or-not of isra'al yeahonadab interer of rekab will not want a man to stand before me all days.

## 36

and it came to pass in the fourth year of yeahojaqim interer of josyehao king of yeahodah, that this word came to jeremyehao from ohyeah, saying, take thee a recount-scroll of a recount-scroll, and write therein all the words that i have worded to thee against isra'al and against yeahodah, and against all the nations, from the day i worded to thee, from the days of josyehao, even to this day. it may be that the house of yeahodah will hear all the video-divide which i purpose to do to them; that they may reset every man from his video-divide way; that i may forgive their cloudy and their miss then jeremyehao called baruk interer of neriyeah: and baruk wrote from the mouth of jeremyehao all the words of ohyeah, which he had worded to him, upon a recount-scroll of a recount-scroll. and jeremyehao directed baruk, saying, i am shut up; i cannot go into the alpha-beit-house of ohyeah: therefore go thou, and readcall in the roll, which thou hast written from my mouth, the words of ohyeah in the ears of the with in ohyeah's house upon the fasting day: and also thou will read them in the ears of all yeahodah that come out of their cities. it may be they will present their supplication before ohyeah, and will reset every one from his video-divide way: for great is the nose-anger and the wall-wrath that ohyeah hath worded against this with. and baruk interer of neriyeah did according to all that jeremyehao the come-bringer directed him, reading in the recount-scroll the words of ohyeah in ohyeah's house. and it came to pass in the fifth year of yeahojaqim interer of josyehao king of yeahodah, in the ninth month, that they readcalled a fast before ohyeah to all the with in jerusalem, and to all the with that came from the cities of yeahodah to jerusalem. then readcalled baruk in the recount-scroll the words of jeremyehao in the alpha-beit-house of ohyeah, in the chamber of gemaryehao interer of shaphan the scroll-recounters, in the higher courtyard, at the entry of the new gate of ohyeah's house, in the ears of all the with. when mikayehao interer of gemaryehao, interer of shaphan, had heard out of the recount-scroll all the words of ohyeah, then he went down into the king's house, into the scroll-recounters's chamber: and, lo, all the prince-immerseds sat there, even alisheme the scroll-recounters, and delayehao interer of shemeyehao, and alnatan interer of ekhbor, and gemaryehao interer of shaphan, and zedeqyehao interer of hananyehao, and all the prince-immerseds. then mikayehao recountd to them all the words that he had heard, when baruk read the recount-scroll in the ears of the with. therefore all the prince-immerseds sent yeahodi interer of nethanyehao, interer of shemeyehao, interer of kushi, to baruk, saying, take in thine hand the roll wherein thou hast readcalled in the ears of the with, and come. so baruk interer of neriyeah took the roll in his hand, and came to them. and they said to him, sit down now, and readcall it in our

ears. so baruk readcalled it in their ears. now it came to pass, when they had heard all the words, they were afraid both one and other, and said to baruk, we will surely tell the king of all these words. and they asked baruk, saying, tell us now, how didst thou write all these words at his mouth? then baruk answered them, he readcalled all these words to me with his mouth, and i wrote them with ink in the recount-scroll. then said the prince-immerseds to baruk, go, hide thee, thou and jeremyeaho; and let no man know where ye be. and they went in to the king into the courtyard, but they laid up the recount-scroll in the chamber of alisheme the scroll-recounters, and recounted all the words in the ears of the king. so the king sent yeahodi to fetch the recount-scroll: and he took it out of alisheme the scroll-recounters's chamber. and yeahodi readcalled it in the ears of the king, and in the ears of all the prince-immerseds which stood beside the king. now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. and it came to pass, that when yeahodi 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 recount-scroll 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 words. nevertheless alnatan and delayeaho and gemaryeaho had made intercession to the king that he would not burn the roll: but he would not hear them. but the king directed jerahme'al interer of hamelek, and seraiyeha interer of ecri'al, and shelemiyeha interer of ebd'al, to take baruk the scroll-recounters and jeremyeaho the come-bringer: but ohyeha hid them. then ohyeha word came to jeremyeaho, after that the king had burned the roll, and the words which baruk wrote at the mouth of jeremyeaho, saying, take thee again his in-sight roll, and write in it all the former words that were in the first roll, which yeahojaqim the king of yeahodah hath burned. and thou wilt say to yeahojaqim king of yeahodah, thus saith ohyeha; thou hast burned this roll, saying, why hast thou written therein, saying, the king of bhabil will certainly come and destroy this land, and will cause to settle from thence earthing and in-them animals? therefore thus saith ohyeha of yeahojaqim king of yeahodah; he will have none to sit upon the throne of dawud: and his dead body will be cast out in the day to the parch-heat, and in the night to the frost. and i will visit him and his seed and his workers for their cloudy; and i will bring upon them, and upon the settlers of jerusalem, and upon the men of yeahodah, all the video-divide that i have wordd against them; but they hearkened not. then took jeremyeaho his in-sight recount-scroll, and gave it to baruk the scroll-recounters, interer of neriyeah; who wrote therein from the mouth of jeremyeaho all the words of the recount-scroll which yeahojaqim king of yeahodah had burned in the fire: and there were added besides to them many like words.

### 37

and king zedeqyeha interer of josyeha kinged instead of konyeaho interer of yeahojaqim, whom nebuchadrezzar king of bhabil made king in the land of yeahodah. but neither he, nor his workers, nor the with of the land, did hearken to the words of ohyeha, which he worded by the come-bringer jeremyeaho. and zedeqyeha the king sent yeahokai interer of shelemiyeha and zephanyeaho interer of ma'eseyeaho the darkener to the come-bringer jeremyeaho, saying, spill now to

ohyeha our to-or-not for us. now jeremyeaho came in and went out among the with: for they had not put him into prison. then firawn's stratagem was come forth out of egypt: and when the kasdimms that besieged jerusalem heard tidings of them, they departed from jerusalem. then came ohyeha word to the come-bringer jeremyeaho saying, thus saith ohyeha, the to-or-not of isra'al thus will ye say to the king of yeahodah, that sent you to me to enquire of me; behold, firawn's stratagem, which is come forth to help you, will reset to egypt into their own land. and the kasdimms will come again, and fight against this city, and capture it, and burn it with fire. thus saith ohyeha; deceive not yourselves, saying, the kasdimms will surely depart from us: for they will not depart. for though ye had smitten the whole stratagem of the kasdimms that fight against you, and there remained but wounded men among them, yet should they stand up every man in his tent, and burn this city with fire. and it came to pass, that when the stratagem of the kasdimms was hatchd from jerusalem for fear of firawn's stratagem, then jeremyeaho went forth out of jerusalem to go into the land of benjamin, to separate himself thence in the midst of the with. and when he was in the gate of benjamin, a possessor of the ward was there, whose namethere was irayeah, interer of shelemiyeha, interer of hananyeaho; and he took jeremyeaho the come-bringer, saying, thou fallest away to the kasdimms. then said jeremyeaho, it is false; i fall not away to the kasdimms. but he hearkened not to him: so irayeah took jeremyeaho, and brought him to the prince-immerseds. wherefore the prince-immerseds were wroth with jeremyeaho, and smote him, and put him in prison in the house of jonatan the scroll-recounters: for they had did that the prison. when jeremyeaho was entered into the pit, and into the cabins, and jeremyeaho had remained there many days; then zedeqyeha the king sent, and took him out: and the king asked him hiddenly in his house, and said, is there any word from ohyeha? and jeremyeaho said, there is: for, said he, thou wilt be delivered into the hand of the king of bhabil. moreover jeremyeaho said to king zedeqyeha, what have i offended against thee, or against thy workers, or against this with, that ye have put me in prison? where are now your come-bringers which brought to you, saying, the king of bhabil will not come against you, nor against this land? therefore hear now, i pray thee, o my lord-base the king: let my supplication, i pray thee, be accepted before thee; that thou cause me not to reset to the house of jonatan the scroll-recounters, lest i die there. then zedeqyeha the king directed that they should commit jeremyeaho into the courtyard of the prison, and that they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. thus jeremyeaho remained in the courtyard of the prison.

### 38

then shephatyeah interer of matan, and gedalyeaho interer of pashur, and jucal interer of shelemiyeha, and pashur interer of malkyeha, heard the words that jeremyeaho had worded to all the with, saying, thus saith ohyeha, he that remaineth in this city will die by the sword, by the famine, and by the word: but he that goeth forth to the kasdimms will live; for he will have his self for a prey, and will live. thus saith ohyeha, this city will surely be given into the hand of the king of bhabil's stratagem, which will capture it. therefore the prince-immerseds said to the king, we beseech thee, let

this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the with, in wording such words to them: for this man seeketh not the completeness of this with, but the hurt. then zedeqyeaoh the king said, behold, he is in your hand: for the king is not he that can do any word against you. then took they jeremyeaho, and cast him into the pit of malkyiah interer of hamelek, that was in the courtyard of the prison: and they let down jeremyeaho with cords. and in the pit there was no water, but mire: so jeremyeaho sunk in the mire. now when melek the ethiopian, one of the eunuchs which was in the king's house, heard that they had namethere jeremyeaho in the pit; the king then sitting in the gate of benjamin; melek went forth out of the king's house, and worded to the king saying, my lord-base the king, these men have done video-divide in all that they have done to jeremyeaho the come-bringer, whom they have cast into the pit; and he is like to die for hunger in the place namethere he is: for there is no more bread in the city. then the king directed melek the ethiopian, saying, take from hence thirty men with thee, and take up jeremyeaho the come-bringer out of the pit, before he die. so melek took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the pit to jeremyeaho. and melek the ethiopian said to jeremyeaho, namethere now these old cast clouts and rotten rags under thine armholes under the cords. and jeremyeaho did so. so they drew up jeremyeaho with cords, and took him up out of the pit: and jeremyeaho remained in the courtyard of the prison. then zedeqyeaoh the king sent, and took jeremyeaho the come-bringer to him into the third entry that is in the alpha-beit-house of ohyeah: and the king said to jeremyeaho, i will ask thee a word; hide not a word from me. then jeremyeaho said to zedeqyeaoh, if i declare it to thee, wilt thou not surely namethere me to death? and if i give thee counsel, wilt thou not hearken to me? so zedeqyeaoh the king seven-swear hiddenly to jeremyeaho, saying, as ohyeah liveth, that did us this self, i will not namethere thee to death, neither will i give thee into the hand of these men that seek thy self. then said jeremyeaho to zedeqyeaoh, thus saith ohyeah, the to-or-not of troops, the to-or-not of israh'al if thou wilt assuredly go forth to the king of bhabil's prince-immerseds, then thy self will live, and this city will not be burned with fire; and thou will live, and thine house: but if thou wilt not go forth to the king of bhabil's prince-immerseds, then will this city be given into the hand of the kasdimns, and they will burn it with fire, and no escape out of their hand. and zedeqyeaoh the king said to jeremyeaho, i am afraid of the yeaohodim that are fallen to the kasdimns, lest they deliver me into their hand, and they mock me. but jeremyeaho said, they will not deliver thee. hear, i beseech thee, the voice of ohyeah, which i word to thee: so it will be well to thee, and thy self will live. but if thou refuse to go forth, this is the word that ohyeah hath shewed me: and, behold, all the women that are left in the king of yeaohadah's house will be brought forth to the king of bhabil's prince-immerseds, and those women will say, thy in-sights have namethere 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 interers to the kasdimns: and no escape out of their hand, but will be taken by the hand of the king of bhabil: and thou will cause this city to be burned with fire. then said zedeqyeaoh to jere-

myeaho, let no man know of these words, and no die. but if the prince-immerseds hear that i have worded with thee, and they come to thee, and say to thee, declare to us now what thou hast said to the king, hide it not from us, and we will not namethere thee to death; also what the king said to thee: then thou will say to them, i presented my supplication before the king, that he would not cause me to reset to jonatan's house, to die there. then came all the prince-immerseds to jeremyeaho, and asked him: and he told them according to all these words that the king had directed. so they left off wording with him; for the word was not perceived. so jeremyeaho abode in the courtyard of the prison until the day that jerusalem was captured: and he was there when jerusalem was captured.

## 39

in the ninth year of zedeqyeaoh king of yeaohadah, in the tenth month, came nebuchadrezzar king of bhabil and all his stratagem against jerusalem, and they develop-troubled it. and in the eleventh year of zedeqyeaoh, in the fourth month, the ninth day of the month, the city was hatchd. and all the prince-immerseds of the king of bhabil came in, and sat in the middle gate, even nergal-shar-azer, samgar-nebo, sar-sekim, rabsaris, nergal-shar-azer, mag, with all the residue of the prince-immerseds of the king of bhabil. and it came to pass, that when zedeqyeaoh the king of yeaohadah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain. but the kasdimns' stratagem pursued after them, and overtook zedeqyeaoh in the plains of jericho: and when they had taken him, they brought him up to nebuchadrezzar king of bhabil to riblah in the land of hamath, where he gave crisis upon him. then the king of bhabil slaughtered the interers of zedeqyeaoh in riblah before his eyes: also the king of bhabil slaughtered all the nobles of yeaohadah. moreover he put out zedeqyeaoh's eyes, and bound him with chains, to carry him to bhabil. and the kasdimns burned the king's house, and the houses of the with, with fire, and brake down the walls of jerusalem. then adan the captain of the cook-guard carried away captive into bhabil the remnant of the with that remained in the city, and those that fell away, that fell to him, with the remainder of the with that remained. but adan the captain of the cook-guard left of the poor of the with, which had nothing, in the land of yeaohadah, and gave them vineyards and fields at the same time. now nebuchadrezzar king of bhabil gave charge concerning jeremyeaho to adan the captain of the cook-guard, saying, take him, and there your eyes on him, and do him no video-divide; but do to him even as he will word to thee. so adan the captain of the cook-guard sent, and nebushabban, rabsaris, and nergal-shar-azer, mag, and all the king of bhabil's prince-immerseds; even they sent, and took jeremyeaho out of the courtyard of the prison, and committed him to gedalyeaho interer of abiqam interer of shaphan, that he should carry him home: so he dwelt among the with. now ohyeah word came to jeremyeaho, while he was shut up in the courtyard of the prison, saying, go and word to melek the ethiopian, saying, thus saith ohyeah of troops, the to-or-not of israh'al behold, i will bring my words upon this city for video-divide, and not for good; and they will be accomplished in that day before thee. but i will deliver thee in that day, saith ohyeah: and no be given into the hand of the men



of whom thou art afraid. for i will surely deliver thee, and no fall by the sword, but thy self will be for a prey to thee: because thou hast put thy be sure in me, saith ohyeah.

#### 40

the word that came to jeremyeaho from ohyeah, after that adan the captain of the cook-guard had send him from ramah, when he had taken him being bound in chains among all that were carried away captive of jerusalem and yeahodah, which were carried away captive to bhabil. and the captain of the cook-guard took jeremyeaho, and said to him, ohyeah thy to-or-not hath wordd this video-divide upon this place. now ohyeah hath brought it, and done according as he hath said: on word ye have missed against ohyeah, and have not heard his voice, therefore this word is come upon you. and now, behold, i loose thee this day from the chains which were upon thine hand. if it seem good to thee to come with me into bhabil, come; and i will look well to thee: but if it seem video-divide to thee to come with me into bhabil, forbear: behold, all the land is before thee: there it seemeth good and convenient for thee to go, namethere go. now while he was not yet gone back, he said, go back also to gedalyeaho interer of ahiquam interer of shaphan, whom the king of bhabil did governor over the cities of yeahodah, and dwell with him among the with: or go wheresoever it seemeth convenient to thee to go. so the captain of the cook-guard gave him victuals and a reward, and let him go. then went jeremyeaho to gedalyeaho interer of ahiquam to mizpah; and dwelt with him among the with that were left in the land. now when all the captains of the stratagems which were in the fields, even they and their men, heard that the king of bhabil had made gedalyeaho interer of ahiquam governor in the field, and had committed to him men, and women, and interrer, and of the poor of the field, of them that were not carried away captive to bhabil; then they came to gedalyeaho to mizpah, even ishme'al interer of nethanyeaho, and johanah and jonatan the interers of qareah, and seraiyeh interer of tanhumet, and the interers of ephai the nephatite, and jecanyeaho interer of a mekatite, they and their men. and gedalyeaho interer of ahiquam interer of shaphan seven-swear to them and to their men, saying, respect not to work for the kasdimns: dwell in the land, and work for the king of bhabil, and it will be well with you. as for me, behold, i will dwell at mizpah, to work for the kasdimns, which will come to us: but ye, gather ye wine, and summer fruits, and oil, and namethere them in your items, and dwell in your cities that ye have taken. likewise when all the yeahodim that were in moab, and among the emmonites, and in adom, and that were in all the countries, heard that the king of bhabil had left a remnant of yeahodah, and that he had namethere over them gedalyeaho interer of ahiquam interer of shaphan; even all the yeahodim resetted out of all places there they were driven, and came to the land of yeahodah, to gedalyeaho, to mizpah, and added wine and summer fruits very much. moreover johanah interer of qareah, and all the captains of the stratagems that were in the fields, came to gedalyeaho to mizpah, and said to him, dost thou certainly know that belis the king of the emmonites hath sent ishme'al interer of nethanyeaho to slay thee? but gedalyeaho interer of ahiquam mama-from-amino-arted them not. then johanah interer of qareah spake to gedalyeaho in mizpah hiddenly saying, let me go, i pray thee, and i will slay

ishme'al interer of nethanyeaho, and no man will know it: nametherefore should he slay thee, that all the yeahodim which are gathered to thee should be scattered, and the remnant in yeahodah get lost? but gedalyeaho interer of ahiquam said to johanah interer of qareah, no do this word: for thou wordest falsely of ishme'al.

#### 41

now it came to pass in the seventh month, that ishme'al interer of nethanyeaho interer of alisheme, of the seed royal, and the prince-immerseds of the king, even ten men with him, came to gedalyeaho interer of ahiquam to mizpah; and there they did eat bread together in mizpah. then arose ishme'al interer of nethanyeaho, and the ten men that were with him, and hit gedalyeaho interer of ahiquam interer of shaphan with the sword, and slew him, whom the king of bhabil had did governor over the land. ishme'al also slew all the yeahodim that were with him, even with gedalyeaho, at mizpah, and the kasdimns that were found there, and the men of war. and it came to pass the second day after he had slain gedalyeaho, and no man knew it, that there came certain from shekhem, from shiloh, and from samaria, even fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with rest-absorbers and incense in their hand, to bring them to the alpha-beit-house of ohyeah. and ishme'al interer of nethanyeaho went forth from mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said to them, come to gedalyeaho interer of ahiquam. and it was so, when they came into the midst of the city, that ishme'al interer of nethanyeaho slaughtered them, and cast them into the midst of the pit, he, and the men that were with him. but ten men were found among them that said to ishme'al, slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. so he forbore, and slew them not among their brethren. now the pit nametherein ishme'al had cast all the dead bodies of the men, whom he had slay on word of gedalyeaho, was it which asa the king had did for fear of b'sha king of isra'al and ishme'al interer of nethanyeaho filled it with them that were slay. then ishme'al crossed away sit-captive all the residue of the with that were in mizpah, even the king's intera, and all the with that remained in mizpah, whom adan the captain of the cook-guard had committed to gedalyeaho interer of ahiquam: and ishme'al interer of nethanyeaho crossed them away sit-captive, and departed to cross over to the emmonites. but when johanah interer of qareah, and all the captains of the stratagems that were with him, heard of all the video-divide that ishme'al interer of nethanyeaho had done, then they took all the men, and went to fight with ishme'al interer of nethanyeaho, and found him by the great waters that are in gibeon. now it came to pass, that when all the with which were with ishme'al saw johanah interer of qareah, and all the captains of the stratagems that were with him, then they were glad. so all the with that ishme'al had carried away sit-captive from mizpah cast about and resetted, and went to johanah interer of qareah. but ishme'al interer of nethanyeaho escaped from johanah with eight men, and went to the emmonites. then took johanah interer of qareah, and all the captains of the stratagems that were with him, all the remnant of the with whom he had recovered from ishme'al interer of nethanyeaho, from mizpah, after that he had slain gedalyeaho interer of ahiquam, even heroblokes of war, and the women,

and intererren, and the eunuchs, whom he had brought again from gibeon: and they departed, and dwelt in the settlement of kimham, which is by breadlehem, to go to enter into egypt, on word of the kasdimns: for they were afraid of them, because ishme'al interer of nethanyeaho had slain gedalyeaho interer of ahiqam, whom the king of bhabil made governor in the land.

## 42

then all the captains of the stratagems, and johan an-interer of qareah, and jecanyeaho interer of hoshayeah, and all the with from the least even to the greatest, came near, and said to jeremyeaho the come-bringer, let, we beseech thee, our supplication be accepted before thee, and spill for us to ohyeah thy to-or-not, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us:) that ohyeah thy to-or-not may shew us the way wherein we may walk, and the word that we may do. then jeremyeaho the come-bringer said to them, i have heard you; behold, i will spill to ohyeah your to-or-not according to your words; and it will come to pass, that whatsoever word ohyeah will answer you, i will declare it to you; i will keep not a word back from you. then they said to jeremyeaho, ohyeah be a true and mama-from-amino-artful witness between us, if we do not even according to all words for the which ohyeah thy to-or-not will send thee to us. whether it be good, or whether it be video-divide, we will hear the voice of ohyeah our to-or-not, to whom we send thee; that it may be well with us, when we hear the voice of ohyeah our to-or-not. and it came to pass after ten days, that ohyeah word came to jeremyeaho. then called he johan an interer of qareah, and all the captains of the stratagems which were with him, and all the with from the least even to the greatest, and said to them, thus saith ohyeah, the to-or-not of isra'al to whom ye sent me to present your supplication before him; if ye will still abide in this land, then will i inter-build you, and not pull you down, and i will plant you, and not pluck you up: for i repent me of the video-divide that i have done to you. be not afraid of the king of bhabil, of whom ye are afraid; be not afraid of him, saith ohyeah: for i am with you to stick-safe you, and to make stick-safe you from his hand. and i will shew mercies to you, that he may womb upon you, and cause you to reset to your own land. but if ye say, we will not dwell in this land, neither hear the voice of ohyeah your to-or-not, saying, no; but we will go into the land of egypt, namethere we will see no war, nor hear the sound of the mouthpiece-horn nor have hunger of bread; and there will we dwell: and now therefore hear ohyeah word, ye remnant of yeahodah; thus saith ohyeah of troops, the to-or-not of isra'al if ye wholly namethere your face-turnings to enter into egypt, and go to sojourn there; then it will come to pass, that the sword, which ye respected, will overtake you there in the land of egypt, and the famine, namethereof ye were afraid, will follow close after you there in egypt; and there ye will die. so will it be with all the men that namethere their face-turnings to go into egypt to sojourn there; they will die by the sword, by the famine, and by the word: and none of them will remain or escape from the video-divide that i will bring upon them. for thus saith ohyeah of troops, the to-or-not of isra'al as mine nose-anger and my fury hath been poured forth upon the settlers of jerusalem; so will my fury be poured forth upon you, when ye will enter into egypt: and ye will be an execration, and an astonishment, and a curse-lighten, and

a reproach; and ye will see this place no more. ohyeah hath worded concerning you, o ye remnant of yeahodah; go ye not into egypt: know certainly that i have admonished you this day. for ye dissembled in your selfs, when ye sent me to ohyeah your to-or-not, saying, spill for us to ohyeah our to-or-not; and according to all that ohyeah our to-or-not will say, so declare to us, and we will do it. and now i have this day declared it to you; but ye have not heared the voice of ohyeah your to-or-not, nor any thing for the which he hath sent me to you. now therefore know certainly that ye will die by the sword, by the famine, and by the word, in the place there ye desire to go and to sojourn.

## 43

and it came to pass, that when jeremyeaho had made an end of wording to all the with all the words of ohyeah their to-or-not, for which ohyeah their to-or-not had sent him to them, even all these words, then worded eceryeaho interer of hoshayeah, and johan an interer of qareah, and all the proud men, saying to jeremyeaho, thou worstest falsely: ohyeah our to-or-not hath not sent thee to say, go not into egypt to sojourn there: but baruk interer of neriyeah setteth thee on against us, for to deliver us into the hand of the kasdimns, that they might put us to death, and carry us away captives into bhabil. so johan an interer of qareah, and all the captains of the stratagems, and all the with, heared not the voice of ohyeah, to settle in the land of yeahodah. but johan an interer of qareah, and all the captains of the stratagems, took all the remnant of yeahodah, that were resetted from all nations, there they had been driven, to dwell in the land of yeahodah; even heroblokes, and women, and intererren, and the king's intera, and every self that adan the captain of the cook-guard had left with gedalyeaho interer of ahiqam interer of shaphan, and jeremyeaho the come-bringer, and baruk interer of neriyeah. so they came into the land of egypt: for they heared not the voice of ohyeah: thus came they even to tahpanhes. then came ohyeah word to jeremyeaho in tahpanhes, saying, take great stones in thine hand, and hide them in the clay in the brickkiln, which is at the entry of firawn's house in tahpanhes, in the eyes of the men of yeahodah; and say to them, thus saith ohyeah of troops, the to-or-not of isra'al behold, i will send and take nebuchadrezzar the king of bhabil, my worker, and will namethere his throne upon these stones that i have hid; and he will spread his royal pavilion over them. and when he cometh, he will smite the land of egypt, and deliver such as are for death to death; and such as are for sit-captivity to sit-captivity; and such as are for the sword to the sword. and i will kindle a fire in the houses of the to-or-not of egypt; and he will burn them, and carry them away sit-captives: and he will array himself with the land of egypt, as a watcher namethereteth on his garment; and he will go forth from thence in complete. he will break also the status-posts of betshemesh, that is in the land of egypt; and the houses of the to-or-not of the egyptians will be burn with fire.

## 44

the word that came to jeremyeaho concerning all the yeahodim which dwell in the land of egypt, which dwell at migdol, and at tahpanhes, and at noph, and in the land of pathros, saying, thus saith ohyeah of troops, the to-or-not of isra'al ye have seen all the video-divide that i have brought upon jerusalem, and upon all the cities

of yeahodah; and, behold, this day they are a sword-parching, and no man dwelleth therein, on word of their video-divide which they have committed to provoke me to anger, in that they went to burn incense, and to work for other to-or-not, whom they knew not, neither they, ye, nor your fathers. howbeit i sent to you all my workers the come-bringers, rising early and sending them, saying, oh, do not this abominable word that i hate. but they hearkened not, nor inclined their ear to turn from their video-divide, to burn no incense to other to-or-not. nametherefore my fury and mine nose-anger was poured forth, and was kindled in the cities of yeahodah and in the streets of jerusalem; and they are sword-parched and name-desolate, as at this day. therefore now thus saith ohyeah, the to-or-not of troops, the to-or-not of isral' nametherefore commit ye this great video-divide against your selfs, to cut off from you man and woman, child and suckling, out of yeahodah, to leave you none to remain; in that ye provoke me to wrath with the doings of your hands, burning incense to other to-or-not in the land of egypt, there ye be gone to dwell, that ye might cut yourselves off, and that ye might be a curse-lighten and a reproach among all the nations of the land? have ye forgotten the video-divide of your fathers, and the video-divide of the kings of yeahodah, and the video-divide of their women, and your own video-divide, and the video-divide of your women, which they have committed in the land of yeahodah, and in the streets of jerusalem? they are not humbled even to this day, neither have they respected, nor walked in my drops-of-teaching-torah nor in my statutes, that i set before you and before your fathers. therefore thus saith ohyeah of troops, the to-or-not of isral' behold, i will namethere my face-turnings against you for video-divide, and to cut off all yeahodah. and i will take the remnant of yeahodah, that have namethere their face-turnings to go into the land of egypt to sojourn there, and they will all be ended, and fall in the land of egypt; they will even be ended by the sword and by the famine: they will die, from the least even to the greatest, by the sword and by the famine: and they will be an execration, and an astonishment, and a curse-lighten, and a reproach. for i will visit them that dwell in the land of egypt, as i have visited jerusalem, by the sword, by the famine, and by the word: so that none of the remnant of yeahodah, which are gone into the land of egypt to sojourn there, will escape or remain, that they should reset into the land of yeahodah, to the which they have a self to reset to settle there: for none will reset but such as will escape. then all the men which knew that their women had burned incense to other to-or-not, and all the women that stood by, a great multitude, even all the with that dwelt in the land of egypt, in pathros, answered jeremyeaho, saying, as for the word that thou hast worded to us in the namethere of ohyeah, we will not hearken to thee. but we will certainly do whatsoever word goeth forth out of our own mouth, to burn incense to the queen of namespaces, and to pour out pourings to her, as we have done, we, and our fathers, our kings, and our prince-immerseds, in the cities of yeahodah, and in the streets of jerusalem: for then had we seven-plenty of victuals, and were complete, and saw no video-divide. but since we left off to burn incense to the queen of namespaces, and to pour out pourings to her, we have lacked all things, and have been consumed by the sword and by the famine. and when we burned incense to the queen of namespaces, and poured out pourings to her, did we do her cakes to worship her, and pour out pour-

ings to her, without our men? then jeremyeaho said to all the with, to the heroblokes, and to the women, and to all the with which had given him that word, saying, the incense that ye burned in the cities of yeahodah, and in the streets of jerusalem, ye, and your fathers, your kings, and your prince-immerseds, and the with of the land, did not ohyeah remember them, and came it not into his mind? so that ohyeah could no longer bear, on word of the video-divide of your doings, and on word of the taboos which ye have committed; therefore is your land a name-desolation, and an astonishment, and a curse-lighten, without an settler, as at this day. because ye have burned incense, and because ye have missed against ohyeah, and have not heard the voice of ohyeah, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this video-divide is readcalled to you, as at this day. moreover jeremyeaho said to all the with, and to all the women, hear ohyeah word, all yeahodah that are in the land of egypt: thus saith ohyeah of troops, the to-or-not of isral' saying; ye and your women have both worded with your mouths, and fulfilled with your hand, saying, we will surely perform our vows that we have vowed, to burn incense to the queen of namespaces, and to pour out pourings to her: ye will surely accomplish your vows, and surely perform your vows. therefore hear ye ohyeah word, all yeahodah that dwell in the land of egypt; behold, i have seven-swear by my great namethere, saith ohyeah, that my namethere will no more be namethere in the mouth of any man of yeahodah in all the land of egypt, wording, the lord-base to-or-not liveth. behold, i will watch over them for video-divide, and not for good: and all the men of yeahodah that are in the land of egypt will be ended by the sword and by the famine, until there be an end of them. yet a small count that escape the sword will reset out of the land of egypt into the land of yeahodah, and all the remnant of yeahodah, that are gone into the land of egypt to sojourn there, will know whose words will stand up mine, or their's. and this will be a sign to you, saith ohyeah, that i will visit you in this place, that ye may know that my words will surely stand up against you for video-divide: thus saith ohyeah; behold, i will give fuhreoh-hophre king of egypt into the hand of his enemies, and into the hand of them that seek his self; as i gave zedeqyeah king of yeahodah into the hand of nebuchadrezzar king of bhabil, his enemy, and that sought his self.

## 45

the word that jeremyeaho the come-bringer worded to baruk interer of neriyeah, when he had written these words in a recount-scroll at the mouth of jeremyeaho, in the fourth year of yeahojaqim interer of josyeah king of yeahodah, saying, thus saith ohyeah, the to-or-not of isral' to thee, o baruk: thou didst say, woe is me now! for ohyeah hath added grief to my sorrow; i fainted in my sighing, and i find no rest. thus will thou say to him, ohyeah saith thus; behold, that which i have inter-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 video-divide upon all flesh-immersed saith ohyeah: but thy self will i give to thee for a prey in all places there thou goest.

ohyeah word which came to jeremyeaho the come-bringer against the body-nations; against egypt, against the stratagem of firawnecho king of egypt, which was by the river euphrates in carchemish, which nebuchadrezzar king of bhabil smote in the fourth year of yeahojagim interer of josyeahcho king of yeahodah. order ye the shield and shield, and draw near to war. harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and namethere on the brigandines. wherefore have i seen them dismayed and turned away back? and their herobloke ones are beaten down, and are fled apace, and look not back: for strange-terror was round about, saith ohyeah. let not the swift flee away, nor the herobloke escape; they will stumble, and fall toward the north by the river euphrates. who is this that cometh up as a river, whose waters are moved as the rivers? egypt riseth up like a river, and his waters are moved like the rivers; and he saith, i will go up, and will cover the land; i will make lost the city and the settlers thereof. come up, ye horses; and rage, ye chariots; and let the heroblokes come forth; the ethiopians and the libyans, that handle the shield; and the lydians, that handle and bend the bow. for this is the day of the lord-base to-or-not of troops, a day of vengeance, that he may stand up him of his develop-narrower: and the sword will eat, and it will be seven-satiate and made drunk with their blood: for the lord-base to-or-not of troops hath a butcher in the north land by the river euphrates. go up into gil'ed, and take balm, o virgin, the house-daughter of egypt: in vain will thou use many medicines; for no be cured, the nations have heard of thy shame, and thy cry hath filled the land: for the herobloke hath stumbled against the herobloke, and they are fallen both together. the word that ohyeah worded to jeremyeaho the come-bringer, how nebuchadrezzar king of bhabil should come and smite the land of egypt. declare ye in egypt, and publish in migdol, and publish in noph and in tahpanhes: say ye, stand fast, and prepare thee; for the sword will eat round about thee. why are thy valiant men swept away? they stood not, because ohyeah did drive them. he made many to fall, yea, one fell upon his in-sight: and they said, stand up, and let us go again to our own with, and to the land of our nativity, from the frauding sword. they did readcall there, fuhreroth king of egypt is but a noise; he hath crossed the time namethereed. as i live, saith the king, whose namethere is ohyeah of troops, surely as tabor is among the mountains, and as karmel by the sea, so will he come. o thou house-daughter settling in egypt, furnish thyself to go into sit-captivity: for noph will be waste and name-desolate without a settler. egypt is like a very fair heifer, but destruction cometh; it cometh out of the north. also her hired men are in the near-inward of her like fattened bullocks; for they also are turned back, and are fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation. the voice thereof will go like a serpent; for they will march with an stratagem, and come against her with axes, as hewers of wood. they will cut down her forest, saith ohyeah, though it cannot be searched; because they are more than the grasshoppers, and are without count. the house-daughter of egypt will be confounded; she will be delivered into the hand of the with of the north. ohyeah of troops, the to-or-not of isra'al saith; behold, i will visit the multitude of no, and fuhreroth and egypt, with their to-or-not, and their kings; even

fuhreroth and all them that be sure in him: and i will deliver them into the hand of those that seek their selves, and into the hand of nebuchadrezzar king of bhabil, and into the hand of his workers: and afterward it will be inhabited, as in the days of old, saith ohyeah. but respect not thou, o my worker jeqob, and be not dismayed, o isra'al for, behold, i will stick-safe thee from afar off, and thy seed from the land of their sit-captivity; and jeqob will reset, and be in rest and at ease, and none will make him afraid. respect thou not, o jeqob my worker, saith ohyeah: for i am with thee; for i will do a full end of all the nations there i have driven thee: but i will not do a full end of thee, but correct thee in crisis; yet will i not leave thee wholly unpunished.

## 47

ohyeah word that came to jeremyeaho the come-bringer against the palestinians, before that fuhreroth hit geqa. thus saith ohyeah; behold, waters rise up out of the north, and will be an overflowing flood, and will overflow the land, and all that is therein; the city, and them that dwell therein: then the men will cry, and all the settlers of the land will howl. at the voice of the stamping of the split-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 interers for feebleness of hands; on word of the day that cometh to plunder all the palestinians, and to cut off from tyrus and zidon every helper that remaineth: for ohyeah will plunder the palestinians, the remnant of the country of kapthor. baldness is come upon geqa; ashqelon is cut off with the remnant of their valley: how long wilt thou cut thyself? o thou sword of ohyeah, 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 ohyeah hath given it a charge against ashqelon, and against the sea shore? there hath he namethereed it.

## 48

against moab thus saith ohyeah of troops, the to-or-not of isra'al woe to nebo! for it is plundered: qiriathaim is confounded and captured: misgab is confounded and dismayed. there will be no more cheering of moab: in heshbon they have devised video-divide against it; come, and let us cut it off from being a nation. also thou will be cut down, o madmen; the sword will pursue thee. a voice of crying will be from horonaim, plunder and great plunder. 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 horonaim the develop-narrowers have heard a cry of destruction. flee, save your selves, and be like the heath in the desert-wording. for because thou hast sured in thy doings and in thy treasures, thou will also be captured: and kemosh will go forth into captivity with his darkener and his prince-immerseds together. and the plunderer will come upon every city, and no city will escape: the valley also will get lost, and the plain will be lost, as ohyeah hath spoken. give wings to moab, that it may flee and get away: for the cities thereof will be name-desolate, without any to dwell therein. curse-lightend be he that doeth the work of ohyeah high-deceitfully, and curse-lightend be he that keepeth back his sword from blood. moab hath been at ease from his youth, and he hath namethereed on his lees, and hath not been emptied from item to item, neither hath he gone into captivity: therefore his taste

standstayed in him, and his scent is not changed. therefore, behold, the days come, saith ohyeah, that i will send to him wanderers, that will cause him to wander, and will empty his items, and break their bottles. and moab will be ashamed of kemosh, as the house of isra'el was ashamed of al their being sure. how say ye, we are gbrmighty and stratagem heroblokes for the war? moab is plundered, and gone up out of her cities, and his chosen young men are gone down to the cook-slaughter, saith the king, whose namethere is ohyeah of troops. the calamity of moab is near to come, and his affliction hasteth fast. all ye that are about him, be-moan him; and all ye that know his namethere, say, where-how is the goatness tilter broken, and the beautiful tilter! thou house-daughter that dost settle dibon, come down from thy heavyweight, and sit in thirst; for the plunderer of moab will come upon thee; and he will destroy thy strong holds. o settler of eroer, stand by the way, and espy; ask him that fleeth, and her that escapeth, and say, what is done? moab is confounded; for it is broken down: howl and cry; tell ye it in arnon, that moab is plundered, and crisis is come upon the plain land; upon holon, and upon jahazah, and upon mephaath, and upon dibon, and upon nebo, and upon bet-diblataim, and upon qiriathaim, and upon bet-gamul, and upon bet-meon, and upon qerioth, and upon bozrah, and upon all the cities of the land of moab, far or near. the ray-horn of moab is cut off, and his arm is broken, saith ohyeah. make ye him drunken: for he greeted himself against ohyeah: moab also will wallow in his vomit, and he also will be in play-grind. for was not isra'el a play-grind to thee? was he found among thieves? for since thou wordedst of him, thou skippedest for joy. o ye that dwell in 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 swelling-pride of moab, (he is exceeding tall) his loftiness, and his pride-swelling, and his swelling-pride, and the highness of his heart. i know his crossing-over, saith ohyeah; but it will not be so; his lies will not so effect it. therefore will i howl for moab, and i will cry out for all moab; mine heart will murmur for the men of qir-heres. o vine of sibmah, i will weep for thee with the weeping of jecer: thy plants are crossed over the sea, they reach even to the sea of jecer: the plunderer is fallen upon thy summer fruits and upon thy vintage. and gladness and gladness is taken from the plentiful field, and from the land of moab, and i have caused wine to settle from the winepresses: none will tread with shouting; their shouting will be no shouting. from the cry of heshbon even to al'elah, and even to jahaz, have they uttered their voice, from zo'er even to horonaim, as an heifer of three years old: for the waters also of nimrim will be name-desolate. moreover i will cause to settle in moab, saith ohyeah, him that onupeth in the in-whats, and him that burneth incense to his to-or-not. therefore mine heart will sound for moab like slay-pipes, and mine heart will sound like slay-pipes for the men of qir-heres: because the riches that he hath gotten are lost. forevery head will be bald, and every beard clipped: upon all the hands will be cuttings, and upon the loins sackcloth. there will be lamentation generally upon all the housetops of moab, and in the streets thereof: for i have broken moab like a item wherein is no pleasure, saith ohyeah. they will howl, saying, how is it broken down! how hath moab turned the back with shame! so will moab be a play-grind and a wiping to all them about him. for thus saith ohyeah; behold, he will fly as an eagle, and will spread his wings over moab.

qerioth is captured, and the strong holds are surprised, and the heroblokes's hearts in moab at that day will be as the heart of a woman in her pangs. and moab will be destroyed from being a with, because he hath greeted himself against ohyeah. fear, and the pit, and the snare, will be upon thee, o settler of moab, saith ohyeah. he that fleeth from the fear will fall into the pit; and he that getteth up out of the pit will be captured in the snare: for i will bring upon it, even upon moab, the year of thy visitation, saith ohyeah. they that fled stood under the shadow of heshbon on word of the force: but a fire will come forth out of heshbon, and a flame from the midst of sion, and will eat the corner of moab, and the crown of the head of the tumultuous ones. woe be to thee, o moab! the with of kemosh getteth lost: for thy interers are taken sit-captives, and thy intera sit-captives. yet will i bring again the sit-captivity of moab in the latter days, saith ohyeah. thus far is the crisis of moab.

## 49

concerning the emmonites, thus saith ohyeah; hath isra'el no interers? hath he no heir? why then doth their king inherit gad and his with dwell in his cities? therefore, behold, the days come, saith ohyeah, that i will cause an alarm of war to be heard in rabbah of the emmonites; and it will be a name-desolate heap, and her intera will be burned with fire: then will isra'el be heir to them that were his heirs, saith ohyeah. howl, o heshbon, for ei is plundered: cry, ye intera of rabbah, gird you with sackcloth; lament, and run to and fro by the hedges; for their king will go into sit-captivity, and his darkener and his prince-immerseds together. wherefore gloriest thou in the valleys, thy flowing valley, o backsliding house-daughter that be sured in her treasures, saying, who will come to me? behold, i will bring a fear upon thee, saith the lord-base to-or-not of troops, from all those that be about thee; and ye will be driven out every man right forth; and none will gather up him that wandereth. and afterward i will bring again the sit-captivity of interers of emmon, saith ohyeah. concerning adom, thus saith ohyeah of troops; is wisdom no more in teman? is counsel lost from the prudent? is their wisdom vanished? flee ye, turn back, settle deep, o settlers of dedan; for i will bring the calamity of 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. but i have did esau bare, i have uncovered his hidden places, and he will not be able to hide himself: his seed is plundered, and his brethren, and his in-sights, and he is not. leave thy fatherless children, i will preserve them alive; and let thy widows be sure in me. for thus saith ohyeah; behold, they whose crisis was not to drink of the cup have assuredly drunken; and art thou he that will altogether go unpunished? no go unpunished, but thou will surely drink of it. for i have seven-swear by myself, saith ohyeah, that bozrah will become a name-desolation, a reproach, a sword-parched, and a seven-curse; and all the cities thereof will be world sword-parcheds. i have heard a rumour from ohyeah, and an ambassador is sent to the body-nations, saying, gather ye together, and come against her, and stand up to the war. for, lo, i will make thee small among the body-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 tallness of the hill: though thou

shouldest make thy nest as tall as the eagle, i will bring thee down from thence, saith ohyeah. also adam will be a name-desolation: every one that goeth by it will be astonished, and will hiss at all the plagues thereof. as in the overthrow of sodom and gomorrah and the in-sight cities thereof, saith ohyeah, no earthling will abide there, neither will a interer of earthling dwell in it. behold, he will come up like a gather-lion from the pride-swelling of jordan against the habitation of the strong: but i will suddenly make him run away from her: and who is a chosen man, that i may standstay over her? for who is like me? and who will standstay me the time? and who is that watcher that will stand before me? therefore hear the counsel of ohyeah, that he hath taken against adam; and his purposes, that he hath purposed against the settlers of teman: surely the least of the sheep will draw them out: surely he will namethere their settlements name-desolate with them. the land is moved at the voice of their fall, at the cry the voice thereof was heard in the end sea. behold, he will come up and fly as the eagle, and spread his wings over bozrah: and at that day will the heart of the heroblokes of adam be as the heart of a woman in her pangs. concerning damasqus. hamath is confounded, and arpad: for they have heard video-divide tidings: they are fainthearted; there is sorrow on the sea; it cannot be quiet. damasqus is waxed feeble, and turneth herself to flee, and fear hath seized on her: anguish and sorrows have held her, as a woman in travail. how is the city of cheering not left, the city of my joy! therefore her young men will fall in her streets, and all the men of war will be cut off in that day, saith ohyeah of troops. and i will kindle a fire in the wall of damasqus, and it will eat the palaces of ben-hadad. concerning qedar, and concerning the kingdoms of hazor, which nebuchadrezzar king of bhabil will smite, thus saith ohyeah; stand up ye, go up to qedar, and plunder the men of the east. their tents and their sheeps will they take away: they will take to themselves their video-divide-curtains, and all their items, and their camels; and they will readcall to them, strange-terror is on every side. flee, get you far off, settle deep, o ye settlers of hazor, saith ohyeah; for nebuchadrezzar king of bhabil hath taken counsel against you, and hath bright-conceived a purpose against you. stand up, stand up you up to the wealthy nation, that dwelleth for sure, saith ohyeah, which have neither gates nor bars, which dwell alone. and their crossedls will be a booty, and the multitude of their livestock a spoil: and i will scatter into all breathwinds them that are in the utmost corners; and i will bring their calamity from all sides thereof, saith ohyeah. and hazor will be a residence for crocodiles, and a name-desolation world: there will no earthling abide there, nor any interer of earthling dwell in it. ohyeah word that came to jeremyeaho the come-bringer against elam in the heading of the king of zedeeyeaho king of yeahodah, saying, thus saith ohyeah of troops; behold, i will break the bow of elam, the chief of their heroblokeness. and upon elam will i bring the four breathwinds from the four quarters of namespaces, and will scatter them toward all those breathwinds; and there will be no nation there the outcasts of elam will not come. for i will cause elam to be dismayed before their enemies, and before them that seek their self: and i will bring video-divide upon them, even my fierce nose-anger, saith ohyeah; and i will send the sword after them, till i have consumed them: and i will namethere my throne in elam, and will make lost from thence the king and the prince-immerseds, saith ohyeah. but it will come

to pass in the latter days, that i will bring again the sit-captivity of elam, saith ohyeah.

## 50

the word that ohyeah worded against bhabil and against the land of the kasdimms by jeremyeaho the come-bringer. declare ye among the nations, and publish, and namethere up a standard; publish, and conceal not: say, bhabil is captured, bel is mix-fadeed, merodak is broken in pieces; her bullshit are mix-fadeed, her images are broken in pieces. for out of the north there cometh up a nation against her, which will make her land name-desolate, and none will dwell therein: they will remove, they will depart, both earthling and in-them animal. in those days, and in that time, saith ohyeah, interers of isra'al will come, they and interers of yeahodah together, going and weeping: they will go, and seek ohyeah their to-or-not. they will ask the way to zion with their face-turnings thitherward, saying, come, and let us join ourselves to ohyeah in a world alignment that will not be forgotten. my with hath been lost sheep: their watchers have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to mountain, they have forgotten their restingplace. all that found them have eaten them: and their develop-narrower said, we fault not, because they have missed against ohyeah, the habitation of being right, even ohyeah, the hope of their fathers. remove out of the midst of bhabil, and go forth out of the land of the kasdimms, and be as the he goats before the sheeps. for, lo, i will raise and cause to come up against bhabil an assembly of heroblokeic nations from the north land: and they will namethere themselves in array against her; from thence she will be captured: their arrow-halvers will be as of a herobloke expert herobloke; none will reset in empty. and kasdim will be a plunder: all that plunder her will be seven-satisfy, saith ohyeah. because ye were gladd, because ye be gladd, o ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; your mother will be sore confounded; she that bare you will be ashamed: behold, the hindermost of the nations will be a desert-wording, a dry land, and a desert-wording, on word of the crossing-over of ohyeah it will not be settled, but it will be wholly name-desolate: every one that goeth by bhabil will be namethere, and hiss at all her plagues. put yourselves in array against bhabil round about: all ye that bend the bow, shoot at her, spare no arrow-halvers: for she hath missed against ohyeah. 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 ohyeah: take vengeance upon her; as she hath done, do to her. cut off the sower from bhabil, and him that handleth the sickle in the time of harvest: for fear of the frauding sword they will turn every one to his with, and they will flee every one to his own land. isra'al is a scattered sheep; the gather-lions have driven him away: first the king of syria hath eaten him; and last this nebuchadrezzar king of bhabil hath broken his bones. therefore thus saith ohyeah of troops, the to-or-not of isra'al behold, i will visit the king of bhabil and his land, as i have visited the king of syria and i will bring isra'al again to his settlement, and he will watch-feed on karmel and bashan and his self will be seven-satisfy upon mount apraim and gil'ed. in those days, and in that time, saith ohyeah, the cloudy of isra'al will be sought for, and there will be none; and the misses of yeahodah, and they will not

be found: for i will pardon them whom i reserve. go up against the land of merathaim, even against it, and against the settlers of pekod: sword-parched and fishing-net-destroy after them, saith ohyeah, and do according to all that i have directed thee. a sound of war is in the land, and of great destruction. how is the hammer of the whole land cut asunder and broken! how is bhabil become a name-desolation among the nations! i have laid a snare for thee, and thou art also captured, o bhabil, and thou wast not aware: thou art found, and also captured, because thou hast striven against ohyeah. ohyeah hath opened his armoury, and hath brought forth the items of his indignation: for this is the work of the lord-base to-or-not of troops in the land of the kasdimns. come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her treasury: let nothing of her be left. cook-slaughter all her bulls; let them go down to the cook-slaughter: woe to them! for their day is come, the time of their visitation. the voice of them that flee and escape out of the land of bhabil, to declare in zion the vengeance of ohyeah our to-or-not, the vengeance of his hall. call together the archers against bhabil: all ye that bend the bow, camp against it round about; let none thereof escape: complete her according to her achievement; according to all that she hath achieve, achieve to her: for she hath been proud against ohyeah, against the dedicated one of isra'al therefore will her young men fall in the streets, and all her men of war will be cut off in that day, saith ohyeah. behold, i am against thee, o thou most proud, saith the lord-base to-or-not of troops: for thy day is come, the time that i will visit thee. and the most proud will stumble and fall, and none will raise him up: and i will kindle a fire in his cities, and it will eat all round about him. thus saith ohyeah of troops; interers of isra'al and interers of yeahodah were exploited together: and all that took them sit-captives stronged them; they refused to send them. their redeemer is strong; ohyeah of troops is his namethere: he will thoroughly plead their cause, that he may give rest to the land, and disquiet the settlers of bhabil. a sword is upon the kasdimns, saith ohyeah, and upon the settlers of bhabil, and upon her prince-immerseds, and upon her wise men. a sword is upon the liars; and they will dote: a sword is upon her heroblokes; and they will be dismayed. a sword is upon their horses, and upon their chariots, and upon all the mingled with 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 sword-parching is upon her waters; and they will be sword-parched up: for it is the land of chiselings, and they are mad upon their terrors. therefore the animal of the fields of the desert with the animal of the fields of the islands will dwell there, and the owls will dwell therein: and it will be no more settled forever; neither will it be dwelt in from generation to generation. as to-or-not overthrew sodom and gomorrah and the in-sight cities thereof, saith ohyeah; so will no earthing abide there, neither will any interer of earthing dwell therein. behold, a with will come from the north, and a great nation, and many kings will be raised up from the coasts of the land. they will hold the bow and the lance: they are cruel, and will not shew womb-ing: their voice will roar like the sea, and they will ride upon horses, every one put in array, like a man to the war, against thee, o house-daughter of bhabil. the king of bhabil hath heard the report of them, and his hands waxed feeble: anguish stronged him, and stratagem as of a woman in travail. behold, he will come up like

a gather-lion from the pride-swelling of jordan to the habitation of the strong: but i will make them suddenly run away from her: and who is a chosen man, that i may standstay over her? for who is like me? and who will standstay me the time? and who is that watcher that will stand before me? therefore hear ye the counsel of ohyeah, that he hath taken against bhabil; and his purposes, that he hath purposed against the land of the kasdimns: surely the least of the sheep will draw them out: surely he will namethere their settlement name-desolate with them. at the voice of the taking of bhabil the land is moved, and the cry is heard among the nations.

## 51

thus saith ohyeah; behold, i will raise up against bhabil, and against them that dwell in the midst of them that stand up against me, a destroying breathwind; and will send to bhabil fanners, that will fan her, and will empty her land: for in the day of video-divide they will be against her round about. against him that bendeth let the archer bend his bow, and against him that lifeth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her troop. thus the slay will fall in the land of the kasdimns, and they that are thrust through in her streets. for isra'al hath not been forsaken, nor yeahodah of his to-or-not, of ohyeah of troops; though their land was filled with fault against the dedicated one of isra'al flee out of the midst of bhabil, and deliver every man his self: be not cut off in her cloudy; for this is the time of ohyeah's vengeance; he will complete to her a complete. bhabil hath been a golden cup in ohyeah's hand, that made all the land drunken: the nations have drunken of her wine; therefore the nations are mad. bhabil is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. we would have healed bhabil, but she is not healed: forsake her, and let us go every one into his own land: for her crisis reacheth to namespaces, and is lifted up even to the grind-skies. ohyeah hath brought forth our being right: come, and let us recount in zion the doing of ohyeah our to-or-not. make corn-clean the arrow-halters; gather the shields: ohyeah hath raised up breathwind of the kings of the medes: for his device is against bhabil, to destroy it; because it is the vengeance of ohyeah, the vengeance of his hall. namethere up the standard upon the walls of bhabil, do the watch strong, stand up the watchmen, prepare the ambushes: for ohyeah hath both devised and done that which he worded against the settlers of bhabil. o thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. ohyeah of troops hath seven-swear by himself, saying, surely i will seven-fill thee with men, as with caterpillars; and they will lift up a shout against thee. he did the land by his energy, he hath established the world by his wisdom, and hath tilted the namespaces by his inter-understanding. when he uttereth his voice, there is a multitude of waters in the namespaces; and he causeth the vapours to onup from the ends of the land: he doth lightnings with rain, and bringeth forth the breathwind out of his treasures. every earthing is brutish by his knowledge; every founder is confounded by the chiseling: for his screen is falsehood, and there is no breathwind in them. they are vanity-fade, the doing of errors: in the time of their visitation they will get lost. the portion of jeqob is not like them; for he is the developer of all things: and isra'al is the branch

of his inheritance: ohyeah of troops is his namethere. thou art my smashing axe and items of war: for with thee will i break in pieces the nations, and with thee will i destroy kingdoms; and with thee will i break in pieces the horse and his rider; and with thee will i break in pieces the chariot and his rider; with thee also will i break in pieces man and woman; and with thee will i break in pieces old and young; and with thee will i break in pieces the young man and the maid; i will also break in pieces with thee the watcher and his flock; and with thee will i break in pieces the husbandman and his yoke of oxen; and with thee will i break in pieces captains and rulers. and i will complete to bhabil and to all the settlers of kasdim all their video-divide that they have done in zion in your eyes, saith ohyeah. behold, i am against thee, o destroying mountain, saith ohyeah, which destroyest all the land: and i will tilt mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. and they will not take of thee a stone for a corner, nor a stone for foundations; but thou will be name-desolate world, saith ohyeah. namethere ye up a standard in the land, blow the mouthpiece-horn among the nations, prepare the nations against her, call together against her the kingdoms of ararat, mini, and ashkenaz; namethere a captain against her; cause the horses to come up as the rough caterpillars. prepare against her the nations with the kings of the medes, the captains thereof, and all the proverb-rulers thereof, and all the land of his proverb-rule. and the land will tremble and sorrow: forever purpose of ohyeah will be performed against bhabil, to do the land of bhabil a name-desolation without an settler. the heroblokes of bhabil have forborn to fight, they have remained in their holds: their heroblokeness hath failed; they became as women: they have burned her dwellingplaces; her bars are broken. one post will run to meet his in-sight, and one messenger to meet his in-sight, to shew the king of bhabil that his city is captured at one end, and that the cross-overs are stopped, and the reeds they have burned with fire, and the men of war are alarm-hastened. for thus saith ohyeah of troops, the to-or-not of isra'al the house-daughter of bhabil is like a threshingfloor, it is time to thresh her: yet a little while, and the time of her harvest will come. nebuchadrezzar the king of bhabil hath eaten me, he hath crushed me, he did me an empty item, he hath swallowed me up like a crocodile, he hath filled his belly with my delicates, he hath drive me out. the damage done to me and to my flesh-immersed be upon bhabil, will the settler of zion say; and my blood upon the settlers of kasdim, will jerusalem say. therefore thus saith ohyeah; behold, i will plead thy cause, and take vengeance for thee; and i will sword-parched up her sea, and make her springs dry. and bhabil will become heaps, a residence-pleace for crocodiles, an namethereing, and an hissing, without an settler. they will roar together like pit-out-of-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 world sleep, and not wake, saith ohyeah. i will bring them down like lambs to the cook-slaughter, like rams with he goats. how is sheshak captured! and how is the cheering of the whole land surprised! how is bhabil become an astonishment among the nations! the sea is come up upon bhabil: she is covered with the multitude of the sieves thereof. her cities are a name-desolation, a dry land, and a desert-wording, a land nametherein no earthing dwelleth, neither doth any interer of earthing cross thereby. and i will visit bel in bhabil, and i will bring

forth out of his mouth that which he hath swallowed up; and the nations will not flow together any more to him: yea, the wall of bhabil will fall. my with, go ye out of the midst of her, and deliver ye every man his self from the fierce nose-anger of ohyeah. and lest your heart faint, and ye respect for the rumour that will be heard in the land; a rumour will both come one year, and after that in his in-sight year will come a rumour, and damage in the land, proverb-ruler against proverb-ruler. therefore, behold, the days come, that i will do judgment upon the chiselings of bhabil: and her whole land will be mix-fadeed, and all her slay will fall in the midst of her. then the namespaces and the land, and all that is therein, will joy-sing for bhabil: for the plunderers will come to her from the north, saith ohyeah. as bhabil hath caused the slay of isra'al to fall, so at bhabil will fall the slay of all the land. ye that have escaped the sword, go away, stand not still: remember ohyeah afar off, and let jerusalem come into your mind. we are confounded, because we have heard reproach: shame hath covered our face-turnings: for strangers are come into the dedicated of ohyeah's house. wherefore, behold, the days come, saith ohyeah, that i will do judgment upon her chiselings: and through all her land the slayed will groan. though bhabil should mount up to namespaces, and though she should fortify the height of her goatness, yet from me will plunderers come to her, saith ohyeah. a sound of a cry cometh from bhabil, and great plunder from the land of the kasdimms: because ohyeah hath plundered bhabil, and lost out of her the great voice; when her sieves do roar like great waters, a voice of their voice is uttered: because the plunderer is come upon her, even upon bhabil, and her heroblokes are captured, every one of their bows is shredded: for ohyeah to-or-not of completes will surely requite-complete. and i will make drunk her prince-immerseds, and her wise heroblokes, her captains, and her rulers, and her heroblokes: and they will sleep a world sleep, and not wake, saith the king, whose namethere is ohyeah of troops. thus saith ohyeah of troops; the broad walls of bhabil will be utterly broken, and her tall gates will be burned with fire; and the withs will labour in empty, and the folk in the fire, and they will be weary. the word which jeremyeaho the come-bringer directed seraiyeah interer of neriyeah, interer of ma'eseyeaho, when he went with zedeqyehao the king of yeahodah into bhabil in the fourth year of his king. and this seraiyeah was a quiet prince-immersed. so jeremyeaho wrote in a recount-scroll all the video-divide that should come upon bhabil, even all these words that are written against bhabil. and jeremyeaho said to seraiyeah, when thou comest to bhabil, and will see, and will readcall all these words; then will thou say, ohyeah, thou hast worded against this place, to cut it off, that none will remain in it, neither earthing nor in-them animal, but that it will be name-desolate world. and it will be, when thou hast made an end of reading this recount-scroll, that thou will bind a stone to it, and cast it into the midst of euphrates: and thou will say, thus will bhabil sink, and will not stand from the video-divide that i will bring upon her: and they will be weary. thus far are the words of jeremyeaho.

## 52

zedeqyehao was one and twenty years old when he began to king, and he kinged eleven years in jerusalem. and his mother's namethere was hamutal the house-daughter of jeremyeaho of libnah. and he did that



which was video-divide in the eyes of ohyeah, according to all that yeahojaqim had done. for through the nose-anger of ohyeah it came to pass in jerusalem and yeahodah, till he had cast them out from his presence, that zedeqyeaho rebelled against the king of bhabil. and it came to pass in the ninth year of his king, in the tenth month, in the tenth day of the month, that nebuchadrezzar king of bhabil came, he and all his stratagem, against jerusalem, and pitched against it, and inter-built forts against it round about. so the city was besieged to the eleventh year of king zedeqyeaho. and in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the with of the land. then the city was hatchd, and all the men of war fled, and went forth out of the city by night by the way of the gate between the two walls, which was by the king's garden; (now the kasdimns were by the city round about;) and they went by the way of the hatch-plain. but the stratagem of the kasdimns pursued after the king, and overtook zedeqyeaho in the plains of jericho; and all his stratagem was scattered from him. then they took the king, and carried him up to the king of bhabil to riblah in the land of hamath; where he worded crisis upon him. and the king of bhabil slaughtered the interers of zedeqyeaho before his eyes: he slaughtered also all the prince-immerseds of yeahodah in riblah. then he put out the eyes of zedeqyeaho; and the king of bhabil bound him in chains, and carried him to bhabil, and put him in prison till the day of his death. now in the fifth month, in the tenth day of the month, which was the nineteenth year of nebuchadrezzar king of bhabil, came adan, captain of the cook-guard, which standstayd the king of bhabil, into jerusalem, and burned the alpha-beit-house of ohyeah, and the king's house; and all the houses of jerusalem, and all the houses of the great men, burned he with fire: and all the stratagem of the kasdimns, that were with the captain of the cook-guard, brake down all the walls of jerusalem round about. then adan the captain of the cook-guard carried away captive certain of the poor of the with, and the residue of the with that remained in the city, and those that fell away, that fell to the king of bhabil, and the remainder of the multitude. but adan the captain of the cook-guard left certain of the poor of the land for vinedressers and for husbandmen. also the standstays of brass that were in the alpha-beit-house of ohyeah, and the bases, and the brasen sea that was in the alpha-beit-house of ohyeah, the kasdimns brake, and carried all the brass of them to bhabil. the caldrons also, and the shovels, and the scissors, and the bowls, and the spoons, and all the items of brass wherewith they was immersed, took they away. and the basons, and the wipe-dishes, and the bowls, and the caldrons, and the stream-candle-lights, and the spoons, and the cups; that which was of gold in gold, and that which was of silver in silver, took the captain of the cook-guard away. the two standstays, one sea, and twelve brasen bulls that were under the bases, which king sulayman had did in the alpha-beit-house of ohyeah: the brass of all these items was without weight. and concerning the standstays, the stand-up-height of one standstay 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 stand-up-height of one chapter was five cubits, with network and high-pomegranates upon the chapters round about, all of brass. the second standstay also and the high-pomegranates were like to 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 captain of the cook-guard took seraiyeh the chief darkener and zephanyeah the second darkener and the three keepers of the threshold: he took also out of the city an eunuch, which had the seven-charge of the men of war; and seven men of them that were near the king's person, which were found in the city; and the principal scroll-recounters of the troop, who mustered the with of the land; and sixty men of the with of the land, that were found in the midst of the city. so adan the captain of the cook-guard took them, and brought them to the king of bhabil to riblah. and the king of bhabil hit them, and put them to death in riblah in the land of hamath. thus yeahodah was carried away captive out of his own land. this is the with whom nebuchadrezzar carried away sit-captive: in the seventh year three thousand yeahodim and three and twenty: in the eighteenth year of nebuchadrezzar he carried away captive from jerusalem eight hundred thirty and two selfs: in the three and twentieth year of nebuchadrezzar adan the captain of the cook-guard carried away sit-captive of the yeahodim seven hundred forty and five selfs: all the selfs were four thousand and six hundred. and it came to pass in the seven and thirtieth year of the sit-captivity of yeahojakin king of yeahodah, in the twelfth month, in the five and twentieth day of the month, that merodak king of bhabil in the first year of his king lifted up the head of yeahojakin king of yeahodah, and brought him forth out of prison. and worded kindly to him, and set his throne on the throne of the kings that were with him in bhabil, and changed his prison garments: and he did continually eat bread before him all the days of his life. and for his diet, there was a continual diet given him of the king of bhabil, every day a word 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 kebar, that the namespaces were opened, and i saw visions of to-or-not. in the fifth day of the month, which was the fifth year of king yeahojakin's captivity, ohyeah word came expressly to heceq'äl the darkener interer of buci, in the land of the kasdimms by the river kebar; and the hand of ohyeah was there upon him. and i looked, and, behold, a storm came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. also out of the midst thereof came the likeness of four living creatures. and this was their appearance; they had the likeness of a earthling. and every one had four face-turnings, 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 earthling under their wings on their four sides; and they four had their face-turnings and their wings. their wings were joined one to another; they turned not when they crossed; they crossed every one straight forward. as for the likeness of their face-turnings, they four had the face-turnings of a earthling, and the face-turnings of a gather-lion, on the right side: and they four had the face-turnings of an ox on the left side; they four also had the face-turnings of an eagle. thus were their face-turnings: and their wings were separated upward; two wings of every one were joined one to another, and two covered their bodies. and they crossed every one straight forward: there breathwind was to go, they crossed; and they turned not when they crossed. 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 resetted as the appearance of a flash of lightning. now as i beheld the living creatures, behold one wheel upon the land by the living creatures, with his four face-turnings. the appearance of the wheels and their doing was like to the colour of a beryl: and they four had one likeness: and their appearance and their doing was as it were a wheel in the middle of a wheel. when they went, they went upon their four sides: and they turned not when they went. as for their rings, they were so tall that they were dreadful; and their rings were full of eyes round about them four. and when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the land, the wheels were lifted up. theresoever breathwind was to go, they went, namethere was their breathwind to go; and the wheels were lifted up over against them: for breathwind of the living creature was in the wheels. when those went, these went; and when those stood, these stood; and when those were lifted up from the land, the wheels were lifted up over against them: for breathwind 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 on. 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 voice of their wings, like the voice of great waters, as the voice of the breast-field, the voice of speech, as the voice of an camp: 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 on the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a earthling on 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 tiltward, 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 heavyweight of ohyeah. and when i saw it, i fell upon my face-turnings, and i heard a voice of one that worded.

## 2

and he said to me, interer of earthling, stand upon thy feet, and i will word to thee. and breathwind entered into me when he worded to me, and namethere me upon my feet, that i heard him that worded to me. and he said to me, interer of earthling, i send thee to interers of isra'al to a bitter nation that hath go-beyonded against me: they and their fathers have went-beyond against me, even to this very day. for they are hard-faced interers and strong-hearted. i do send thee to them; and thou wilt say to them, thus saith the lord-base to-or-not. and they, whether they will hear, or whether they will forbear, (for they are a bitter house,) yet will know that there hath been a come-bringer among them. and thou, interer of earthling, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell near-inward scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a bitter house. and thou wilt word my words to them, whether they will hear, or whether they will forbear: for they are most bitter. but thou, interer of earthling, hear what i word to thee; be not thou bitter like that bitter house: open thy mouth, and eat that i give thee. and when i looked, behold, an hand was sent to me; and, lo, a recount-scroll of a recount-scroll was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe.

## 3

moreover he said to me, interer of earthling, eat that thou findest; eat this roll, and go word to the house of isra'al so i opened my mouth, and he caused me to eat that roll. and he said to me, interer of earthling, 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 to me, interer of earthling, go, get thee to the house of isra'al and word with my words to them. for thou art not sent to a with of a strange-substantial speech and of an heavyweighty language, but to the house of isra'al not to many withs of a strange-substantial speech and of an heavyweighty language, whose words thou canst not hear. surely, had i sent thee to them, they would have hearkened to thee. but the house of isra'al will not hearken to thee; for

they will not hearken to me: for all the house of israh'el are strong foreheaded and hardhearted. behold, i have made thy face-turnings strong against their face-turnings, and thy forehead strong against their foreheads. as an adamant stronger than flint have i made thy forehead: respect them not, neither be dismayed at their looks, though they be a bitter house. moreover he said to me, interer of earthling, all my words that i will word to thee receive in thine heart, and hear with thine ears. and go, get thee to them of the captivity, to interers of thy with, and word to them, and tell them, thus saith the lord-base-to-or-not; whether they will hear, or whether they will forbear. then breathwind took me up, and i heard behind me a voice of a great rushing, saying, first-pooled be the heavyweight of ohyeah from his place. i heard also the voice of the wings of the living creatures that touched one his in-sight, and the voice of the wheels over against them, and a voice of a great rushing. so breathwind lifted me up, and took me away, and i went in bitterness, in the heat of my breathwind; but the hand of ohyeah was strong upon me. then i came to them of the sit-captivity at tel-abib, that dwelt by the river of kebar, and i sat namethere they sat, and remained there astonished among them seven days. and it came to pass at the end of seven days, that ohyeah word came to me, saying, interer of earthling, i have made thee a watchman to the house of israh'el therefore hear the word at my mouth, and give them warning from me. when i say to the big-shot, thou will surely die; and thou givest him not warning, nor wordest to warn the big-shot from his big-shot way, to stick-safe his life; the same big-shot man will die in his cloudy; but his blood will i require at thine hand. yet if thou warn the big-shot, and he turn not from his big-shotness, nor from his big-shot way, he will die in his cloudy; but thou hast make stick-safeed thy self. again, when a right man doth turn from his being right, and commit injustice, and i lay a stumbling-block before him, he will die: because thou hast not given him warning, he will die in his miss and his being right which he hath done will not be remembered; but his blood will i require at thine hand. nevertheless if thou warn the right man, that the right miss not, and he doth not miss he will surely live, because he is warned; also thou hast delivered thy self. and the hand of ohyeah was there upon me; and he said to me, stand up, go forth into the hatch-plain, and i will there word with thee. then i arose, and went forth into the hatch-plain: and, behold, the heavyweight of ohyeah stood there, as the heavyweight which i saw by the river of kebar: and i fell on my face-turnings. then breathwind entered into me, and set me upon my feet, and worded with me, and said to me, go, shut thyself within thine house. but thou, o interer of earthling, behold, they will put bands upon thee, and will bind thee with them, and no go out among them: and i will make thy language-tongue cleave to the roof of thy mouth, that thou will be dumb, and will not be to them a reprover: for they are a bitter house. but when i word with thee, i will open thy mouth, and thou will say to them, thus saith the lord-base-to-or-not; he that heareth, let him hear; and he that forbeareth, let him forbear: for they are a bitter house.

#### 4

thou also, interer of earthling, take thee a tile, and lay it before thee, and pourtray upon it the city, even jerusalem: and namethere siege against it, and inter-build a fort against it, and cast a mount against it;

namethere the camp also against it, and namethere battering rams against it round about. moreover take thou to thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face-turnings against it, and it will be besieged, and thou will lay siege against it. this will be a sign to the house of israh'el lie thou also upon thy left side, and namethere the cloudy of the house of israh'el upon it: according to the count of the days that thou will lie upon it thou will bear their cloudy. for i have laid upon thee the years of their cloudy, according to the count of the days, three hundred and ninety days: so will thou bear the cloudy of the house of israh'el and when thou hast accomplished them, lie again on thy right side, and thou will bear the cloudy of the house of yeahodah forty days: i have appointed thee each day for a year. therefore thou will set thy face-turnings toward the siege of jerusalem, and thine arm will be uncovered, and thou will bring against it. and, behold, i will lay bands upon thee, and no turn thee from one side to another, till thou hast ended the days of thy siege. take thou also to thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and namethere them in one item, and do thee bread thereof, according to the count 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 sheqels a day: from time to time will thou eat it. thou will drink also water by measure, the sixth part of an here-hin from time to time will thou drink. and thou will eat it as barley cakes, and thou will bake it with dung that cometh out of earthling, in their eyes. and ohyeah said, even thus will interers of israh'el eat their ceased bread among the body-nations, there i will drive them. then said i, ah lord-base-to-or-not! behold, my self hath not been polluted: for from my youth up even till now have i not eaten of that which dieth of itself, or is torn in torn; neither came there abominable flesh-immersed into my mouth. then he said to me, lo, i have given thee cow's dung for earthling's dung, and thou will prepare thy bread therewith. moreover he said to me, interer of earthling, behold, i will break the tilter of bread in jerusalem: and they will eat bread by weight, and with care; and they will drink water by measure, and with astonishment: that they may lack bread and water, and be astonied one with another, and consume away for their cloudy.

#### 5

and thou, interer of earthling, take thee a sharp sword, take thee a barber's razor, and cause it to cross upon thine head and upon thy beard: then take thee balances to weigh, and part the eir. thou will burn with fire a third part in the midst of the city, when the days of the siege are fulfilled: and thou will take a third part, and smite about it with a sword: and a third part thou will scatter in the breathwind; and i will draw out a sword after them. thou will also take thereof a count-few in count, and bind them in thy skirts. then take of them again, and cast them into the midst of the fire, and burn them in the fire; for thereof will a fire come forth into all the house of israh'el thus saith the lord-base-to-or-not; this is jerusalem: i have namethere it in the midst of the nations and countries that are round about her. and she hath changed my crises into big-shotness more than the nations, and my statutes more than the countries that are round about her: for they have refused my crises and my statutes, they have not walked in them. therefore thus saith the lord-base-to-or-not;

because ye multiplied more than the nations that are round about you, and have not walked in my statutes, neither have kept my crises, neither have done according to the crises of the nations that are round about you; therefore thus saith the lord-base to-or-not; behold, i, even i, am against thee, and will do crises in the midst of thee in the eyes 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, on word of all thine taboos. therefore the fathers will eat the interers in the midst of thee, and the interers will eat their fathers; and i will do crisis in thee, and the whole remnant of thee will i scatter into all the breathwinds. wherefore, as i live, saith the lord-base to-or-not; surely, because thou hast ceased my dedicated with all thy taboos, and with all thine taboos, 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 word, 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 breathwinds, and i will draw out a sword after them. thus will mine nose-anger be accomplished, and i will word my fury to rest upon them, and i will be comforted: and they will know that i ohyeah have worded it in my zeal, when i have accomplished my fury in them. moreover i will make thee sword-parched, and a reproach among the nations that are round about thee, in the eyes of all that cross by. so it will be a reprove and a abuse, an instruction and an astonishment to the nations that are round about thee, when i will do crisis in thee in nose-anger and in wall-wrath and in wall-wath reproves. i ohyeah have worded it. when i will send upon them the video-divide arrow-halvers 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 tilter of bread: so will i send upon you famine and video-divide animals, and they will bereave thee: and word and blood will cross through thee; and i will bring the sword upon thee. i ohyeah have worded it.

## 6

and ohyeah word came to me, saying, interer of earthing, namethere thy face-turnings toward the mountains of isra'al and bring against them, and say, ye mountains of isra'al hear the word of the lord-base to-or-not; thus saith the lord-base to-or-not to the mountains, and to the mountains, to the rivers, and to the valleys; behold, i, even i, will bring a sword upon you, and i will make lost your in-whats. and your butcher-places will be name-desolate, and your conceive-sunflowers will be slayed: and i will cast down your slay men before your bullshit. and i will lay the dead carcasses of interers of isra'al before their bullshit; and i will scatter your bones round about your butcher-places. in all your settlingplaces the cities will be sword-parched, and the in-whats will be name-desolate; that your butcher-places may be sword-parched and made faulty, and your bullshit may be broken and settle, and your conceive-sunflowers may be cut down, and your doings may be abolished. and the slay will fall in the midst of you, and ye will know that i am ohyeah. 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 there they will be carried heart-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 bullshit: and they will lothe themselves for the video-divides which they have committed in all their taboos. and they will know that i am ohyeah, and that i have not worded in vain that i would do this video-divide to them. thus saith the lord-base to-or-not; smite with thine hand, and stamp with thy foot, and say, alas for all the video-divide taboos of the house of isra'al for they will fall by the sword, by the famine, and by the word. he that is far off will die of the word; 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 ohyeah, when their slay men will be among their bullshit round about their butcher-places, upon every stand-up-high mountain, in all the tops of the mountains, and under every green tree, and under every thick oak, the place namethere they did give sweet savour to all their bullshit. so will i tilt my hand upon them, and make the land name-desolate, yea, more name-desolate than the desert-wording toward diblath, in all their settlements: and they will know that i am ohyeah.

## 7

moreover ohyeah word came to me, saying, also, thou interer of earthing, thus saith the lord-base to-or-not to the land of isra'al 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 critical thee according to thy ways, and will recompense upon thee all thine taboos. and mine eye will not spare thee, neither will i have pity: but i will recompense thy ways upon thee, and thine taboos will be in the midst of thee: and ye will know that i am ohyeah. thus saith the lord-base to-or-not; an video-divide, an only video-divide, behold, is come. an end is come, the end is come: it watcheth for thee; behold, it is come. the morning is come to 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 critical thee according to thy ways, and will recompense thee for all thine taboos. and mine eye will not spare, neither will i have pity: i will recompense thee according to thy ways and thine taboos that are in the midst of thee; and ye will know that i am ohyeah that hits. behold the day, behold, it is come: the morning is gone forth; the tilter hath blossomed, pride hath budded. damage is standn up into a tilter of big-shottedness: none of them will remain, nor of their multitude, nor of any of their's: neither will there be wailing for them. the time is come, the day draweth near: let not the buyer be glad, nor the seller mourn: for wrath is upon all the multitude thereof. for the seller will not reset to that which is sold, although they were yet alive: for the vision is touching the whole multitude thereof, which will not reset; neither will any strengthen himself in the cloudy of his life. they have blown the trumpet, even to make all ready; but none goeth to the war: for my wrath is upon all the multitude thereof. the sword is without, and the word and the famine within: he that is in the field will die with the sword; and he that is in the city, famine and word will eat him. but they that escape of them will escape, and will be on the mountains like doves of the valleys, all of them mourning, every one for his cloudy. all hands will let down, and all pool-knees will be weak as water. they will also gird themselves with sackcloth,

and horror will cover them; and shame will be upon all face-turnings, and baldness upon all their heads. they will cast their silver in the streets, and their gold will be removed: their silver and their gold will not be able to deliver them in the day of the crossing-over of ohyeah: they will not seven-satisfy their selfs, neither seven-fill their bowels: because it is the stumblingblock of their cloudy. as for the beauty of his ornament, he namethere it in pride-swelling: but they did the images of their taboos and of their taboos therein: therefore have i namethere it far from them. and i will give it into the hands of the strangers for a prey, and to the big-shot of the land for a spoil; and they will slay it. my face-turnings will i turn also from them, and they will slay my secret place: for the robbers will enter into it, and cease it. do a chain: for the land is full of bloody crisis, and the city is full of damage. wherefore i will bring the video-divide of the body-nations, and they will inherit their houses: i will also make the pride-swelling of the goatness to settle; and their dedicated places will be ceased. destruction cometh; and they will seek complete, and there will be none. mischief will come upon mischief, and rumour will be upon rumour; and they will seek a vision of the come-bringer; but the drops-of-teaching-torah will get lost from the darkener and counsel from the ancients. the king will mourn, and the president will be clothed with name-desolation, and the hands of the with of the land will be alarm-hastend: i will do to them after their way, and according to their crisis will i critic them; and they will know that i am ohyeah.

## 8

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 yeahodah sat before me, that the hand of the lord-base to-or-not fell there upon me. then i beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even tiltward, fire; and from his loins even upward, as the appearance of brightness, as the colour of amber. and he namethere forth the form of an hand, and took me by a lock of mine head; and breathwind lifted me up between the land and the namespaces, and brought me in the visions of to-or-not to jerusalem, to the opening of the inner gate that looketh toward the north; namethere was the seat of the emblem of jealousy, which provoketh to jealousy. and, behold, the heavyweight of the to-or-not of isra'al was there, according to the vision that i saw in the hatchplain. then said he to me, interer of earthling, lift up thine eyes now the way toward the north. so i lifted up mine eyes the way toward the north, and behold northward at the gate of the butcher-place this emblem of jealousy in the entry. he said furthermore to me, interer of earthling, seest thou what they do? even the great taboos that the house of isra'al committeth here, that i should go far off from my dedicated? but turn thee yet again, and thou will see greater taboos. and he brought me to the opening of the courtyard; and when i looked, behold a hole in the wall. then said he to me, interer of earthling, dig now in the wall: and when i had digged in the wall, behold an opening. and he said to me, go in, and behold the wicked taboos that they do here. so i went in and saw; and behold every form of insects, and abominable in-them animals, and all the bullshit of the house of isra'al pourtrayed upon the wall round about. and there stood before them seventy men of the ancients of the house of isra'al and in the midst of them stood jaacanyeaho interer of shaphan, with every man his censer

in his hand; and a thick cloud of incense went up. then said he to me, interer of earthling, hast thou seen what the ancients of the house of isra'al do in the dark, every earthling in the chambers of his imagery? for they say, ohyeah seeth us not; ohyeah hath forsaken the land. he said also to me, turn thee yet again, and thou will see greater taboos that they do. then he brought me to the opening of the gate of ohyeah's house which was toward the north; and, behold, there sat women weeping for tammuz. then said he to me, hast thou seen this, o interer of earthling? turn thee yet again, and thou will see greater taboos than these. and he brought me into the inner courtyard of ohyeah's house, and, behold, at the opening of the hall of ohyeah, between the porch and the butcher-place, were about five and twenty men, with their backs toward the hall of ohyeah, and their face-turnings toward the east; and they bowed the sun toward the east. then he said to me, hast thou seen this, o interer of earthling? is it a light thing to the house of yeahodah that they commit the taboos which they commit here? for they have filled the land with damage, and have resetted to provoke me to nose-anger: and, lo, they put the branch to their nose. therefore will i also do in wall-wrath: mine eye will not spare, neither will i have pity: and though they readcall in mine ears with a loud voice, yet will i not hear them.

## 9

he readcalled also in mine ears with a loud voice, saying, cause them that have charge over the city to draw near, even every man with his destroying item in his hand. and, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a smashing item in his hand; and one man among them was clothed with silklinen, with a scroll-recounter's inkhorn by his side; and they went in, and stood beside the brasen butcher-place. and the heavyweight of the to-or-not of isra'al was gone up from the inwarder, whereupon he was, to the threshold of the house. and he called to the clothed man, which had the scroll-recounter's inkhorn by his side; and ohyeah said to him, go through the midst of the city, through the midst of jerusalem, and namethere a mark upon the foreheads of the men that sigh and that cry for all the taboos that be done in the midst thereof. and to the others he said in mine hearing, go ye after him through the city, and hit: let not your eye spare, neither have ye pity: kill utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the swim-corruptk; and begin at my dedicated. then they began at the ancient men which were before the house. and he said to them, cease the house, and fill the court-yards with the slay: go ye forth. and they went forth, and slayed in the city. and it came to pass, while they were slaying them, and i was left, that i fell upon my face-turnings, and cried, and said, ah lord-base to-or-not! wilt thou destroy all the residue of isra'al in thy pouring out of thy fury upon jerusalem? then said he to me, the cloudy of the house of isra'al and yeahodah is exceeding great, and the land is full of blood, and the city full of tilting: for they say, ohyeah hath forsaken the land, and ohyeah seeth not. and as for me also, mine eye will not spare, neither will i have pity, but i will recompense their way upon their head. and, behold, the clothed man, which had the inkhorn by his side, reported the word, saying, i have done as thou hast directed me.

then i looked, and, behold, in the firmament that was on the head of the inwarders there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne. and he spake to the clothed man, and said, go in between the wheels, even under the inwarder, and fill thine hand with coals of fire from between the inwarders, and scatter them over the city. and he went in in my eyes. now the inwarders stood on the right side of the house, when the man went in; and the cloud filled the inner courtyard. then the heavyweight of ohyeah went up from the inwarder, and stood over the threshold of the house; and the house was filled with the cloud, and the courtyard was full of the brightness of ohyeah's heavyweight. and the sound of the inwarders' wings was heard even to the outer courtyard, as the voice of the breast-field to-or-not when he wordeth. and it came to pass, that when he had directed the clothed man, saying, take fire from between the wheels, from between the inwarders; then he went in, and stood beside the wheels. and one inwarder stretched forth his hand from between the inwarders to the fire that was between the inwarders, 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 inwarders the form of a earthling's hand under their wings. and when i looked, behold the four wheels by the inwarders, one wheel by one inwarder, and another wheel by another inwarder: and the appearance of the wheels was as the colour of a beryl stone. and as for their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel. when they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it; they turned not as they went. and their whole flesh, and their tall-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 read-called to them in my hearing, o wheel. and every one had four face-turnings: the first face-turnings was the face-turnings of an inwarder, and the second face-turnings was the face-turnings of a earthling, and the third the face-turnings of a gather-lion, and the fourth the face-turnings of an eagle. and the inwarders were lifted up. this is the living creature that i saw by the river of kebar. and when the inwarders went, the wheels went by them: and when the inwarders lifted up their wings to mount up from the land, the same wheels also turned not from beside them. when they stood, these stood; and when they were lifted up, these lifted up themselves also: for breathwind of the living creature was in them. then the heavyweight of ohyeah departed from off the threshold of the house, and stood over the inwarders. and the inwarders lifted up their wings, and mounted up from the land in my eyes: when they went out, the wheels also were beside them, and every one stood at the opening of the east gate of ohyeah's house; and the heavyweight of the to-or-not of ohyeah was over them on. this is the living creature that i saw under the to-or-not of isra'al by the river of kebar; and i knew that they were the inwarders. every one had four face-turnings apiece, and every one four wings; and the likeness of the hands of a earthling was under their wings. and the likeness of their face-turnings was the same face-turnings which i saw by the river of kebar, their appearances and themselves: they crossed every one straight forward.

moreover breathwind lifted me up, and brought me to the east gate of ohyeah's house, which looketh eastward: and behold at the opening of the gate five and twenty men; among whom i saw jaacanyeah interer of ecur, and pelatyeh interer of benayeaho, prince-immerseds of the with. then said he to me, interer of earthling, these are the men that devise power, and give video-divide counsel in this city: which say, it is not near; let us inter-build houses: this city is the caldron, and we be the flesh-immerseds therefore bring against them, bring, o interer of earthling. and breathwind of ohyeah fell upon me, and said to me, speak; thus saith ohyeah; thus have ye said, o house of isra'al for i know the things that come into your breathwind, every one of them. ye have multiplied your slay in this city, and ye have filled the streets thereof with the slay. therefore thus saith the lord-base to-or-not; your slay whom ye have laid in the midst of it, they are the flesh-immerseds and this city is the caldron: but i will bring you forth out of the midst of it. ye have respected the sword; and i will bring a sword upon you, saith the lord-base to-or-not. and i will bring you out of the midst thereof, and deliver you into the hands of strangers, and will do crisis among you. ye will fall by the sword; i will critical you in the border of isra'al and ye will know that i am ohyeah. this city will not be your caldron, neither will ye be the flesh-immerseds in the midst thereof; but i will critical you in the border of isra'al and ye will know that i am ohyeah: for ye have not walked in my statutes, neither dod my crises, but have done after the crisis of the body-nations that are round about you. and it came to pass, when i brought, that pelatyeh interer of benayeaho died. then fell i down upon my face-turnings, and cried with a loud voice, and said, ah lord-base to-or-not! wilt thou do a full end of the remnant of isra'al again ohyeah word came to me, saying, interer of earthling, thy brethren, even thy brethren, the men of thy kindred, and all the house of isra'al completely, are they to whom the settlers of jerusalem have said, get you far from ohyeah: to us is this land given in inheritance. therefore say, thus saith the lord-base to-or-not; although i have cast them far off among the body-nations, and although i have scattered them among the countries, yet will i be to them as a little dedicated in the countries namethere they will come. therefore say, thus saith the lord-base to-or-not; i will even gather you from the withs, and assemble you out of the countries where ye have been scattered, and i will give you the land of isra'al and they will come namethere, and they will take away all the taboos thereof and all the taboos thereof from thence. and i will give them one heart, and i will put a new breathwind in near-inwards you; and i will take the stony heart out of their flesh-immerseds and will give them an heart of flesh-immerseds that they may walk in my statutes, and keep mine crisis, and do them: and they will be my with, and i will be their to-or-not. but as for them whose heart walketh after the heart of their taboos and their taboos, i will recompense their way upon their own heads, saith the lord-base to-or-not. then did the inwarders lift up their wings, and the wheels beside them; and the heavyweight of the to-or-not of isra'al was over them on. and the heavyweight of ohyeah went up from the midst of the city, and stood upon the mountain which is on the east side of the city. afterwards breathwind took me up, and brought me in a vision by breathwind of to-or-not into kasdim, to them of the captivity, so the vision that i had seen went

up from me. then i worded to them of the captivity all the words that ohyeah had shewed me.

## 12

ohyeah word also came to me, saying, interer of earthling, thou dwellest in the midst of a bitter house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a bitter house. therefore, thou interer of earthling, prepare thee items for removing, and remove by day in their eyes; and thou will remove from thy place to another place in their eyes: it may be they will consider, though they be a bitter house. then will thou bring forth thy items by day in their eyes, as items for removing: and thou will go forth at in their eyes, as they that go forth into captivity. dig thou through the wall in their eyes, and carry out thereby. in their eyes will thou bear it upon thy shoulders, and carry it forth in the twilight: thou will cover thy face-turnings, that thou see not the land: for i have set thee for a sign to the house of isra'al and i did so as i was directed: i brought forth my items by day, as items for captivity, and in the even i digged through the wall with mine hand; i brought it forth in the twilight, and i bare it upon my shoulder in their eyes. and in the morning came ohyeah word to me, saying, interer of earthling, hath not the house of isra'al the bitter house, said to thee, what doest thou? say thou to them, thus saith the lord-base to-or-not; this burden concerneth the president in jerusalem, and all the house of isra'al that are among them. say, i am your sign: like as i have done, so will it be done to them: they will remove and go into sit-captivity. and the president that is among them will bear upon his shoulder in the twilight, and will go forth: they will dig through the wall to carry out thereby: he will cover his face-turnings, that he see not the land 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 bhabili to the land of the kasdimms; yet will he not see it, though he will die there. and i will scatter toward every breathwind 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 ohyeah, when i will scatter them among the nations, and disperse them in the countries. but i will leave a count-few men of them from the sword, from the famine, and from the word; that they may recount all their taboos among the body-nations there they come; and they will know that i am ohyeah. moreover ohyeah word came to me, saying, interer of earthling, eat thy bread with quaking, and drink thy water with trembling and with carefulness; and say to the with of the land, thus saith the lord-base to-or-not of the settlers of jerusalem, and of the land of isra'al they will eat their bread with carefulness, and drink their water with astonishment, that her land may be name-desolate from all that is therein, on word of the damage of all them that dwell therein. and the cities that are settleed will be sword-parched, and the land will be name-desolate; and ye will know that i am ohyeah. and ohyeah word came to me, saying, interer of earthling, what is that proverb-rule that ye have in the land of isra'al saying, the days are prolonged, and every vision faileth? tell them therefore, thus saith the lord-base to-or-not; i will make this proverb-rule to settle, and they will no more use it as a proverb-rule in isra'al but word to them, the days are at hand, and the effect of every vision. for there will be no more any vain vision nor smooth-flattering magic within the house of isra'al for i am ohyeah: i will word, and the word that

i will word will come to pass; it will be no more prolonged: for in your days, o bitter house, will i say the word, and will perform it, saith the lord-base to-or-not. again ohyeah word came to me, saying, interer of earthling, behold, they of the house of isra'al say, the vision that he seeth is for earthling days to come, and he prophesieth of the times that are far off. therefore say to them, thus saith the lord-base to-or-not; there will none of my words be prolonged any more, but the word which i have worded will be done, saith the lord-base to-or-not.

## 13

and ohyeah word came to me, saying, interer of earthling, bring against the come-bringers of isra'al that bring, and say thou to them that bring out of their own hearts, hear ye ohyeah word; thus saith the lord-base to-or-not; woe to the foolish come-bringers, that follow their own breathwind, and have seen nothing! o isra'al thy come-bringers are like the foxes in the deserts. ye have not gone up into the gaps, neither made up the hedge for the house of isra'al to stand in the war in the day of ohyeah. they have seen vanity and lying magic, wording, ohyeah saith: and ohyeah hath not sent them: and they have made others to hope that they would confirm the word. have ye not seen a vain vision, and have ye not worded a lying magic, whereas ye say, ohyeah saith it; albeit i have not worded? therefore thus saith the lord-base to-or-not; on word ye have worded vanity, and seen lies, therefore, behold, i am against you, saith the lord-base to-or-not. and mine hand will be upon the come-bringers that see vanity, and that do magic lies: they will not be in the assembly of my with, neither will they be written in the writing of the house of isra'al neither will they enter into the land of isra'al and ye will know that i am the lord-base to-or-not. because, even because they have seduced my with, saying, complete; and there was no complete; and one inter-built up a half-wall, and, lo, others daubed it with untempered mortar: say to them which daub it with untempered mortar, that it will fall: there will be an overflowing shower; and ye, o great eilstones, will fall; and a stormy breathwind will hatch it. lo, when the wall is fallen, will it not be said to you, where is the daubing wherewith ye have daubed it? therefore thus saith the lord-base to-or-not; i will even hatch it with a stormy breathwind in my wall-wrath; and there will be an overflowing shower in mine nose-anger, and great eilstones in my wall-wrath to consume it. so will i break down the wall that ye have daubed with untempered mortar, and bring it down to the land, 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 ohyeah. thus will i accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say to you, the wall is no more, neither they that daubed it; to wit, the come-bringers of isra'al which bring concerning jerusalem, and which see visions of complete for her, and there is no complete, saith the lord-base to-or-not. likewise, thou interer of earthling, namethere thy face-turnings against the intera of thy with, which bring out of their own heart; and bring thou against them, and say, thus saith the lord-base to-or-not; woe to the women that sew pillows to all armholes, and do kerchiefs upon the head of every stand-up-stature to hunt self! will ye hunt the selfs of my with, and will ye safe the selfs alive that come to you? and will ye slay me among my with

for handfuls of barley and for pieces of bread, to slay the selfs that should not die, and to stick-safe the selfs alive that should not live, by your lying to my with that hear your lies? nametherefore thus saith the lord-base to-or-not; behold, i am against your pillows, namethere-with ye there hunt the selfs to make them fly, and i will tear them from your arms, and will let the selfs go, even the selfs that ye hunt to make them fly. your kerchiefs also will i tear, and deliver my with out of your hand, and they will be no more in your hand to be hunted; and ye will know that i am ohyeah. because with lies ye have made the heart of the right sad, whom i have not made sad; and strengthened the hands of the big-shot, that he should not reset from his video-divide way, by promising him life: therefore ye will see no more vanity, nor do magic magics: for i will deliver my with out of your hand: and ye will know that i am ohyeah.

## 14

then came certain of the elders of isra'al to me, and sat before me. and ohyeah word came to me, saying, interer of earthling, these men have namethere up their bullshit in their heart, and namethere the stumbling-block of their cloudy before their face-turnings: should i be enquired of at all by them? therefore word to them, and say to them, thus saith the lord-base to-or-not; every man of the house of isra'al that namethereteth up his bullshit in his heart, and namethereteth the stumblingblock of his cloudy before his face-turnings, and cometh to the come-bringer; i ohyeah will answer him that cometh according to the multitude of his bullshit; that i may take the house of isra'al in their own heart, because they are all estranged from me through their bullshit. therefore say to the house of isra'al thus saith the lord-base to-or-not; repent, and turn yourselves from your bullshit; and turn away your face-turnings from all your taboos. forevery one of the house of isra'al or of the stranger that sojourneth in isra'al which separateth himself from me, and namethereteth up his bullshit in his heart, and namethereteth the stumblingblock of his cloudy before his face-turnings, and cometh to a come-bringer to enquire of him concerning me; i ohyeah will answer him by myself: and i will namethere my face-turnings against that man, and will make him a sign and a proverb-rule, and i will cut him off from the midst of my with; and ye will know that i am ohyeah. and if the come-bringer be deceived when he hath worded a word, i ohyeah have deceived that come-bringer, and i will tilt my hand upon him, and will destroy him from the midst of my with isra'al and they will bear the punishment of their cloudy: the punishment of the come-bringer will be even as the punishment of him that seeketh to him; that the house of isra'al may go no more astray from me, neither be polluted any more with all their go-beyonds; but that they may be my with, and i may be their to-or-not, saith the lord-base to-or-not. ohyeah word came again to me, saying, interer of earthling, when the land misses against me by trespassing grievously, then will i tilt mine hand upon it, and will break the tilter of the bread thereof, and will send famine upon it, and will cut off earthling and in-them animal from it: though these three men, nuh, dani'al, and ajob, were in it, they should strip-deliver but their own selfs by their being right, saith the lord-base to-or-not. if i cause video-divide animals to cross through the land, and they spoil it, so that it be name-desolate, that no man may cross through on word of the animals: though these three men were in it, as i live,

saith the lord-base to-or-not, they will strip-deliver neither interers nor intera; they only will be strip-delivered, but the land will be name-desolate. or if i bring a sword upon that land, and say, sword, go through the land; so that i cut off earthling and in-them animal from it: though these three men were in it, as i live, saith the lord-base to-or-not, they will strip-deliver neither interers nor intera, but they only will be strip-delivered themselves. or if i send a word into that land, and pour out my fury upon it in blood, to cut off from it earthling and in-them animal: though nuh, dani'al, and ajob were in it, as i live, saith the lord-base to-or-not, they will deliver neither interer nor house-daughter they will but deliver their own selfs by their being right. for thus saith the lord-base to-or-not; how much more when i send my four sore crissis upon jerusalem, the sword, and the famine, and the video-divide in-them animal, and the word, to cut off from it earthling and in-them animal? yet, behold, therein will be left a remnant that will be brought forth, both interers and intera: behold, they will come forth to you, and ye will see their way and their doings: and ye will be comforted concerning the video-divide that i have brought upon jerusalem, even concerning all that i have brought upon it. and they will comfort you, when ye see their ways and their doings: and ye will know that i have not done without cause all that i have done in it, saith the lord-base to-or-not.

## 15

and ohyeah word came to me, saying, interer of earthling, what is the vine tree more than any tree, or than a branch which is among the trees of the forest? will wood be taken thereof to do any work? or will men take a pin of it to hang any item thereon? behold, it is cast into the fire for fuel; the fire eateth 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 eaten it, and it is burned? therefore thus saith the lord-base to-or-not; as the vine tree among the trees of the forest, which i have given to the fire for fuel, so will i give the settlers of jerusalem. and i will namethere my face-turnings against them; they will go out from one fire, and another fire will eat them; and ye will know that i am ohyeah, when i namethere my face-turnings against them. and i will make the land name-desolate, because they have committed a trespass, saith the lord-base to-or-not.

## 16

again ohyeah word came to me, saying, interer of earthling, cause jerusalem to know her taboos, and say, thus saith the lord-base to-or-not to jerusalem; thy birth and thy nativity is of the land of kanaan thy father was an amorite, and thy mother an 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 to thee, to have compassion upon thee; but thou wast cast out in the open field, to the lothing of thy self, in the day that thou wast born. and when i crossed by thee, and saw thee polluted in thine own blood, i said to thee when thou wast in thy blood, live; yea, i said to 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 eir is grown, whereas thou wast skin-naked and bare. now when i crossed by thee, and looked upon thee, behold, thy time was the time of love; and i spread my skirt over thee, and covered thy skin-nakedness: yea, i seven-swear to thee, and entered into a alignment with thee, saith the lord-base to-or-not, and thou becamest mine. then washed i thee with water; yea, i thoroughly washed away thy blood from thee, and i anointed thee with oil. i clothed thee also with broidered work, and shod thee with takhash skin, and i girded thee about with fine silklinen, and i covered thee with silklinen. i decked thee also with ornaments, and i put bracelets upon thy hands, and a chain on thy neck. and i put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head. thus wast thou decked with gold and silver; and thy raiment was of fine silklinen, and silklinen, and broidered work; thou didst eat fine flour, and honey, and oil: and thou wast exceeding beautiful, and thou didst prosper into a kingdom. and thy namethere went forth among the body-nations for thy splendor: for it was dedicated through my comeliness, which i had namethere upon thee, saith the lord-base to-or-not. but thou didst be sure in thine own beauty, and playedst the feed-harlot on word of thy namethere, and pouredst out thy fornications on every one that crossed by; his it was. and of thy garments thou didst take, and deckedst thy in-whats 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 items of my gold and of my silver, which i had given thee, and didst to thyself images of remember-male, and didst prostitute with them, and tookest thy broidered garments, and coveredst them: and thou hast namethere mine oil and mine incense before them. my meat also which i gave thee, fine flour, and oil, and honey, namethere-with i fed thee, thou hast even namethere it before them for a sweet savour: and thus it was, saith the lord-base to-or-not. moreover thou hast taken thy interers and thy intera, whom thou hast borne to me, and these hast thou butcherd to them to be eaten. is this of thy feed-whoredoms a small matter, that thou hast slain my interers, and delivered them to cause them to cross through the fire for them? and in all thine taboos and thy feed-whoredoms thou hast not remembered the days of thy youth, when thou wast skin-naked and bare, and wast polluted in thy blood. and it came to pass after all thy video-divide, (woe, woe to thee! saith ohyeah to-or-not); that thou hast also inter-built to thee an eminent place, and hast did thee an high place in every street. thou hast inter-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 crossed by, and multiplied thy feed-whoredoms. thou hast also committed fornication with the egyptians thy neighbours, great of flesh-immersed and hast increased thy feed-whoredoms, to provoke me to anger. behold, therefore i have tilted my hand over thee, and have diminished thine ordinary food, and delivered thee to the will of them that hate thee, the intera of the palestinians, which are ashamed of thy lewd way. thou hast played the whore also with the syrians, because thou wast unsatiable; yea, thou hast played the feed-harlot with them, and yet couldest not be seven-satisfy. thou hast moreover multiplied thy fornication in the land of kanaan to kasdim; and yet thou wast not seven-satisfy therewith. how weak is thine heart, saith ohyeah to-or-not, seeing thou doest all these things, the doing of an impe-

rious whorish woman; in that thou inter-buildest thine eminent place in the head of every way, and dost thine high place in every street; and hast not been as an feed-harlot, in that thou scornest hire; but as a woman that committeth adultery, which taketh strangers instead of her man! they give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come to thee on every side for thy feed-whoredom. and the contrary is in thee from other women in thy feed-whoredoms, namethereas none followeth thee to prostitutes: and in that thou givest a reward, and no reward is given to thee, therefore thou art contrary. nametherefore, o feed-harlot, hear ohyeah word: thus saith the lord-base to-or-not; because thy filthiness was poured out, and thy skin-nakedness discovered through thy feed-whoredoms with thy lovers, and with all the bulshit of thy taboos, and by the blood of thy interers, which thou didst give to 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 skin-nakedness to them, that they may see all thy skin-nakedness. and i will critic thee, as women that break wedlock and shed blood are criticd; and i will give thee blood in wall-wrath and jealousy. and i will also give thee into their hand, and they will throw down thine eminent place, and will break down thy in-whats: they will strip thee also of thy clothes, and will take thy fair items, and leave thee skin-naked and bare. they will also bring up a company against thee, and they will stone thee with stones, and thrust thee through with their swords. and they will burn thine houses with fire, and do crissis upon thee in the eyes of many women: and i will cause thee to settle from playing the feed-harlot, and thou also will give no hire any more. so will i make my fury toward thee to rest, and my jealousy will depart from thee, and i will be quiet, and will be no more angry. because thou hast not remembered the days of thy youth, but hast fretted me in all these things; behold, therefore i also will recompense thy way upon thine head, saith the lord-base to-or-not: and no commit this lewdness on all thine taboos. behold, every one that useth proverb-rules will use this proverb-rule against thee, saying, as is the mother, so is her house-daughter thou art thy mother's house-daughter that lotheth her man and her interers; and thou art the sister of thy sisters, which lotheth their mans and their interers: your mother was an hittite, and your father an amorite. and thine elder sister is samaria, she and her intera that settle at thy left hand: and thy younger sister, that settleth at thy right hand, is sodom and her intera. yet hast thou not walked after their ways, nor done after their taboos: but, as if that were a very little thing, thou wast swim-corrupted more than they in all thy ways. as i live, saith the lord-base to-or-not, sodom thy sister hath not done, she nor her intera, as thou hast done, thou and thy intera. behold, this was the cloudy of thy sister sodom, pride, seven-fullness of bread, and abundance of idleness was in her and in her intera, neither did she poweren the hand of the poor and needy. and they were tall, and committed taboo before me: therefore i took them away as i saw good. neither hath samaria missed half of thy misses; but thou hast multiplied thine taboos more than they, and hast rightified thy sisters in all thine taboos which thou hast done. thou also, which hast spilled thy sisters, bear thine own shame for thy misses that thou hast missed more abominable than they: they are more right than thou: yea,

be thou confounded also, and bear thy shame, in that thou hast rightified thy sisters. when i will bring again their sit-captivity, the sit-captivity of sodom and her intera, and the sit-captivity of samaria and her intera, then will i bring again the sit-captivity of thy sit-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 to them. when thy sisters, sodom and her intera, will reset to their former estate, and samaria and her intera will reset to their former estate, then thou and thy intera will reset to your former estate. for thy sister sodom was not mentioned by thy mouth in the day of thy pride, before thy video-divide was discovered, as at the time of thy reproach of the intera of syria and all that are round about her, the intera of the palestinians, which despise thee round about. thou hast borne thy lewdness and thine taboos, saith ohyeah. for thus saith the lord-base to-or-not; i will even do with thee as thou hast done, which hath despised the oath in breaking the alignment. nevertheless i will remember my alignment with thee in the days of thy youth, and i will establish to thee a world 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 to thee for intera, but not by thy alignment. and i will establish my alignment with thee; and thou will know that i am ohyeah: that thou mayest remember, and be confounded, and never open thy mouth any more on word of thy shame, when i am pacified toward thee for all that thou hast done, saith the lord-base to-or-not.

## 17

and ohyeah word came to me, saying, interer of earthing, put forth a riddle, and proverb-rule a proverb-rule to the house of isra'al and say, thus saith the lord-base to-or-not; a great eagle with great wings, long-winged, full of feathers, which had divers colours, came to lebanon, and took the stand-up-highest branch of the cedar: he cropped off the top of his young twigs, and carried it into a land of knentraffick; he namethere it in a city of merchants. he took also of the seed of the field, and planted it in a fruitful field; he placed it by great waters, and namethere it as a willow tree. and it grew, and became a spreading vine of low-tide stand-up-stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. there was also another great eagle with great wings and many feathers: and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. it was planted in a good field by great waters, that it might do branches, and that it might bear fruit, that it might be a goodly vine. say thou, thus saith the lord-base to-or-not; will it prosper? will he not pull up the roots thereof, and cut off the fruit thereof, that it dry? it will dry in all the torn-leaves of her spring, even without great power or many with to pluck it up by the roots thereof. yea, behold, being planted, will it prosper? will it not utterly dry, when the east breathwind toucheth it? it will dry in the furrows where it grew. moreover ohyeah word came to me, saying, say now to the bitter house, know ye not what these things mean? tell them, behold, the king of bhabil is come to jerusalem, and hath taken the king thereof, and the prince-immerseds thereof, and led them with him to bhabil; and hath taken of the king's seed, and made a

alignment with him, and hath taken an oath of him: he hath also taken the mighty of the land: that the kingdom might be low-tide, that it might not lift itself up, but that by keeping of his alignment it might stand, but he rebelled against him in sending his ambassadors into egypt, that they might give him horses and much with. will he prosper? will he escape that doeth such things? or will he break the alignment, and be delivered? as i live, saith the lord-base to-or-not, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose alignment he brake, even with him in the midst of bhabil he will die. neither will fuhreroh with his mighty stratagem and great in-sight do for him in the war, by casting up mounts, and inter-building forts, to cut off many selfs: seeing he despised the 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 lord-base to-or-not; as i live, surely mine 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 bhabil, and will critic with him there for his trespass that he hath trespassed against me. and all his fugitives with all his bands will fall by the sword, and they that remain will be scattered toward all breathwinds: and ye will know that i ohyeah have worded it. thus saith the lord-base to-or-not; i will also take of the tallest branch of the tall 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 tall mountain and eminent: in the mountain of the height of isra'al will i plant it: and it will bring forth boughs, and do 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 ohyeah have low-tided the tall tree, have talled the low-tide tree, have dried up the green tree, and have did the dry tree to flourish: i ohyeah have worded and have done it.

## 18

ohyeah word came to me again, saying, what mean ye, that ye use this proverb-rule concerning the land of isra'al saying, the fathers have eaten sour grapes, and interers's teeth are set on edge? as i live, saith the lord-base to-or-not, ye will not have occasion any more to use this proverb-rule in isra'al behold, all selfs are mine; as the self of the father, so also the self of the interer is mine: the self that misses, it will die. but if a man be right, and do that which is lawful and crisis, and hath not eaten upon the mountains, neither hath lifted up his eyes to the bullshit of the house of isra'al neither hath ceased his in-sight's woman, neither hath come near to a menstruous woman, and hath not frauded any, but hath restored to the debtor his pledge, hath robbed none by robbing, hath given his bread to the hungry, and hath covered the skin-naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from injustice, hath dod true crisis between man and man, hath walked in my statutes, and hath kept my crises, to do truly; he is right, he will surely live, saith the lord-base to-or-not. if he beget a interer that is a robber, a shedder of blood, and that doeth the like to any one of these things, and that doeth not any of those duties, but even hath eaten upon the mountains, and ceased his in-sight's woman, hath frauded the poor and needy, hath robbed by rob-

bing, hath not restored the pledge, and hath lifted up his eyes to the bullshit, hath committed taboo, hath given forth upon usury, and hath taken increase: will he then live? he will not live: he hath done all these taboos; he will surely die; his blood will be upon him. now, lo, if he beget a interer 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 bullshit of the house of isra'al hath not ceased his in-sight's woman, neither hath frauded any, hath not withholden the pledge, neither hath robbed by robbing, but hath given his bread to the hungry, and hath covered the skin-naked with a garment, that hath taken off his hand from the poor, that hath not received usury nor increase, hath dod my crises, hath walked in my statutes; he will not die for the cloudy of his father, he will surely live. as for his father, because he cruelly exploited, robbed his brother by robbing, and did that which is not good among his with, lo, even he will die in his cloudy. yet say ye, why? doth not the interer bear the cloudy of the father? when the interer hath done that which is lawful and crisis, and hath kept all my statutes, and hath done them, he will surely live. the self that misses, it will die. the interer will not bear the cloudy of the father, neither will the father bear the cloudy of the interer the being right of the right will be upon him, and the big-shottness of the big-shot will be upon him. but if the big-shot will turn from all his misses that he hath missed, and keep all my statutes, and do that which is lawful and crisis, he will surely live, he will not die. all his go-beyonds that he hath committed, they will not be mentioned to him: in his being right that he hath done he will live. have i any pleasure at all that the big-shot should die? saith the lord-base to-or-not: and not that he should reset from his ways, and live? but when the right turneth away from his being right, and committeth injustice, and doeth according to all the taboos that the big-shot man doeth, will he live? all his being right that he hath done will not be mentioned: in his trespass that he hath trespassed, and in his miss that he hath missed, in them will he die. yet ye say, the way of ohyeah is not equal. hear now, o house of isra'al is not my way equal? are not your ways unequal? when a right possessor turneth away from his being right, and committeth injustice, and dieth in them; for his injustice that he hath done will he die. again, when the big-shot man turneth away from his big-shottness that he hath committed, and doeth that which is lawful and crisis, he will stick-safe his self alive. because he considereth, and turneth away from all his go-beyonds that he hath committed, he will surely live, he will not die. yet saith the house of isra'al the way of ohyeah is not equal. o house of isra'al are not my ways equal? are not your ways unequal? therefore i will critical you, o house of isra'al every one according to his ways, saith the lord-base to-or-not. repent, and turn yourselves from all your go-beyonds; so cloudy will not be your ruin. cast away from you all your going over the tops, whereby ye have went-beyond; and do you a new heart and a new breathwind: for why will ye die, o house of isra'al for i have no pleasure in the death of him that dieth, saith the lord-base to-or-not: wherefore turn yourselves, and live ye.

## 19

moreover take thou up a lamentation for the presidents of isra'al 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 lion, and it learned to tear the tear; it eaten men. the nations also heard of him; he was taken in their pit, and they brought him with chains to the land of egypt. now when she saw that she had waited, and her hope was lost, then she took another of her whelps, and made him a pit-out-of-lion. and he went up and down among the gather-lions, he became a pit-out-of-lion, and learned to tear the tear, and eaten men. and he knew their widowed palaces, and he sword-parched their cities; and the land was widowed, and the fulness thereof, by the voice 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 namethere him in ward in chains, and brought him to the king of bhabil: they brought him into holds, that his voice should no more be heard upon the mountains of isra'al 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 goatness branches for the branches of them that bare proverb-rule, and her stand-up-stature was tallled among the thick branches, and she appeared in her stand-up-height with the multitude of her branches. but she was plucked up in wall-wrath, she was cast tilt-down to the land, and the east breath-wind dried up her fruit: her goatness tilters were broken and dry; the fire eaten them. and now she is planted in the desert-wording, in a dry and thirsty land. and fire is gone out of a tilter of her branches, which hath eaten her fruit, so that she hath no goatness tilter to be a branch to proverb-rule. this is a lamentation, and will be for a lamentation.

## 20

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 isra'al came to enquire of ohyeah, and sat before me. then came ohyeah word to me, saying, interer of earthing, word to the elders of isra'al and say to them, thus saith the lord-base to-or-not: are ye come to enquire of me? as i live, saith the lord-base to-or-not, i will not be enquired of by you. wilt thou critical them, interer of earthing, wilt thou critical them? cause them to know the taboos of their fathers: and say to them, thus saith the lord-base to-or-not; in the day when i chose isra'al and lifted up mine hand to the seed of the house of jeqob, and made myself known to them in the land of egypt, when i lifted up mine hand to them, saying, i am ohyeah your to-or-not; in the day that i lifted up mine hand to them, to bring them forth of the land of egypt into a land that i had espied for them, flowing with milk and honey, which is the glory of all lands: then said i to them, cast ye away every man the abominations of his eyes, and cease not yourselves with the bullshit of egypt: i am ohyeah your to-or-not. but they rebelled against me, and would not hearken to me: they did not every man cast away the abominations of their eyes, neither did they forsake the bullshit of egypt: 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 egypt. but i wrought for my namethere's sake, that it should not be polluted before the body-nations, among whom they were, in whose eyes i did myself known to them, in bringing them forth out of the land of egypt. wherefore i wordd them to go forth out of the land of egypt, and brought them into the desert-wording. and i gave them my statutes, and shewed

them my crises, which if a earthingd do, he will even live in them. moreover also i gave them my settless, to be a sign between me and them, that they might know that i am ohyeah that dedicated them. but the house of isra'al rebelled against me in the desert-wording: they walked not in my statutes, and they despised my crises, which if a earthingd do, he will even live in them; and my settless they greatly slayd: then i said, i would pour out my fury upon them in the desert-wording, to consume them. but i wrought for my namethere's sake, that it should not be polluted before the body-nations, in whose eyes i brought them out. yet also i lifted up my hand to them in the desert-wording, that i would not bring them into the land which i had given them, flowing with milk and honey, which is the glory of all lands; because they despised my crises, and walked not in my statutes, but slayd my settless: for their heart went after their bullshit. nevertheless mine eye spared them from destroying them, neither did i do an end of them in the desert-wording. but i said to their interers in the desert-wording, walk ye not in the statutes of your fathers, neither keep their crises, nor cease yourselves with their bullshit: i am ohyeah your to-or-not; walk in my statutes, and keep my crises, and do them; and dedicated my settless; and they will be a sign between me and you, that ye may know that i am ohyeah your to-or-not. notwithstanding interers rebelled against me: they walked not in my statutes, neither kept my crises to do them, which if a earthingd do, he will even live in them; they slayd my settless: then i said, i would pour out my fury upon them, to accomplish my nose-anger against them in the desert-wording. nevertheless i settled mine hand, and wrought for my namethere's sake, that it should not be polluted in the eyes of the body-nations, in whose eyes i brought them forth. i lifted up mine hand to them also in the desert-wording, that i would scatter them among the body-nations, and disperse them through the countries; because they had not dod my crises, but had despised my statutes, and had slayd my settless, and their eyes were after their fathers' bullshit. wherefore i gave them also statutes that were not good, and crises whereby they should not live; and i polluted them in their own gifts, in that they caused to cross through the fire all that openeth the womb, that i might make them name-desolate, to the end that they might know that i am ohyeah. therefore, interer of earthingd, word to the house of isra'al and say to them, thus saith the lord-base to-or-not; yet in this your fathers have abused me, in that they have committed a trespass against me. for when i had near-inward 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 near-inwarded there their butchers, and there they presented the provocation of their near-inward: there also they made their sweet savour, and poured out there their pourings. then i said to them, what is the high place namethereunto ye go? and the namethere namethereof is called bamah to this day. wherefore say to the house of isra'al thus saith the lord-base to-or-not; are ye polluted after the manner of your fathers? and commit ye feed-whoredom after their abominations? for when ye bear your gifts, when ye make your interers to cross through the fire, ye pollute yourselves with all your bullshit, even to this day: and will i be enquired of by you, o house of isra'al as i live, saith the lord-base to-or-not, i will not be enquired of by you. and that which cometh into your breathwind will not be at all, that ye say, we will be as the body-nations, as the families of the countries,

to work for wood and stone. as i live, saith the lord-base to-or-not, surely with a mighty hand, and with a tilted arm, and with wall-wrath poured out, will i rule over you: and i will bring you out from the withs, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a tilted arm, and with wall-wrath poured out. and i will bring you into the desert-wording of the withs, and there will i critic with you face-turnings to face-turnings. like as i criticed with your fathers in the desert-wording of the land of egypt, so will i critic with you, saith the lord-base to-or-not. and i will cause you to cross under the branch, and i will bring you into the bond of the alignment: and i will purge out from among you the rebels, and them that go-beyond against me: i will bring them forth out of the land where they strange-dwell, and they will not enter into the land of isra'al and ye will know that i am ohyeah. as for you, o house of isra'al thus saith the lord-base to-or-not; go ye, work for ye every one his bullshit, and hereafter also, if ye will not hearken to me: but slay ye my dedicated namethere no more with your gifts, and with your bullshit. for in mine dedicated mountain, in the mountain of the height of isra'al saith the lord-base to-or-not, there will all the house of isra'al all of them in the land, work for me: there will i bear them, and there will i require your highs, and the first-fruits of your bearings, with all your dedicated things. i will accept you with your sweet savour, when i bring you out from the withs, and gather you out of the countries wherein ye have been scattered; and i will be dedicated in you before the body-nations. and ye will know that i am ohyeah, when i will bring you into the land of isra'al into the land 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, nametherein ye have been ceased; and ye will lothe yourselves in your own sight for all your video-divides that ye have committed. and ye will know that i am ohyeah when i have wrought with you for my namethere's sake, not according to your wicked ways, nor according to your swim-corrupt doings, o ye house of isra'al saith the lord-base to-or-not. moreover ohyeah word came to me, saying, interer of earthingd, namethere thy face-turnings toward the south, and drop thy word toward the south, and bring against the forest of the south field; and say to the forest of the south, hear ohyeah word; thus saith the lord-base to-or-not; behold, i will kindle a fire in thee, and it will eat every green tree in thee, and every dry tree: the flaming flame will not be quenched, and all face-turnings from the south to the north will be burned therein. and all flesh-immersed will see that i ohyeah have kindled it: it will not be quenched. then said i, ah lord-base to-or-not! they say of me, doth he not speak proverb-rules?

## 21

and ohyeah word came to me, saying, interer of earthingd, namethere thy face-turnings toward jerusalem, and drop thy word toward the dedicated places, and bring against the land of isra'al and say to the land of isra'al thus saith ohyeah; behold, i am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the right and the big-shot. seeing then that i will cut off from thee the right and the big-shot, therefore will my sword go forth out of his sheath against all flesh-immersed from the south to the north: that all flesh-immersed may know that i ohyeah have drawn forth my sword out of his sheath: it will not

reset any more. sigh therefore, thou interer of earthling, with the breaking of thy loins; and with bitterness sigh before their eyes. and it will be, when they say to thee, nametherefore sighest thou? that thou wilt answer, for the tidings; because it cometh: and every heart will melt, and all hands will be feeble, and every breathwind will faint, and all pool-knees will be weak as water: behold, it cometh, and will be brought to pass, saith the lord-base to-or-not. again ohyeah word came to me, saying, interer of earthling, bring, and say, thus saith ohyeah; say, a sword, a sword is sharpened, and also furbished: it is sharpened to make a sore cook-slaughter; it is furbished that it may glitter: should we then make mirth? it contemneth the branch of my interer as every tree. and he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the killer. cry and howl, interer of earthling: for it will be upon my with, it will be upon all the presidents of isral strange-terrors by reason of the sword will be upon my with: smite therefore upon thy thigh. because it is a trial, and what if the sword contemn even the branch? it will be no more, saith the lord-base to-or-not. thou therefore, interer of earthling, bring, and smite thine hands together. and let the sword be doubled the third time, the sword of the slay: it is the sword of the great men that are slayed, which entereth into their privy chambers. i have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is did bright, it is wrapped up for the cook-slaughter. go thee one way or other, either on the right hand, or on the left, thereseover thy face-turnings is namethere. i will also smite mine hands together, and i will word my fury to rest: i ohyeah have worded it. ohyeah word came to me again, saying, also, thou interer of earthling, namethere thee two ways, that the sword of the king of bhabil may come: both twain will come forth out of one land: and choose thou a place, choose it at the head of the way to the city. namethere a way, that the sword may come to rabat of the emmonites, and to yeahodah in jerusalem the defended. for the king of bhabil stood at the halving of the way, at the head of the two ways, to use magic: he made his arrow-halters bright, he consulted with heal-let-downs, he looked in the weight-liver. at his right hand was the magic for jerusalem, to namethere captains, to open the mouth in the slaughter, to lift up the voice with shouting, to namethere battering rams against the gates, to cast a mount, and to inter-build a fort. and it will be to them as a false magic in their eyes, to them that have seven-swear seven-oaths: but he will call to remembrance the cloudy, that they may be taken. therefore thus saith the lord-base to-or-not; because ye have made your cloudy to be remembered, in that your go-beyonds 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, slay big-shot president of isral whose day is come, when cloudy will have an end, thus saith the lord-base to-or-not; remove the diadem, and take off the crown: this will not be the same: high him that is low-tide and low-tide him that is tall. i will overturn, overturn, overturn, it: and it will be no more, until he come whose crisis it is; and i will give it him. and thou, interer of earthling, bring and say, thus saith the lord-base to-or-not concerning the emmonites, and concerning their reproach; even say thou, the sword, the sword is drawn: for the cook-slaughter it is furbished, to consume on word of the glittering: whiles they see vanity to thee,

whiles they do magic a lie to thee, to bring thee upon the necks of them that are slay, of the big-shots, whose day is come, when their cloudy will have an end. will i cause it to reset into his sheath? i will critical 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 nose-anger, 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 ohyeah have worded it.

## 22

moreover ohyeah word came to me, saying, now, thou interer of earthling, wilt thou critical, wilt thou critical the bloody city? yea, thou will shew her all her taboos. then say thou, thus saith the lord-base to-or-not, the city sheddeth blood in the midst of it, that her time may come, and doth bullshit against herself to cease herself. thou art become faulty in thy blood that thou hast shed; and hast ceased thyself in thine bull-shit which thou hast did; and thou hast caused thy days to draw near, and art come even to thy years: therefore have i did thee a reproach to the body-nations, and a mocking to all countries. those that be near, and those that be far from thee, will mock thee, which art stained there and much vexed. behold, the presidents of isral 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 dot by exploitation with the stranger: in thee have they vexed the fatherless and the widow. thou hast despised mine dedicated things, and hast slayed my settless. in thee are men that gossip 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' skin-nakedness: in thee have they humbled her that was set apart for pollution. and one hath committed taboo with his in-sight's woman; and his in-sight hath lewdly ceased his daughter in law; and his in-sight in thee hath humbled his sister, his father's house-daughter in thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy in-sights by extortion, and hast forgotten me, saith the lord-base to-or-not. behold, therefore i have smitten mine hand at thy dishonest gain which thou hast did, and at thy blood which hath been in the midst of thee. can thine heart standstay, or can thine hands be strong, in the days that i will do with thee? i ohyeah have worded it, and will do it. and i will scatter thee among the body-nations, and disperse thee in the countries, and will consume thy stainedness out of thee. and thou will take thine inheritance in thyself in the eyes of the body-nations, and thou will know that i am ohyeah. and ohyeah word came to me, saying, interer of earthling, the house of isral is to me become dross: all they are brass, and differentiated-tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. therefore thus saith the lord-base to-or-not; because ye are all become dross, behold, therefore i will gather you into the midst of jerusalem. as they gather silver, and brass, and iron, and lead, and differentiated-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 crossing-over, 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 ohyeah have poured out my fury upon you. and ohyeah word came to me, saying, interer of earthing, say to her, thou art the land that is not top-brightend, nor rained upon in the day of indignation. there is a conspiracy of her come-bringers in the midst thereof, like a roaring gather-lion tearing the tear; they have eaten selfs; they have taken the treasure and precious things; they have made her many widows in the midst thereof. her darkener have damaged my drops-of-teaching-torah and have slayed mine dedicated things: they have not differentiated between the dedicated and slay, neither have they known between the stained and the top-bright, and have hid their eyes from my settless, and i am slayed among them. her prince-immerseds in the near-inward thereof are like wolves tearing the tear, to shed blood, and to make lost selfs, to get dishonest gain. and her come-bringers have daubed them with untempered mortar, seeing vanity, and doing magic lies to them, wording, thus saith the lord-base to-or-not, when ohyeah hath not worded. the with of the land have used exploitation, and robbed robbery, and have vexed the poor and needy: yea, they have exploited the stranger crisis. and i sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that i should not destroy it: but i found none. therefore have i poured out mine indignation upon them; i have consumed them with the fire of my crossing-over: their own way have i recompensed upon their heads, saith the lord-base to-or-not.

## 23

ohyeh word came again to me, saying, interer of earthing, there were two women, the intera of one mother: and they committed feed-whoredoms in egypt; they committed feed-whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity. and the nametheres of them were aholah the elder, and aholibah her sister: and they were mine, and they bare interers and intera. thus were their nametheres; samaria is aholah, and jerusalem aholibah. and aholah played the feed-harlot when she was mine; and she doted on her lovers, on the syrians her neighbours, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. thus she committed her feed-whoredoms with them, with all them that were the chosen men of syria and with all on whom she doted: with all their bullshit she ceased herself. neither left she her feed-whoredoms brought from egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their feed-whoredom upon her. wherefore i have delivered her into the hand of her lovers, into the hand of the syrians, upon whom she doted. these discovered her skin-nakedness: they took her interers and her intera, and slew her with the sword: and she became namethere among women; for they had dod crisis upon her. and when her sister aholibah saw this, she was more swim-corrupt in her inordinate love than she, and in her feed-whoredoms more than her sister in her feed-whoredoms. she doted upon the syrians her neighbours, captains and rulers 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 kas-

dimns pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the bhabilians of kasdim, the land of their nativity: and as soon as she saw them with her eyes, she doted upon them, and sent messengers to them into kasdim. and the bhabilians came to her into the bed of love, and they ceased her with their feed-whoredom, and she was polluted with them, and her self was alienated from them. so she discovered her feed-whoredoms, and discovered her skin-nakedness: then my self was alienated from her, like as my self was alienated from her sister. yet she multiplied her feed-whoredoms, in calling to remembrance the days of her youth, wherein she had played the feed-harlot in the land of egypt. for she doted upon their paramours, whose flesh-immersed is as the flesh-immersed of asses, and whose issue is like the issue of horses. thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the egyptians for the breasts of thy youth. therefore, o aholibah, thus saith the lord-base to-or-not; behold, i will raise up thy lovers against thee, from whom thy self is alienated, and i will bring them against thee on every side; the bhabilians, and all the kasdimns, pekod, and shoa, and koa, and all the syrians with them: all of them desirable young men, captains and rulers, great lords and readcalled, all of them riding upon horses. and they will come against thee with chariots, wagons, and wheels, and with an assembly of withs, which will namethere against thee shield and shield and helmet round about: and i will namethere crisis before them, and they will critic thee according to their crises, and i will set my jealousy against thee, and they will do wall-wathly with thee: they will take away thy nose and thine ears; and thy remnant will fall by the sword: they will take thy interers and thy intera; and thy residue will be eaten by the fire. they will also strip thee out of thy clothes, and take away thy fair items. thus will i make thy lewdness to settle from thee, and thy feed-whoredom brought from the land of egypt: so that no lift up thine eyes to them, nor remember egypt any more. for thus saith the lord-base to-or-not; behold, i will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy self is alienated: and they will do with thee hatefully, and will take away all thy labour, and will leave thee skin-naked and bare: and the skin-nakedness of thy feed-whoredoms will be discovered, both thy lewdness and thy feed-whoredoms. i will do these things to thee, because thou hast gone a feeding-whoring after the body-nations, and because thou art polluted with their bullshit. thou hast walked in the way of thy sister; therefore will i give her cup into thine hand. thus saith the lord-base to-or-not; 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 namethereing and name-desolation, with the cup of thy sister 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 worded it, saith the lord-base to-or-not. therefore thus saith the lord-base to-or-not; because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy feed-whoredoms. ohyeah said moreover to me; interer of earthing, wilt thou critical aholah and aholibah? yea, declare to them their taboos; that they have committed adultery, and blood is in their hands, and with their bullshit have they committed-adultery-were-baked, and have also caused

their interers, whom they bare to me, to cross for them through the fire, to eat them. moreover this they have done to me: they have ceased my dedicated in the same day, and have slayed my settless. for when they had slaughtered their interers to their bullshitt, then they came the same day into my dedicated to slay 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, to 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 heavyweighty tilter, and a send-table prepared before it, namethereupon thou hast namethere mine incense and mine oil. and a voice of a multitude being at ease was with her: and with the men of the upstarting sort were brought sabeans from the desert-wording, which namethere bracelets upon their hands, and beautiful crowns upon their heads. then said i to her that was old in adulteries, will they now prostitutes with her, and she with them? yet they went in to her, as they go in to a woman that playeth the feed-harlot: so went they in to aholah and to aholibah, the lewd women. and the right men, they will critic them after the crisis of baked-adulteresses, and after the crisis of women that shed blood; because they are baked-adulteresses, and blood is in their hands. for thus saith the lord-base to-or-not; i will bring up a company upon them, and will give them to be removed and spoiled. and the company will stone them with stones, and dispatch them with their swords; they will kill their interers and their intera, and burn up their houses with fire. thus will i cause lewdness to settle 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 bullshitt: and ye will know that i am the lord-base to-or-not.

## 24

again in the ninth year, in the tenth month, in the tenth day of the month, ohyeah word came to me, saying, interer of earthling, write thee the namethere of the day, even of this same day: the king of bhabil namethere himself against jerusalem this same day. and utter a proverb-rule to the bitter house, and say to them, thus saith the lord-base to-or-not; set on a pot, set it on, and also pour water into it: gather the chunks thereof into it, even every good chunk, the thigh, and the shoulder; fill it with the choice bones. take the choice of the sheep, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein. wherefore thus saith the lord-base to-or-not; woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out chunk by chunk; let no lot fall upon it. for her blood is in the midst of her; she namethere it upon the top of a rock; she poured it not upon the land, to cover it with dust; that it might cause wall-wrath to come up to take vengeance; i have set her blood upon the top of a rock, that it should not be covered. therefore thus saith the lord-base to-or-not; woe to the bloody city! i will even make the pile for fire great. heap on wood, kindle the fire, consume the flesh-immersed and spice it well, and let the bones be burned. then standstay it empty upon the coals thereof, that the brass of it may be hot, and may burn, and that the stainedness of it may be molten in it, that the scum of it may be consumed. she hath wearied herself with lies, and her great scum went not forth out of her: her scum will be in the fire. in thy stainedness is lewdness:

because i have top-brightend thee, and thou wast not top-brightend, no be top-brightend from thy stainedness any more, till i have caused my fury to rest upon thee. i ohyeah have worded 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 critical thee, saith the lord-base to-or-not. also ohyeah word came to me, saying, interer of earthling, behold, i take away from thee the desire of thine eyes with a stroke: yet neither will thou mourn nor weep, neither will thy tears run down. forbear to cry, do no mourning for the dead, bind the tire of thine head upon thee, and namethere on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. so i worded to the with in the morning: and at even my woman died; and i did in the morning as i was directed. and the with said to me, wilt thou not tell us what these things are to us, that thou doest so? then i answered them, ohyeah word came to me, saying, speak to the house of isra'al thus saith the lord-base to-or-not; behold, i will slay my dedicated, the pride-swelling of your power, the self of your eyes, and that which your self pitieth; and your interers and your intera 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; but ye will pine away for your cloudies, and mourn one toward another. thus heceq'al is to you a sign: according to all that he hath done will ye do: and when this cometh, ye will know that i am the lord-base to-or-not. also, thou interer of earthling, will it not be in the day when i take from them their goatness, the joy of their glory, the self of their eyes, and that namethereupon they namethere their selfs, their interers and their intera, that he that escapeth in that day will come to 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 word, and be no more dumb: and thou will be a sign to them; and they will know that i am ohyeah.

## 25

ohyeah word came again to me, saying, interer of earthling, namethere thy face-turnings against the emmonites, and bring against them; and say to the emmonites, hear the word of the lord-base to-or-not; thus saith the lord-base to-or-not; on word thou saidst, aha, against my dedicated, when it was profaned; and against the land of isra'al when it was name-desolate; and against the house of yeahodah, when they went into captivity; behold, therefore i will deliver thee to the men of the east for a inheritance, and they will set their palaces in thee, and make their dwellings in thee: they will eat thy fruit, and they will drink thy milk. and i will make rabbah a stable for camels, and the emmonites a couching place for sheeps: and ye will know that i am ohyeah. for thus saith the lord-base to-or-not; because thou hast clapped thine hands, and stamped with the feet, and be glad in self with all thy despite against the land of isra'al behold, therefore i will tilt mine hand upon thee, and will deliver thee for a spoil to the body-nations; and i will cut thee off from the withs, and i will cause thee to get lost out of the countries: i will make lost thee; and thou will know that i am ohyeah. thus saith the lord-base to-or-not; because that moab and seir do say, behold, the house of yeahodah is like to all the body-nations; therefore, behold, i will open the side of moab from the cities, from his

cities which are on his frontiers, the glory of the land, bet-jeshimoth, bel-moon, and qiriathaim, to the men of the east with the emmonites, and will give them in inheritance, that the emmonites may not be remembered among the nations. and i will do crissis upon moab; and they will know that i am ohyeah. thus saith the lord-base to-or-not; because that adom hath dot against the house of yeahodah by taking vengeance, and hath greatly faulted, and revenged himself upon them; therefore thus saith the lord-base to-or-not; i will also tilt mine hand upon adom, and will cut off earthing and in-them animal from it; and i will make it sword-parched from teman; and they of dedan will fall by the sword. and i will lay my vengeance upon adom by the hand of my with isra'al and they will do in adom according to mine nose-anger and according to my fury; and they will know my vengeance, saith the lord-base to-or-not. thus saith the lord-base to-or-not; because the palestinians have dot by revenge, and have taken vengeance with a despitful self, to destroy it for the old hatred; therefore thus saith the lord-base to-or-not; behold, i will tilt mine hand upon the palestinians, and i will cut off the kerethims, and make lost the remnant of the sea coast. and i will do great vengeance upon them with wall-wath reprovess; and they will know that i am ohyeah, when i will lay my vengeance upon them.

## 26

and it came to pass in the eleventh year, in the first day of the month, that ohyeah word came to me, saying, interer of earthing, because that tyrus hath said against jerusalem, aha, she is broken that was the gates of the withs: she is turned to me: i will be replenished, now she is sword-parched: therefore thus saith the lord-base to-or-not; behold, i am against thee, o tyrus, and will cause many nations to come up against thee, as the sea causeth his sieves to come up, and they will destroy the walls of 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 worded it, saith the lord-base to-or-not: and it will become a spoil to the nations. and her intera which are in the field will be slain by the sword; and they will know that i am ohyeah. for thus saith the lord-base to-or-not; behold, i will bring upon tyrus nebuchadrezzar king of bhabil, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much with. he will kill with the sword thy intera 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 voice of the horsemen, and of the wheels, and of the chariots, when he will enter into thy gates, as men enter into a city wherein is did a hatch. with the split-hoofs of his horses will he tread down all thy streets: he will kill thy with by the sword, and thy goat-ness posts will go down to the land. and they will make a spoil of thy stratagem, and make a prey of thy merchandise: and they will break down thy walls, and destroy thy pleasant houses: and they will namethere thy stones and thy timber and thy dust in the midst of the water. and i will cause the voice of thy songs to settle; and the sound of thy harps will be no more heard. and i will make thee like the top of a rock: thou wilt be a place to spread nets upon; thou wilt be inter-built no

more: for i ohyeah have worded it, saith the lord-base to-or-not. thus saith the lord-base to-or-not to tyrus; will not the isles shake at the sound of thy fall, when the slayed cry, when the killing is killed in the midst of thee? then all the presidents of the sea will come down from their thrones, and namethere away their robes, and namethere off their broidered garments: they will clothe themselves with trembling; they will sit upon the land, 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 lost, that wast settled of seafaring men, the renowned city, which wast strong in the sea, she and her settlers, which cause their shredding 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 alarm-hastend at thy departure. for thus saith the lord-base to-or-not; when i will make thee a sword-parched city, like the cities that are not settled; 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 of old time, and will settle thee in the low parts of the land, in places sword-parched of old, with them that go down to the pit, that thou be not settled; and i will set glory in the land of the living; i will make thee a faderterror, and thou wilt be no more: though thou be sought for, yet will thou to world not be found again, saith the lord-base to-or-not.

## 27

ohyeah word came again to me, saying, now, thou interer of earthing, take up a lamentation for tyrus; and say to tyrus, o thou that art situate at the entry of the sea, which art a merchant of the withs for many isles, thus saith the lord-base to-or-not; o tyrus, thou hast said, i am of dedicated beauty. thy borders are in the midst of the seas, thy inter-builders have dedicated thy beauty. they have did all thy ship boards of fir trees of senir: they have taken cedars from lebanon to do masts for thee. of the oaks of bashan have they did thine oars; the company of the ashurites have did thy benches of ivory, brought out of the isles of kittim. fine silklinen with broidered work from egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of alishah was that which covered thee. the settlers of zidon and arvad were thy mariner-floaters: thy wise men, o tyrus, that were in thee, were thy pilots. the ancients of gebel 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 iran and of lud and of libya were in thine stratagem, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness. the men of arvad with thine stratagem were upon thy walls round about, and the gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty dedicated. tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, differentiated-tin, and lead, they traded in thy fairs. greece, tubal, and meshekh, they were thy merchants: they traded the selfs of men and items of brass in thy market. they of the house of togarmah traded in thy fairs with horses and horsemen and mules. the men of dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present ray-horns of ivory and ebony. syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and



broidered doing, and fine linen, and coral, and agate. yeahodah, and the land of isra'el they were thy merchants: they traded in thy market wheat of minith, and pannag, and honey, and oil, and balm. damasquus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of helbon, and white wool. dan also and greece going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market. dedan was thy merchant in precious clothes for chariots. erabia, and all the presidents of qedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants. the merchants of satiated and re'emah, they were thy merchants: they occupied in thy fairs with chief of all scents, and with all precious stones, and gold. haran, and canneh, and eden, the merchants of satiated, assyria, and kilmad, were thy merchants. these were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise. the ships of tarshish did sing of thee in thy market: and thou wast replenished, and made very heavyweighty in the midst of the seas. thy rowers have brought thee into great waters: the east breathwind hath broken thee in the midst of the seas. thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, will fall into the midst of the seas in the day of thy ruin. the plots will shake at the sound of the cry of thy pilots. and all that handle the oar, the mariner-floaters, 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 splash-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 self and bitter wailing. and in their wailing they will take up a lamentation for thee, and lament over thee, saying, what city is like tyrus, like the destroyed in the midst of the sea? when thy wares went forth out of the seas, thou seven-filledst many withs; thou didst enrich the kings of the land with the multitude of thy riches and of thy merchandise. in the time when thou wilt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee will fall. all the settlers of the isles will be astonished at thee, and their kings will be sore hair-imagining, they will be hair-imagining in their face-turnings. the merchants among the withs will hiss at thee; thou wilt be a faderror, and never will be any more.

## 28

ohyeah word came again to me, saying, interer of earthling, say to the prince of tyrus, thus saith the lord-base to-or-not; because thine heart talls, and thou hast said, i am a to-or-not, i sit in the seat of to-or-not, in the midst of the seas; yet thou art a earthling, and not to-or-not, though thou set thine heart as the heart of to-or-not: behold, thou art wiser than dani'al; there is no secret that they can hide from thee: with thy wisdom and with thine inter-understanding thou hast gotten thee stratagem, and hast gotten gold and silver into thy treasures: by thy great wisdom and by thy traffick hast thou increased thy stratagem, and thine heart talls on word of thy stratagem: therefore thus saith the lord-base to-

or-not; because thou hast set thine heart as the heart of to-or-not; behold, therefore i will bring strangers upon thee, the terrible of the nations: and they will draw their swords against the beauty of thy wisdom, and they will cease thy brightness. they will bring thee down to the pit, and thou wilt die the deaths of them that are slain in the midst of the seas. wilt thou yet say before him that slayeth thee, i am to-or-not? but thou wilt be a earthling, and no to-or-not, in the hand of him that slayeth thee. thou wilt die the deaths of the forekinned by the hand of strangers: for i have worded it, saith the lord-base to-or-not. moreover ohyeah word came to me, saying, interer of earthling, take up a lamentation upon the king of tyrus, and say to him, thus saith the lord-base to-or-not; thou sealest up the sum, full of wisdom, and dedicated in beauty. thou hast been in eden the garden of to-or-not; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the message-craft of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. thou art the converse-swimmer inwarder that covereth; and i have set thee so: thou wast upon the dedicated mountain of to-or-not; thou hast walked up and down in the midst of the stones of fire. thou wast sound in thy ways from the day that thou wast created, till injustice was found in thee. by the multitude of thy merchandise they have filled the midst of thee with damage, and thou hast missed: therefore i will cast thee as slain out of the mountain of to-or-not: and i will make lost thee, o covering inwarder, from the midst of the stones of fire. thine heart tallied on word of thy beauty, thou hast swim-corrupted thy wisdom by reason of thy brightness: i will cast thee to the land, i will lay thee before kings, that they may behold thee. thou hast ceased thy dedicated by the multitude of thine cloudies, by the cloudiness of thy traffick; therefore will i bring forth a fire from the midst of thee, it will eat thee, and i will bring thee to ashes upon the land in the eyes of all them that behold thee. all they that know thee among the withs will be astonished at thee: thou wilt be a faderror, and never will thou be any more. again ohyeah word came to me, saying, interer of earthling, namethere thy face-turnings against zidon, and bring against it, and say, thus saith the lord-base to-or-not; behold, i am against thee, o zidon; and i will be given heavyweight in the midst of thee: and they will know that i am ohyeah, when i will have dod crissis in her, and will be dedicated in her. for i will send into her word, and blood into her streets; and the slayed will be spilled in the half of her by the sword upon her on every side; and they will know that i am ohyeah. and there will be no more a pricking brier to the house of isra'el nor any grieving thorn of all that are round about them, that despised them; and they will know that i am the lord-base to-or-not. thus saith the lord-base to-or-not; when i will have gathered the house of isra'el from the withs among whom they are scattered, and will be dedicated in them in the eyes of the body-nations, then will they dwell in their land that i have given to my worker jeqob. and they will dwell for sure therein, and will inter-build houses, and plant vineyards; yea, they will dwell with being sure, when i have dod crissis upon all those that despise them round about them; and they will know that i am ohyeah their to-or-not.

in the tenth year, in the tenth month, in the twelfth day of the month, ohyeah word came to me, saying, interer of earthing, namethere thy face-turnings against fuhreroh king of egypt, and bring against him, and against all egypt: word, and say, thus saith the lord-base to-or-not; behold, i am against thee, fuhreroh king of egypt, the great crocodile that lieth in the midst of his rivers, which hath said, my river is mine own, and i have did it for myself. but i will put hooks in thy jaws, and i will cause the fish of thy rivers to stick to thy scales, and i will bring thee up out of the midst of thy rivers, and all the fish of thy rivers will stick to thy scales. and i will leave thee thrown into the desert-wording, thee and all the fish of thy rivers: thou will fall upon the open fields; no be brought together, nor added: i have given thee for meat to the animals of the field and to the birds of the namespaces. and all the settlers of egypt will know that i am ohyeah, because they have been a staff of reed to the house of isra'al when they took hold of thee by thy hand, thou didst hatch, and hatch all their shoulder: and when they leaned upon thee, thou hatchst, and madest all their loins to be at a stand. therefore thus saith the lord-base to-or-not; behold, i will bring a sword upon thee, and cut off earthing and in-them animal out of thee. and the land of egypt will be name-desolate and sword-parched; and they will know that i am ohyeah: because he hath said, the river is mine, and i have did it. behold, therefore i am against thee, and against thy rivers, and i will make the land of egypt utterly sword-parched and name-desolate, from the tower of syene even to the border of ethiopia. no foot of earthing will cross through it, nor foot of in-them animal will cross through it, neither will it be settled forty years. and i will make the land of egypt name-desolate in the midst of the countries that are name-desolate, and her cities among the cities that are sword-parched will be name-desolate forty years: and i will scatter the egyptians among the nations, and will disperse them through the countries. yet thus saith the lord-base to-or-not; at the end of forty years will i gather the egyptians from the withs there they were scattered: and i will bring again the sit-captivity of egypt, and will cause them to reset into the land of pathros, into the land of their settlement; and they will be there a low-tide kingdom. it will be the low-tide of the kingdoms; neither will it exalt itself any more on the nations: for i will diminish them, that they will no more go down over the nations. and it will be no more the being sure of the house of isra'al which bringeth their cloudy to remembrance, when they will look after them: but they will know that i am the lord-base to-or-not. and it came to pass in the seven and twentieth year, in the first month, in the first day of the month, ohyeah word came to me, saying, interer of earthing, nebuchadrezzar king of bhabil caused his stratagem to work for a great work against tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his stratagem, for tyrus, for the work that he had workd against it: therefore thus saith the lord-base to-or-not; behold, i will give the land of egypt to nebuchadrezzar king of bhabil; and he will take her multitude, and take her spoil, and take her prey; and it will be the wages for his stratagem. i have given him the land of egypt for his achievement wherewith he workd against it, because they achieved for me, saith the lord-base to-or-not. in that day will i cause the ray-horn of the house of isra'al 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 ohyeah.

### 30

ohyeah word came again to me, saying, interer of earthing, bring and say, thus saith the lord-base to-or-not; howl ye, woe worth the day! for the day is near, even the day of ohyeah is near, a cloudy day; it will be the time of the body-nations. and the sword will come upon egypt, and great pain will be in ethiopia, when the slayed will fall in egypt, and they will take away her multitude, and her foundations will be slayed down. ethiopia, and libya, and lydia, and all the mingled people, and chub, and the men of the land that is in league, will fall with them by the sword. thus saith ohyeah; they also that uphold egypt will fall; and the pride of her goatness will come down: from the tower of syene they will fall in it by the sword, saith the lord-base to-or-not. and they will be name-desolate in the midst of the countries that are name-desolate, and her cities will be in the midst of the cities that are sword-parched. and they will know that i am ohyeah, when i have set a fire in egypt, and when all her helpers will be destroyed. in that day will messengers go forth from me in ships to make the sure ethiopians afraid, and great pain will come upon them, as in the day of egypt: for, lo, it cometh. thus saith the lord-base to-or-not; i will also make the multitude of egypt to settle by the hand of nebuchadrezzar king of bhabil. he and his with with him, the terrible of the nations, will be brought to destroy the land: and they will draw their swords against egypt, and fill the land with the slayed. and i will make the rivers sword-parched, and sell the land into the hand of the video-divide: and i will make the land name-desolate, and all that is therein, by the hand of strangers: i ohyeah have worded it. thus saith the lord-base to-or-not; i will also make lost the bullshit, and i will cause their ideal-idols to settle out of noph; and there will be no more a president of the land of egypt: and i will put a respect in the land of egypt. and i will do pathros name-desolate, and will namethere fire in zoen, and will do crissis in no. and i will pour my fury upon sin, the goatness of egypt; and i will cut off the multitude of no. and i will set fire in egypt: sin will have great stratagem, and no will be hatched asunder, and noph will have distresses daily. the young men of aven and of pibeseth will fall by the sword: and these cities will go into sit-captivity. at tehaphnehes also the day will be darkened, when i will break there the yoke-upons of egypt: and the pride-swelling of her power will settle in her: as for her, a cloud will cover her, and her intera will go into sit-captivity. thus will i do crissis in egypt: and they will know that i am ohyeah. and it came to pass in the eleventh year, in the first month, in the seventh day of the month, that ohyeah word came to me, saying, interer of earthing, i have broken the arm of fuhreroh king of egypt; and, lo, it will not be bound up to be healed, to namethere a roller to bind it, to make it strong to hold the sword. therefore thus saith the lord-base to-or-not; behold, i am against fuhreroh king of egypt, and will break his arms, the strong, and that which was broken; and i will cause the sword to fall out of his hand. and i will scatter the egyptians among the nations, and will disperse them through the countries. and i will strengthen the arms of the king of bhabil, and put my sword in his hand: but i will slay firawn's arms, and he will groan before him with the groanings of a deadly slayed man. but i will strengthen the arms of the king of bhabil, and the arms of fuhreroh will fall down;

and they will know that i am ohyeah, when i will put my sword into the hand of the king of bhabil, and he will tilt it out upon the land of egypt. and i will scatter the egyptians among the nations, and disperse them among the countries; and they will know that i am ohyeah.

### 31

and it came to pass in the eleventh year, in the third month, in the first day of the month, that ohyeah word came to me, saying, interer of earthling, speak to fuhreroh king of egypt, and to his multitude; whom art thou like in thy greatness? behold, the syrian was a cedar in lebanon with fair branches, and with a shadowing shroud, and of an stand-up-high stand-up-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 to all the trees of the field. therefore his stand-up-height was tallied on all the trees of the field, and his boughs were multiplied, and his branches became long on word of the multitude of waters, when he shot forth. all the birds of namespaces made their nests in his boughs, and under his branches did all the animals 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 to-or-not 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 to-or-not was like to him in his beauty. i have did him fair by the multitude of his branches: so that all the trees of eden, that were in the garden of to-or-not, envied him. therefore thus saith the lord-base to-or-not; because thou hast lifted up thyself in stand-up-height, and he hath shot up his top among the thick boughs, and his heart talls in his stand-up-height; i have therefore make stick-safeed him into the hand of the mighty one of the body-nations; he will surely do with him: i have driven him out for his big-shotness. and strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the with of the land are gone down from his shadow, and have left him. upon his ruin will all the birds of the namespaces remain, and all the animals of the field will be upon his branches: to the end that none of all the trees by the waters exalt themselves for their stand-up-height, neither shoot up their top among the thick boughs, neither their trees stand up in their stand-up-height, all that drink water: for they are all delivered to death, to the nether parts of the land, in the midst of interers of men, with them that go down to the pit. thus saith the lord-base to-or-not; in the day when he went down to the asking i caused a mourning: i covered the deep for him, and i restrained the rivers thereof, and the great waters were stayed: and i caused lebanon to mourn for him, and all the trees of the field fainted for him. i did the nations to shake at the sound of his fall, when i cast him down to asking with them that descend into the pit: and all the trees of eden, the choice and best of lebanon, all that drink water, will be comforted in the nether parts of the land. they also went down into asking with him to them that be slayed with the sword; and they that were his arm, that dwelt under his shadow in the midst of the body-nations. to whom art thou thus like in heavyweight and in greatness among the trees of eden? yet will thou be brought down with the trees of

eden to the nether parts of the land: thou will lie in the midst of the foreskinned with them that be slayed by the sword. this is fuhreroh and all his multitude, saith the lord-base to-or-not.

### 32

and it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that ohyeah word came to me, saying, interer of earthling, take up a lamentation for fuhreroh king of egypt, and say to him, thou art like a pit-out-of-lion of the nations, and thou art as a whale in the seas: and thou camest forth with thy rivers, and develop-narrowdst the waters with thy feet, and fouledst their rivers. thus saith the lord-base to-or-not; i will therefore spread out my net over thee with a company of many withs; and they will bring thee up in my net. then will i leave thee upon the field, i will cast thee forth upon the open field, and will cause all the birds of the namespaces to remain upon thee, and i will seven-fill the animals of the whole land with thee. and i will lay thy flesh-immersed upon the mountains, and fill the valleys with thy height. i will also water with thy blood the land wherein thou swimmet, even to the mountains; and the rivers will be full of thee. and when i will namethere thee out, i will cover the namespaces, and make the stars thereof dark; i will cover the sun with a cloud, and the moon will not give her light. all the bright lights of namespaces will i make dark over thee, and namethere darkness upon thy land, saith the lord-base to-or-not. i will also vex the hearts of many withs, when i will bring thy destruction among the nations, into the countries which thou hast not known. yea, i will make many withs amazed at thee, and their kings will be horribly hair-imagining for thee, when i will brandish my sword before them; and they will tremble at every moment, every man for his own self, in the day of thy fall. for thus saith the lord-base to-or-not; the sword of the king of bhabil will come upon thee. by the swords of the herobloke will i cause thy multitude to fall, the terrible of the nations, all of them: and they will plunder the pride-swelling of egypt, and all the multitude thereof will be destroyed. i will make lost also all the in-them animals thereof from beside the great waters; neither will the foot of earthling trouble them any more, nor the split-hoofs of in-them animals trouble them. then will i make their waters deep, and cause their rivers to run like oil, saith the lord-base to-or-not. when i will make the land of egypt name-desolate, and the land will be destitute of that namethereof it was full, when i will smite all them that dwell therein, then will they know that i am ohyeah. this is the lamentation wherewith they will lament her: the intera of the nations will lament her: they will lament for her, even for egypt, and for all her multitude, saith the lord-base to-or-not. it came to pass also in the twelfth year, in the fifteenth day of the month, that ohyeah word came to me, saying, interer of earthling, wail for the multitude of egypt, and cast them down, even her, and the intera of the famous nations, to the nether parts of the land, with them that go down into the pit. whom dost thou pass in beauty? go down, and be thou laid with the foreskinned. they will fall in the midst of them that are slayed by the sword: she is delivered to the sword: draw her and all her multitudes. the goatness among the herobloke will word to him out of the midst of asking with them that help him: they are gone down, they lie foreskinned, slayed by the sword. assyria is there and all her company: his graves are about him: all of them slayed,

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 slayed, fallen by the sword, which caused shredding in the land of the living. there is elam and all her multitude round about her grave, all of them slayed, fallen by the sword, which are gone down foreskinned into the nether parts of the land, which caused their shredding 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 slay with all her multitude: her graves are round about him: all of them foreskinned, slay by the sword: though their shredding 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 slay. there is meshekh, tubal, and all her multitude: her graves are round about him: all of them foreskinned, slay by the sword, though they caused their shredding in the land of the living. and they will not lie with the herobloke that are fallen of the foreskinned, which are gone down to asking with their items of war: and they have laid their swords under their heads, but their cloudies will be upon their bones, though they were the shredding of the herobloke in the land of the living. yea, thou will be slayed in the midst of the foreskinned, and will lie with them that are slay with the sword. there is adom, her kings, and all her presidents, which with their heroblokeness are laid by them that were slay by the sword: they will lie with the foreskinned, and with them that go down to the pit. there be the prince-immerseds of the north, all of them, and all the zidoniens, which are gone down with the slay; with their shredding they are ashamed of their heroblokeness; and they lie foreskinned with them that be slay by the sword, and bear their shame with them that go down to the pit. fuhreroh will see them, and will be comforted over all his multitude, even fuhreroh and all his stratagem slay by the sword, saith the lord-base to-or-not. for i have caused my shredding in the land of the living: and he will be laid in the midst of the foreskinned with them that are slay with the sword, even fuhreroh and all his multitude, saith the lord-base to-or-not.

### 33

again ohyeah word came to me, saying, interer of earthling, word to interers of thy with, and say to them, when i bring the sword upon a land, if the with of the land take a earthling of their coasts, and set him for their watchman: if when he seeth the sword come upon the land, he blow the mouthpiece-horn and warn the with; then whosoever heareth the sound of the mouthpiece-horn and taketh not warning; if the sword come, and take him away, his blood will be upon his own head. he heard the sound of the mouthpiece-horn and took not warning; his blood will be upon him. but he that taketh warning will deliver his self. but if the watchman see the sword come, and blow not the mouthpiece-horn and the with be not warned; if the sword come, and take any self from among them, he is taken away in his cloudy; but his blood will i require at the watchman's hand. so thou, o interer of earthling, i have namethere thee a watchman to the house of isra'al therefore thou will hear the word at my mouth, and warn them from me. when i say to the big-shot, o big-shot man, thou will surely die; if thou dost not word to warn the big-shot from his way, that big-shot man will die in his cloudy; but his blood will i require at thine hand. nevertheless, if thou warn the big-shot of his way to turn from it; if

he do not turn from his way, he will die in his cloudy; but thou hast make stick-safed thy self. therefore, o thou interer of earthling, speak to the house of isra'al thus ye speak, saying, if our go-beyonds and our misses be upon us, and we pine away in them, how should we then live? say to them, as i live, saith the lord-base to-or-not, i have no pleasure in the death of the big-shot; but that the big-shot turn from his way and live: turn ye, turn ye from your video-divide ways; for why will ye die, o house of isra'al therefore, thou interer of earthling, say to interers of thy with, the being right of the right will not make stick-safe him in the day of his go-beyond: as for the big-shotness of the big-shot, he will not fall thereby in the day that he turneth from his big-shotness; neither will the right be able to live for his being right in the day that he misses. when i will say to the right, that he will surely live; if he be sure to his own being right, and commit injustice, all his being rightes will not be remembered; but for his injustice that he hath committed, he will die for it. again, when i say to the big-shot, thou will surely die; if he turn from his miss and do that which is lawful and crisis; if the big-shot complete the pledge, give again that he had robbed, walk in the statutes of life, without committing injustice; he will surely live, he will not die. none of his misses that he hath missed will be mentioned to him: he hath done that which is lawful and crisis; he will surely live. yet interers of thy with say, the way of the lord-base is not equal: but as for them, their way is not equal. when the right turneth from his being right, and committeth injustice, he will even die thereby. but if the big-shot turn from his big-shottness, and do that which is lawful and crisis, he will live thereby. yet ye say, the way of the lord-base is not equal. o ye house of isra'al i will critical you every one after his ways. and it came to pass in the twelfth year of our captivity, in the tenth month, in the fifth day of the month, that one that had escaped out of jerusalem came to me, saying, the city is smitten. now the hand of ohyeah 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 ohyeah word came to me, saying, interer of earthling, they that settle those sword-parcheds of the land of isra'al speak, saying, ibrahim was one, and he inherited the land: but we are earthlingy; the land is given us for inheritance. wherefore say to them, thus saith the lord-base to-or-not; ye eat with the blood, and lift up your eyes toward your bullshit, and shed blood: and will ye inherit the land? ye stand upon your sword, ye work taboo, and ye cease every one his in-sight's woman: and will ye inherit the land? say thou thus to them, thus saith the lord-base to-or-not; as i live, surely they that are in the sword-parcheds will fall by the sword, and him that is in the open field will i give to the animals to be eaten, and they that be in the forts and in the caves will die of the word. for i will namethere the land most name-desolate, and the pride-swalling of her power will settle; and the mountains of isra'al will be name-desolate, that none will cross through. then will they know that i am ohyeah, when i have laid the land most name-desolate on word of all their taboos which they have committed. also, thou interer of earthling, interers of thy with still are wording against thee by the walls and in the openings of the houses, and word one to another, every one to his brother, saying, come, i pray you, and hear what is the word that cometh forth from ohyeah. and they come to thee as the with cometh, and they sit before thee as my with, and they hear thy

words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. and, lo, thou art to them as a very lovely song-immersed of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. and when this cometh to pass, (lo, it will come,) then will they know that a come-bringer hath been among them.

### 34

and ohyeah word came to me, saying, interer of earthling, bring against the watchers of isra'al bring, and say to them, thus saith the lord-base to-or-not to the watchers; woe be to the watchers of isra'al that do watch-feed themselves! should not the watchers watch-feed the sheeps? ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye watch-feed not the sheep. the diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was lost, neither have ye settled again that which was driven away, neither have ye sought that which was lost; but with strong and with cruelty have ye go downed them. and they were scattered, because there is no watcher: and they became meat to all the animals of the field, when they were scattered. my sheep wandered through all the mountains, and upon every high mountain: yea, my sheep was scattered upon all the face-turnings of the land, and none did search or seek after them. therefore, ye watchers, hear ohyeah word; as i live, saith the lord-base to-or-not, surely because my sheep became a eating, and my sheep became meat to every animal of the field, because there was no watcher, neither did my watchers search for my sheep, but the watchers fed themselves, and fed not my sheep; therefore, o ye watchers, hear ohyeah word; thus saith the lord-base to-or-not; behold, i am against the watchers; and i will require my sheep at their hand, and cause them to settle from watch-feeding the sheep; neither will the watchers watch-feed themselves any more; for i will deliver my sheep from their mouth, that they may not be meat for them. for thus saith the lord-base to-or-not; behold, i, even i, will both search my sheep, and seek them out. as a watcher seeketh out his sheep in the day that he is among his sheep that are scattered; so will i seek out my sheep, and will deliver them out of all places namethere they have been scattered in the cloudy and dark day. and i will bring them out from the withs, and gather them from the countries, and will bring them to their own land, and watch-feed them upon the mountains of isra'al by the rivers, and in all the seated places of the land. i will watch-feed them in a good pasture, and upon the high mountains of isra'al will their fold be; there will they lie in a good fold, and in a fat pasture will they watch-feed upon the mountains of isra'al i will watch-feed my sheep, and i will cause them to lie down, saith the lord-base to-or-not. i will seek that which was lost, and bring again that which was driven away, and will bind up that which was lost, and will strengthen that which was sick: but i will make lost the fat and the strong; i will watch-feed them with crisis and as for you, o my sheep, thus saith the lord-base to-or-not; behold, i critical between cattle and cattle, between the rams and the he goats. seemeth it a small thing to you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? and as for my sheep, 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 lord-base to-or-not to them; behold, i, even i, will critical between the fat cattle 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 stick-safe my sheep, and they will no more be a prey; and i will critical between cattle and cattle. and i will set up one watcher over them, and he will watch-feed them, even my worker dawud; he will watch-feed them, and he will be their watcher. and i ohyeah will be their to-or-not, and my worker dawud a president among them; i ohyeah have worded it. and i will make with them a alignment of complete, and will word the video-divide animals to settle out of the land: and they will settle for sure in the desert-wording, and sleep in the woods. and i will make them and the places round about my mountain a first-pooling; and i will cause the shower to come down in his season; there will be showers of first-pooling. and the tree of the field will yield her fruit, and the land will yield her increase, and they will be sure in their field, and will know that i am ohyeah, when i have broken the bands of their yoke-upon, and delivered them out of the hand of those that workd themselves of them. and they will no more be a eating to the body-nations, neither will the animal of the land eat them; but they will dwell for sure, and none will make them afraid. and i will raise up for them a plant of namethere, and they will be no more consumed with hunger in the land, neither bear the shame of the body-nations any more. thus will they know that i ohyeah their to-or-not am with them, and that they, even the house of isra'al are my with, saith the lord-base to-or-not. and ye my sheep, the sheep of my pasture, are men, and i am your to-or-not, saith the lord-base to-or-not.

### 35

moreover ohyeah word came to me, saying, interer of earthling, namethere thy face-turnings against mount seir, and bring against it, and say to it, thus saith the lord-base to-or-not; behold, o mount seir, i am against thee, and i will tilt mine hand against thee, and i will make thee most name-desolate. i will namethere thy cities sword-parched, and thou will be name-desolate, and thou will know that i am ohyeah. because thou hast had a world hatred, and hast shed the blood of interers of isra'al by the force of the sword in the time of their calamity, in the time that their cloudy had an end: therefore, as i live, saith the lord-base to-or-not, i will prepare thee to blood, and blood will pursue thee: sith thou hast not hated blood, even blood will pursue thee. thus will i make mount seir most name-desolate, and cut off from it him that crosseth out and him that reseteth. and i will fill his mountains with his slay men: in thy mountains, and in thy valleys, and in all thy rivers, will they fall that are slay with the sword. i will make thee world name-desolations, and thy cities will not reset: and ye will know that i am ohyeah. because thou hast said, these two nations and these two countries will be mine, and we will inherit it; namethereas ohyeah was there: therefore, as i live, saith the lord-base to-or-not, 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 do myself known among them, when i have criticald thee. and thou will know that i am ohyeah, and that i have heard all thy blasphemies which thou hast spoken against the mountains of isra'al

saying, they are laid name-desolate, they are given us to eat. thus with your mouth ye have boasted against me, and have multiplied your words against me: i have heard them. thus saith the lord-base-to-or-not; when the whole land be gladth, i will do thee name-desolate. as thou didst be glad at the inheritance of the house of isra'el because it was name-desolate, so will i do to thee: thou wilt be name-desolate, o mount seir, and all aidumea, even all of it: and they will know that i am ohyeah.

### 36

also, thou interer of earthling, bring to the mountains of isra'el and say, ye mountains of isra'el hear ohyeah word: thus saith the lord-base-to-or-not; because the enemy hath said against you, aha, even the ancient in-whats are ours in inheritance: therefore bring and say, thus saith the lord-base-to-or-not; because they have made you desolate, and swallowed you up on every side, that ye might be a inheritance to the residue of the body-nations, and ye are taken up in the lips of talkers, and are an infamy of the with: therefore, ye mountains of isra'el hear the word of the lord-base-to-or-not; thus saith the lord-base-to-or-not to the mountains, and to the mountains, to the rivers, and to the valleys, to the name-desolate sword-parcheds, and to the cities that are forsaken, which became a prey and derision to the residue of the body-nations that are round about; therefore thus saith the lord-base-to-or-not; surely in the fire of my jealousy have i worded against the residue of the body-nations, and against all aidumea, which have namethereed my land into their inheritance with the gladness of all their self, with despiteful selfs, to cast it out for a prey. bring therefore concerning the land of isra'el and say to the mountains, and to the mountains, to the rivers, and to the valleys, thus saith the lord-base-to-or-not; behold, i have worded in my jealousy and in my fury, on word ye have borne the shame of the body-nations: therefore thus saith the lord-base-to-or-not; i have lifted up mine hand, surely the body-nations that are about you, they will bear their shame. but ye, o mountains of isra'el ye will shoot forth your branches, and yield your fruit to my with of isra'el for they are at hand to come. for, behold, i am for you, and i will turn to you, and ye will be worked and sown: and i will multiply men upon you, all the house of isra'el even all of it: and the cities will be settled, and the sword-parcheds will be inter-built: and i will multiply upon you earthling and in-them animal; and they will increase and bring fruit: and i will settle you after your old estates, and will do better to you than at your headings: and ye will know that i am ohyeah. yea, i will cause men to walk upon you, even my with isra'el and they will inherit thee, and thou wilt be their inheritance, and thou wilt no more henceforth bereave them of men. thus saith the lord-base-to-or-not; because they say to you, thou land eatest up men, and hast bereaved thy nations: therefore thou wilt eat men no more, neither bereave thy nations any more, saith the lord-base-to-or-not. neither will i cause men to hear in thee the shame of the body-nations any more, neither will thou bear the reproach of the withs any more, neither will thou cause thy nations to fall any more, saith the lord-base-to-or-not. moreover ohyeah word came to me, saying, interer of earthling, when the house of isra'el dwelt in their own land, they ceased it by their own way and by their doings: they way was before me as the stainedness of a removed woman. wherefore i poured my fury

upon them for the blood that they had shed upon the land, and for their bullshit wherewith they had polluted it: and i scattered them among the body-nations, and they were dispersed through the countries: according to their way and according to their doings i criticized them. and when they entered to the body-nations, there they went, they slayed my dedicated namethere, when they said to them, these are the with of ohyeah, and are gone forth out of his land. but i had pity for mine dedicated namethere, which the house of isra'el had slayed among the body-nations, there they went. therefore say to the house of isra'el thus saith the lord-base-to-or-not; i do not this for your sakes, o house of isra'el but for mine dedicated namethere's sake, which ye have slayed among the body-nations, there ye went. and i will dedicated my great namethere, which was slayed among the body-nations, which ye have slayed in the midst of them; and the body-nations will know that i am ohyeah, saith the lord-base-to-or-not, when i will be dedicated in you before their eyes. for i will take you from among the body-nations, and gather you out of all countries, and will bring you into your own land. then will i sprinkle top-bright water upon you, and ye will be top-bright: from all your stainedness, and from all your bullshit, will i top-brighten you. a new heart also will i give you, and a new breathwind will i put in near-inwards you: and i will take away the stony heart out of your flesh-immersed and i will give you an heart of flesh-immersed and i will namethere my breathwind in near-inwards you, and crisis you to walk in my statutes, and ye will keep my crises, and do them. and ye will settle in the land that i gave to your fathers; and ye will be my with, and i will be your to-or-not. i will also stick-safe 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 body-nations. then will ye remember your own video-divide ways, and your doings that were not good, and will lothe yourselves in your own sight for your cloudies and for your taboos. not for your sakes do i this, saith the lord-base-to-or-not, be it known to you: be ashamed and confounded for your own ways, o house of isra'el thus saith the lord-base-to-or-not; in the day that i will have top-brightend you from all your cloudies i will also cause you to settle in the cities, and the sword-parcheds will be inter-built. and the name-desolate land will be worked, namethereas it namethere name-desolate in the eyes of all that crossed by. and they will say, this land that was name-desolate is become like the garden of eden; and the sword-parched and name-desolate and ruined cities are become fenced, and are settled. then the body-nations that are left round about you will know that i ohyeah inter-build the ruined places, and plant that that was name-desolate: i ohyeah have worded it, and i will do it. thus saith the lord-base-to-or-not; i will yet for this be enquired of by the house of isra'el to do it for them; i will increase them with men like a sheep. as the dedicated sheep, as the sheep of jerusalem in her solemn feasts; so will the sword-parched cities be filled with sheeps of men: and they will know that i am ohyeah.

### 37

the hand of ohyeah was upon me, and carried me out in breathwind of ohyeah, and set me down in the midst of the hatch-plain which was full of bones, and caused me

to cross by them round about: and, behold, there were very many in the open hatch-plain; and, lo, they were very dry. and he said to me, interer of earthling, can these bones live? and i answered, o lord-base to-or-not, thou knowest. again he said to me, bring upon these bones, and say to them, o ye dry bones, hear ohyeah word. thus saith the lord-base to-or-not to these bones; behold, i will cause breathwind to enter into you, and ye will live: and i will lay sinews upon you, and will bring up flesh-immersed upon you, and cover you with divide-video-skin, and put breathwind in you, and ye will live; and ye will know that i am ohyeah. so i brought as i was directed: and as i brought, there was a voice, and behold a shaking, and the bones came together, bone to his bone. and when i beheld, lo, the sinews and the flesh-immersed came up upon them, and the divide-video-skin covered them on: but there was no breathwind in them. then said he to me, bring to the breathwind, bring, interer of earthling, and say to the breathwind, thus saith the lord-base to-or-not; come from the four breathwinds, o breathwind, and blow upon these slain, that they may live. so i brought as he directed me, and the breathwind came into them, and they lived, and stood up upon their feet, an exceeding great stratagem. then he said to me, interer of earthling, these bones are the whole house of isra'al behold, they say, our bones are dried, and our hope is lost: we are cut off for our cut-divides. therefore bring and say to them, thus saith the lord-base to-or-not; behold, o my with, i will open your graves, and cause you to come up out of your graves, and bring you into the land of isra'al and ye will know that i am ohyeah, when i have opened your graves, o my with, and brought you up out of your graves, and will put my breathwind in you, and ye will live, and i will place you in your own land: then will ye know that i ohyeah have worded it, and performed it, saith ohyeah. ohyeah word came again to me, saying, moreover, thou interer of earthling, take thee one stick, and write upon it, for yehodah, and for interers of isra'al his companions: then take another stick, and write upon it, for yusif, the stick of apraim and for all the house of isra'al his companions: and join them one to another into one stick; and they will become one in thine hand. and when interers of thy with will speak to thee, saying, wilt thou not shew us what thou meanest by these? word to them, thus saith the lord-base to-or-not; behold, i will take the stick of yusif, which is in the hand of apraim, and the branch of isra'al his fellows, and will put them with him, even with the stick of yehodah, and do them one stick, and they will be one in mine hand. and the sticks whereon thou writest will be in thine hand before their eyes. and word to them, thus saith the lord-base to-or-not; behold, i will take interers of isra'al from among the body-nations, there they be gone, and will gather them on every side, and bring them into their own earth: and i will do them one nation in the land upon the mountains of isra'al and one king will be king to them all: and they will be no more two nations, neither will they be halved into two kingdoms any more at all. neither will they cease themselves any more with their bullshit, nor with their abominations, nor with any of their go-beyonds: but i will stick-safe them out of all their settlingplaces, wherein they have missed, and will top-brighten them: so will they be my with, and i will be their to-or-not. and dawud my worker will be king over them; and they all will have one watcher: they will also walk in my crises, and keep my statutes, and do them. and they will dwell in the land that i have given to jeqob my worker, wherein your

fathers have dwelt; and they will dwell therein, even they, and their interers, and their interers's interers to world: and my worker dawud will be their president to world. moreover i will make a alignment of complete with them; it will be a to world alignment with them: and i will place them, and multiply them, and will set my dedicated in the midst of them to worldmore. my dwelling also will be with them: yea, i will be their to-or-not, and they will be my with. and the body-nations will know that i ohyeah do dedicated isra'al when my dedicated will be in the midst of them to worldmore.

## 38

and ohyeah word came to me, saying, interer of earthling, namethere thy face-turnings against gog, the land of ma'juj, the president head of meshekh and tubal, and bring against him, and say, thus saith the lord-base to-or-not; behold, i am against thee, o gog, the president head of meshekh and tubal: and i will turn thee back, and namethere hooks into thy jaws, and i will bring thee forth, and all thine stratagem, horses and horse-men, all of them clothed with all sorts of armour, even a great company with shields and shields, all of them handling swords: iran, ethiopia, and libya with them; all of them with shield and helmet: gomer, and all his bands; the house of togarmah of the north quarters, and all his bands: and many withs with thee. be thou prepared, and prepare for thyself, thou, and all thy company that are assembled to thee, and be thou a guard to them. after many days thou will be visited: in the latter years thou will come into the land that is brought back from the sword, and is gathered out of many withs, against the mountains of isra'al which have been always sword-parched: but it is brought forth out of the nations, and they will dwell for sure all of them. thou will onup and come like a storm, thou will be like a cloud to cover the land, thou, and all thy bands, and many withs with thee. thus saith the lord-base to-or-not; it will also come to pass, that at the same time will words come into thy mind, and thou will think an video-divide thought: and thou will say, i will go up to the land of unvalled villages; i will go to them that are at rest, that dwell for sure, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the sword-parched places that are now settled, and upon the with that are added out of the nations, which have gotten livestock and goods, that settle in the midst of the land. satiated, and dedan, and the merchants of tarshish, with all the pit-out-of-lions thereof, will say to thee, art thou come to take a spoil? hast thou gathered thy company to take a prey? to bear away silver and gold, to take away livestock and goods, to take a great spoil? therefore, interer of earthling, bring and say to gog, thus saith the lord-base to-or-not; in that day when my with of isra'al settleth for sure, will thou not know it? and thou will come from thy place out of the north parts, thou, and many withs with thee, all of them riding upon horses, a great company, and a mighty stratagem: and thou will come up against my with of isra'al as a cloud to cover the land; it will be in the latter days, and i will bring thee against my land, that the body-nations may know me, when i will be dedicated in thee, o gog, before their eyes. thus saith the lord-base to-or-not; art thou he of whom i have worded in old time by my workers the come-bringers of isra'al which brought in those days many years that i would bring thee against them? and it will come to pass at the same time when gog will come

against the land of isra'el saith the lord-base to-or-not, that my fury will come up in my face-turnings. for in my jealousy and in the fire of my crossing-over have i worded, surely in that day there will be a great shaking in the land of isra'el so that the fishes of the sea, and the birds of the namespaces, and the animals of the field, and all insects that creep upon the land, and all the men that are upon the face-turnings of the land, will shake at my presence, and the mountains will be thrown down, and the steep places will fall, and every wall will fall to the land. and i will call for a sword against him throughout all my mountains, saith the lord-base to-or-not: every man's sword will be against his brother. and i will critic against him with word and with blood; and i will rain upon him, and upon his bands, and upon the many withs that are with him, an overflowing rain, and great eilstones, fire, and brimstone. thus will i magnify myself, and dedicated myself; and i will be known in the eyes of many nations, and they will know that i am ohyeah.

### 39

therefore, thou interer of earthling, bring against gog, and say, thus saith the lord-base to-or-not; behold, i am against thee, o gog, the chief president of meshekh and tubal: and i will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of isra'el and i will hit thy bow out of thy left hand, and will cause thine arrow-halfers to fall out of thy right hand. thou will fall upon the mountains of isra'el thou, and all thy bands, and the withs that is with thee: i will give thee to the ravenous birds of every sort, and to the animals of the field to be eaten. thou will fall upon the open field: for i have worded it, saith the lord-base to-or-not. and i will send a fire on ma'juj, and among them that dwell surely in the isles: and they will know that i am ohyeah. so will i make my dedicated namethere known in the midst of my with isra'el and i will not let them pollute my dedicated namethere any more: and the body-nations will know that i am ohyeah, the dedicated one in isra'el behold, it is come, and it is done, saith the lord-base to-or-not; this is the day whereof i have worded. and they that dwell in the cities of isra'el will go forth, and will set on fire and burn the weapons, both the shields and the shields, the bows and the arrow-halfers, 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 plunder those that plundered them, and rob those that robbed them, saith the lord-base to-or-not. and it will come to cross in that day, that i will give to gog a place there of graves in isra'el the valley of the crossengers on the east of the sea: and it will stop the noses of the crossengers: and there will they bury gog and all his multitude: and they will call it the valley of gog, and seven months will the house of isra'el be burying of them, that they may top-brighten the land. yea, all the with of the land will bury them; and it will be to them a namethere the day that i will be given heavyweight, saith the lord-base to-or-not. and they will differentiate out men of continual employment, crossing through the land to bury with the crossengers those that remain upon the face-turnings of the land, to top-brighten it: after the end of seven months will they search, and the crossengers that cross through the land, when any seeth a earthling's bone, then will he

set up a sign by it, till the buriers have buried it in the valley of gog. and also the namethere of the city will be hamonah. thus will they top-brighten the land. and, thou interer of earthling, thus saith the lord-base to-or-not; speak to every feathered fowl, and to every animal 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 isra'el that ye may eat flesh-immersed and drink blood. ye will eat the flesh-immersed of the heroblokes, and drink the blood of the presidents of the land, of rams, of lambs, and of goats, of bulls, all of them fatlings of bashan and ye will eat fat till ye be seven-full, and drink blood till ye be drunken, of my butcher which i have butcherd for you. thus ye will be seven-filled at my send-table with horses and chariots, with heroblokes, and with all heroblokes of war, saith the lord-base to-or-not. and i will namethere my heavyweight among the body-nations, and all the body-nations will see my crisis that i have dod, and my hand that i have laid upon them. so the house of isra'el will know that i am ohyeah their to-or-not from that day and forward. and the body-nations will know that the house of isra'el went into captivity for their cloudy: because they trespassed against me, therefore hid i my face-turnings from them, and gave them into the hand of their develop-narrowers: so fell they all by the sword. according to their stainedness and according to their go-beyonds have i done to them, and hid my face-turnings from them. therefore thus saith the lord-base to-or-not; now will i bring again the sit-captivity of jeqob, and womb upon the whole house of isra'el and will be jealous for my dedicated namethere; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they settled for sure in their land, and none made them afraid. when i have brought them again from the withs, and gathered them out of their enemies' lands, and am dedicated in them in the eyes of many nations; then will they know that i am ohyeah their to-or-not, which caused them to be led into captivity among the body-nations: but i have gathered them to 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 breathwind upon the house of isra'el saith the lord-base to-or-not.

### 40

in the five and twentieth year of our captivity, in the heading of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of ohyeah was upon me, and brought me namethere. in the visions of to-or-not brought he me into the land of isra'el and set me upon a very tall mountain, by which was as the frame of a city on the south. and he brought me namethere, and, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate. and the earthling worded to me, interer of earthling, behold with thine eyes, and hear with thine ears, and namethere thine heart upon all that i will shew thee; for to the intent that i might shew them to thee art thou brought hither: declare all that thou seest to the house of isra'el and behold a wall on the outside of the house round about, and in the man's hand a measuring reed of six cubits long by the cubit and an hand breadth: so he measured the breadth of the inter-building, one reed; and the stand-up-height, one reed. then



came he to the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad; and the other threshold of the gate, which was one reed broad. and every little chamber was one reed long, and one reed broad; and between the little chambers were five cubits; and the threshold of the gate by the porch of the gate within was one reed. he measured also the porch of the gate within, one reed. then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate was inward. and the little chambers of the gate eastward were three on this side, and three on that side; they three were of one measure: and the posts had one measure on this side and on that side. and he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits. the space also before the little chambers was one cubit on this side, and the space was one cubit on that side: and the little chambers were six cubits on this side, and six cubits on that side. he measured then the gate from the roof of one little chamber to the roof of another: the breadth was five and twenty cubits, opening against opening. he did also posts of sixty cubits, even to the post of the courtyard round about the gate. and from the face-turnings of the gate of the entrance to the face-turnings of the porch of the inner gate were fifty cubits. and there were narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the arches: and windows were round about inward: and upon each post were palm trees. then brought he me into the outward courtyard, and, lo, there were chambers, and a pavement did for the courtyard round about: thirty chambers were upon the pavement. and the pavement by the side of the gates over against the length of the gates was the lower pavement. then he measured the breadth from the forefront of the lower gate to the forefront of the inner courtyard without, an hundred cubits eastward and northward. and the gate of the outward courtyard that looked toward the north, he measured the length thereof, and the breadth thereof. and the little chambers thereof were three on this side and three on that side; and the posts thereof and the arches thereof were after the measure of the first gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. and their windows, and their arches, and their palm trees, were after the measure of the gate that looketh toward the east; and they went up to it by seven steps; and the arches thereof were before them. and the gate of the inner courtyard was over against the gate toward the north, and toward the east; and he measured from gate to gate an hundred cubits. after that he brought me toward the south, and beheld a gate toward the south: and he measured the posts thereof and the arches thereof according to these measures. and there were windows in it and in the arches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. and there were seven steps to go up to it, and the arches thereof were before them: and it had palm trees, one on this side, and another on that side, upon the posts thereof. and there was a gate in the inner courtyard toward the south: and he measured from gate to gate toward the south an hundred cubits. and he brought me to the inner courtyard by the south gate: and he measured the south gate according to these measures; and the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and there were windows in it and in the arches thereof round about: it was fifty cu-

bits 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 courtyard; and palm trees were upon the posts thereof: and the going up to it had eight steps. and he brought me into the inner courtyard toward the east: and he measured the gate according to these measures. and the little chambers thereof, and the posts thereof, and the arches thereof, were according to these measures: and there were windows therein and in the arches thereof round about: it was fifty cubits long, and five and twenty cubits broad. and the arches thereof were toward the outward courtyard; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. and he brought me to the north gate, and measured it according to these measures; the little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length was fifty cubits, and the breadth five and twenty cubits. and the posts thereof were toward the utter courtyard; and palm trees were upon the posts thereof, on this side, and on that side: and the going up to it had eight steps. and the chambers and the entries thereof were by the posts of the gates, namethere they washed the onup. and in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the onup and the misser and the faulter. and at the side without, as one goeth up to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two tables. four tables were on this side, and four tables on that side, by the side of the gate; eight tables, namethereupon they slaughtered their sacrifices. and the four tables were of hewn stone for the onup, of a cubit and an half long, and a cubit and an half broad, and one cubit tall: whereupon also they laid the items wherewith they slaughtered the onup and the butcher. and within were hooks, an hand broad, fastened round about: and upon the tables was the flesh-immersed of the near-inward. and without the inner gate were the chambers of the singers in the inner courtyard, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north. and he said to me, this chamber, whose prospect is toward the south, is for the darkener, the keepers of the word of the house. and the chamber whose prospect is toward the north is for the darkener, the keepers of the charge of the butcher-place: these are the interers of zadoq near-inward the interers of levi which come near to ohyeah to immerse to him. so he measured the courtyard, an hundred cubits long, and an hundred cubits broad, foursquare; and the butcher-place that was before the house. and he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side. the length of the porch was twenty cubits, and the breadth eleven cubits, and he brought me by the steps whereby they went up to it: and there were standstays by the posts, one on this side, and another on that side.

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afterward he brought me to the hall, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the tent. and the breadth of the opening was ten cubits; and the sides of the opening were five cubits on the

one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth, twenty cubits. then went he inward, and measured the post of the opening, two cubits; and the opening, six cubits; and the breadth of the opening, seven cubits. so he measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the hall: and he said to me, this is the most dedicated place. after he measured the wall of the house, six cubits; and the breadth of every side chamber, four cubits, round about the house on every side. and the side chambers were three, one over another, and thirty in order; and they entered into the wall which was of the house for the side chambers round about, that they might have hold, but they had not hold in the wall of the house. and there was an enlarging, and a winding about still upward to the side chambers: for the winding about of the house went still upward round about the house: therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst. i saw also the tallness of the house round about: the foundations of the side chambers were a full reed of six great cubits. the thickness of the wall, which was for the side chamber without, was five cubits: and that which was left was the place of the side chambers that were within. and between the chambers was the wideness of twenty cubits round about the house on every side. and the openings of the side chambers were toward the place that was left, one opening toward the north, and another opening toward the south: and the breadth of the place that was left was five cubits round about. now the inter-building that was before the cut place at the end toward the west was seventy cubits broad; and the wall of the inter-building was five cubits thick round about, and the length thereof ninety cubits. so he measured the house, an hundred cubits long; and the cut place, and the inter-building, with the walls thereof, an hundred cubits long; also the breadth of the face-turnings of the house, and of the cut place toward the east, an hundred cubits. and he measured the length of the inter-building over against the cut place which was behind it, and the galleries thereof on the one side and on the other side, an hundred cubits, with the inner hall, and the porches of the courtyard; the threshold posts, and the narrow windows, and the galleries round about on their three stories, over against the threshold, cieled with wood round about, and from the land up to the windows, and the windows were covered; to that on the opening, even to the inner house, and without, and by all the half-wall round about within and without, by measure. and it was did with inwarders and palm trees, so that a palm tree was between a inwarder and a inwarder; and every inwarder had two face-turnings; so that the face-turnings of a earthling was toward the palm tree on the one side, and the face-turnings of a pit-out-of-lion toward the palm tree on the other side: it was did through all the house round about. from the land to on the opening were inwarders and palm trees did, and on the wall of the hall. the posts of the hall were squared, and the face-turnings of the dedicated; the appearance of the one as the appearance of the other. the butcher-place of wood was three cubits tall, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he worded to me, this is the send-table that is before ohyeah. and the hall and the dedicated had two doors. and the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door. and there were did on them, on the

doors of the hall, inwarders and palm trees, like as were did upon the walls; and there were thick planks upon the face-turnings of the porch without. and there were narrow windows and palm trees on the one side and on the other side, on the sides of the porch, and upon the side chambers of the house, and thick planks.

## 42

then he brought me forth into the utter courtyard, the way toward the north: and he brought me into the chamber that was over against the cut place, and which was before the inter-building toward the north. before the length of an hundred cubits was the north opening, and the breadth was fifty cubits. over against the twenty cubits which were for the inner courtyard, and over against the pavement which was for the utter courtyard, was gallery against gallery in three stories. and before the chambers was a walk to ten cubits breadth inward, a way of one cubit; and their openings toward the north. now the upper chambers were shorter: for the galleries were stand-up-higher than these, than the lower, and than the middlemost of the inter-building. for they were in three stories, but had not standstays as the standstays of the courtyards: therefore the inter-building was develop-straitened more than the lowest and the middlemost from the land. and the wall that was without over against the chambers, toward the utter courtyard on the forefront of the chambers, the length thereof was fifty cubits. for the length of the chambers that were in the utter courtyard was fifty cubits: and, lo, before the hall were an hundred cubits. and from under these chambers was the entry on the east side, as one goeth into them from the utter courtyard. the chambers were in the thickness of the wall of the courtyard toward the east, over against the cut place, and over against the inter-building. and the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their crisis, and according to their openings. and according to the openings of the chambers that were toward the south was a opening in the head of the way, even the way directly before the wall toward the east, as one entereth into them. then said he to me, the north chambers and the south chambers, which are before the cut place, they be dedicated chambers, namethere the darkener that approach to ohyeah will eat the most dedicated things: there will they namethere the most dedicated things, and the rest-absorber, and the misser, and the faultier; for the place is dedicated. when the darkener enter therein, then will they not go out of the dedicated place into the utter courtyard, but there they will namethere their garments nametherein they immerse; for they are dedicated; and will namethere on other garments, and will approach to those things which are for the with. now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about. he measured the east side with the measuring reed, five hundred reeds, with the measuring reed round about. he measured the north side, five hundred reeds, with the measuring reed round about. he measured the south side, five hundred reeds, with the measuring reed. he turned about to the west side, and measured five hundred reeds with the measuring reed. he measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the dedicated and

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afterward he brought me to the gate, even the gate that looketh toward the east; and, behold, the heavyweight of the to-or-not of isra'el came from the way of the east; and his voice was like a voice of many waters; and the land shined with his heavyweight. and it was according to the appearance of the vision which i saw, even according to the vision that i saw when i came to destroy the city: and the visions were like the vision that i saw by the river kebar; and i fell upon my face-turnings. and the heavyweight of ohyeah came into the house by the way of the gate whose prospect is toward the east. so breathwind took me up, and brought me into the inner courtyard; and, behold, the heavyweight of ohyeah filled the house. and i heard him wording to me out of the house; and the man stood by me. and he said to me, interer of earthling, the place of my throne, and the place of the soles of my feet, namethere i will dwell in the midst of interers of isra'el to world, and my dedicated namethere, will the house of isra'el no more cease, neither they, nor their kings, by their feed-whoredom, nor by the carcasses of their kings in their in-whats. in their namethereting 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 namethere by their taboos that they have committed: nametherefore i have eaten 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 to world. thou interer of earthling, shew the house to the house of isra'el that they may be ashamed of their cloudies: 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 drops-of-teaching-torah thereof: and write it in their eyes, that they may keep the whole form thereof, and all the ordinances thereof, and do them. this is the drops-of-teaching-torah of the house; upon the head of the mountain the whole limit thereof round about will be most dedicated. behold, this is the drops-of-teaching-torah of the house. and these are the measures of the butcher-place after the cubits: the cubit is a cubit and an hand breadth; even the bottom will be a cubit, and the breadth a cubit, and the border thereof by the edge thereof round about will be a span: and this will be the higher place of the butcher-place. and from the bottom upon the land even to the lower settle will be two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle will be four cubits, and the breadth one cubit. so the altar will be four cubits; and from the altar and upward will be four ray-horns. and the altar will be twelve cubits long, twelve broad, square in the four squares thereof. and the settle will be fourteen cubits long and fourteen broad in the four squares thereof; and the border about it will be half a cubit; and the bottom thereof will be a cubit about; and his stairs will look toward the east. and he said to me, interer of earthling, thus saith the lord-base to-or-not; these are the ordinances of the butcher-place in the day when they will do it, to onup onups thereon, and to sprinkle blood thereon. and thou will give to the darkener the levites that be of the seed of zadoq, which approach to me, to immerse to me, saith the lord-base

to-or-not, a bull interer of cattle for a misser, and thou will take of the blood thereof, and put it on the four ray-horns of it, and on the four corners of the settle, and upon the border round about: thus will thou miss-cleanse and purge it. thou will take the bull also of the misser, and he will burn it in the appointed place of the house, without the dedicated. and on the second day thou will near-inward a kid of the goats sound for a misser; and they will miss the butcher-place, as they did miss-cleanse it with the bull. when thou hast made an end of miss-cleansing it, thou will near-inward a bull interer of cattle sound, and a ram out of the sheep sound. and thou will near-inward them before ohyeah, and the darkener will cast salt upon them, and they will near-inward them up for a onup to ohyeah. seven days will thou prepare every day a goat for a misser: they will also prepare a bull interer of cattle, and a ram out of the sheep, sound. seven days will they top-brighten the butcher-place and purify it; and they will fill themselves. and when these days are expired, it will be, that upon the eighth day, and so forward, the darkener will do your onups upon the butcher-place, and your completes; and i will accept you, saith the lord-base to-or-not.

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then he brought me back the way of the gate of the outward dedicated which looketh toward the east; and it was shut. then said ohyeah to me; this gate will be shut, it will not be opened, and no man will enter in by it; because ohyeah, the to-or-not of isra'el hath entered in by it, therefore it will be shut. it is for the president; the president, he will sit in it to eat bread before ohyeah; he will enter by the way of the porch of that gate, and will go out by the way of the same. then brought he me the way of the north gate before the house: and i looked, and, behold, the heavyweight of ohyeah filled the alpha-beit-house of ohyeah: and i fell upon my face-turnings. and ohyeah said to me, interer of earthling, mark well, and behold with thine eyes, and hear with thine ears all that i word to thee concerning all the ordinances of the alpha-beit-house of ohyeah, and all the drops-of-teaching-torah thereof; and mark well the entering in of the house, with every going forth of the dedicated. and thou will say to the bitter, even to the house of isra'el thus saith the lord-base to-or-not; o ye house of isra'el let it suffice you of all your taboos, in that ye have near-inward into my dedicated strangers, foreskinned in heart, and foreskinned in flesh-immersed to be in my dedicated, to slay it, even my house, when ye near-inward my bread, the fat and the blood, and they have slayed my alignment on word of all your taboos. and ye have not kept the charge of mine dedicated things: but ye have namethere keepers of my charge in my dedicated for yourselves. thus saith the lord-base to-or-not; no stranger, foreskinned in heart, nor foreskinned in flesh-immersed will enter into my dedicated, of any stranger that is among interers of isra'el and the levites that are gone away far from me, when isra'el went astray, which went astray away from me after their bullshit; they will even bear their cloudy. yet they will be immersers in my dedicated, having charge at the gates of the house, and immersering to the house: they will slay the onup and the butcher for the with, and they will stand before them to immerse to them. because they was immersed to them before their bullshit, and caused the house of isra'el to fall into cloudy; therefore have i lifted up mine hand against them, saith the lord-

base to-or-not, and they will bear their cloudy. and they will not come near to me, to do the office of a darkener to me, nor to come near to any of my dedicated things, in the most dedicated place: but they will bear their shame, and their taboos which they have committed. but i will do them keepers of the charge of the house, for all the work thereof, and for all that will be done therein. but the darkener the levites, the interers of zadoq, that kept the charge of my dedicated when interers of isra'el went astray from me, they will come near to me to immerse to me, and they will stand before me to near-inward to me the fat and the blood, saith the lord-base to-or-not: they will enter into my dedicated, and they will come near to my send-table to immerse to me, and they will keep my charge. and it will come to pass, that when they enter in at the gates of the inner courtyard, they will be clothed with linen garments; and no wool will come upon them, whiles they immerse in the gates of the inner courtyard, 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 courtyard, into the utter courtyard to the with, they will put off their garments wherein they was immersed, and lay them in the dedicated chambers, and they will put on other garments; and they will not dedicated the with 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 drink wine, when they enter into the inner courtyard. neither will they take for their women a widow, nor her that is namethere away: but they will take maidens of the seed of the house of isra'el or a widow that had a darkener before. and they will teach my with the difference between the dedicated and profane, and cause them to discern between the stained and the top-bright. and in controversy they will stand in crisis and they will critic it according to my crises: and they will keep my drops-of-teaching-torah and my statutes in all mine assemblies; and they will dedicated my settless. and they will come at no dead person to cease themselves: but for father, or for mother, or for interer or for house-daughter for brother, or for sister that hath had no man, they may cease themselves. and after he is top-brightend, they will count to him seven days. and in the day that he goeth into the dedicated, to the inner courtyard, to immerse in the dedicated, he will near-inward his misser, saith the lord-base to-or-not. and it will be to them for an inheritance: i am their inheritance: and ye will give them no holding in isra'el i am their holding. they will eat the rest-absorber, and the misser, and the faulter: and every dedicated thing in isra'el will be theirs. and the first of all the firstfruits of all things, and every high of all, of every sort of your highs, will be the priest's: ye will also give to the darkener the first of your dough, that he may cause the first-pooling to rest in thine house. the darkener will not eat of any thing that is dead of itself, or torn, whether it be birds or in-them animal.

## 45

moreover, when ye will divide by lot the land for inheritance, ye will high an high to ohyeah, 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 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 the immersers of the dedicated, which will come near to immerse to ohyeah: 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 levites, the immersers of the house, have for themselves, for a holding for twenty chambers. and ye will appoint the holding of the city five thousand broad, and five and twenty thousand long, over against the high of the dedicated portion: it will be for the whole house of isra'el and a portion will be for the president on the one side and on the other side of the high of the dedicated portion, and of the holding of the city, before the high of the dedicated portion, and before the holding of the city, from the west side westward, and from the east side eastward: and the length will be over against one of the portions, from the west border to the east border. in the land will be his holding in isra'el and my presidents will no more fraud my with; and the rest of the land will they give to the house of isra'el according to their branch. thus saith the lord-base to-or-not; let it suffice you, o presidents of isra'el remove damage and plunder, and do crisis and being right, take away your exactions from my with, saith the lord-base to-or-not. ye will have right balances, and a right ephah, and a right bath the ephah and the bath will be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof will be after the homer. and the sheqel will be twenty gerahs: twenty sheqels, five and twenty sheqels, fifteen sheqels, will be your maneh. this is the high that ye will high; the sixth part of an ephah of an homer of wheat, and ye will give the sixth part of an ephah of an homer of barley: concerning the ordinance of oil, the bath of oil, ye will high the tenth part of a bath out of the cor, which is an homer of ten baths; for ten baths are an homer: and one lamb out of the sheep, out of two hundred, out of the fat pastures of isra'el for a completeness-absorber, and for a onup, and for completes, to out-of-town for them, saith the lord-base to-or-not. all the with of the land will give this high for the president in isra'el and it will be the president's part to give onups, and settle-absorbers, and pourings, in the feasts, and in the new moons, and in the settless, in all solemnities of the house of isra'el he will prepare the misser, and the settle-absorber, and the onup, and the completes, to out-of-town for the house of isra'el thus saith the lord-base to-or-not; in the first month, in the first day of the month, thou will take a bull interer of cattle sound, and miss-cleanse the dedicated: and the darkener will take of the blood of the misser, and put it upon the posts of the house, and upon the four corners of the settle of the butcher-place, and upon the posts of the gate of the inner courtyard. and so thou will do the seventh day of the month forevery one that erreth, and for him that is simple: so will ye reconcile the house. in the first month, in the fourteenth day of the month, ye will have the stopskip, a feast of seven days; lit-mazat will be eaten. and upon that day will the president prepare for himself and for all the with of the land a bull for a misser. and seven days of the feast he will prepare a onup to ohyeah, seven bulls and seven rams sound daily the seven days; and a kid of the goats daily for a misser. and he will prepare a rest-absorber of an ephah for a bull,

and an ephah for a ram and an here-hin of oil for an ephah. in the seventh month, in the fifteenth day of the month, will he do the like in the feast of the seven days, according to the misser, according to the onup, and according to the rest-absorber, and according to the oil.

#### 46

thus saith the lord-base to-or-not; the gate of the inner courtyard that looketh toward the east will be shut the six doing days; but on the settles it will be opened, and in the day of the new moon it will be opened. and the president will enter by the way of the porch of that gate without, and will stand by the post of the gate, and the darkener will prepare his onup and his completes, and he will bow at the threshold of the gate: then he will go forth; but the gate will not be shut until the evening. likewise the with of the land will bow at the opening of this gate before ohyeah in the settless and in the new moons. and the onup that the president will near-inward to ohyeah in the settless day will be six lambs sound, and a ram sound. and the rest-absorber will be an ephah for a ram and the rest-absorber for the lambs as he will be able to give, and an here-hin of oil to an ephah. and in the day of the new moon it will be a bull interer of cattle sound, and six lambs, and a ram they will be sound. and he will prepare a rest-absorber, an ephah for a bull, and an ephah for a ram and for the lambs according as his hand will attain to, and an here-hin of oil to an ephah. and when the president will enter, he will go in by the way of the porch of that gate, and he will go forth by the way thereof. but when the with of the land will come before ohyeah in the solemn feasts, he that entereth in by the way of the north gate to bow will go out by the way of the south gate; and he that entereth by the way of the south gate will go forth by the way of the north gate: he will not reset by the way of the gate whereby he came in, but will go forth over against it. and the president in the midst of them, when they go in, will go in; and when they go forth, will go forth. and in the feasts and in the solemnities the rest-absorber will be an ephah to a bull, and an ephah to a ram and to the lambs as he is able to give, and an here-hin of oil to an ephah. now when the president will prepare a voluntary onup or completes voluntarily to ohyeah, one will then open him the gate that looketh toward the east, and he will prepare his onup and his completes, as he did on the settless day: then he will go forth; and after his going forth one will shut the gate. thou wilt daily prepare a onup to ohyeah of a lamb of the first year sound: thou wilt prepare it every morning. and thou wilt prepare a rest-absorber for it every morning, the sixth part of an ephah, and the third part of an here-hin of oil, to temper with the fine flour; a rest-absorber continually by a world ordinance to ohyeah. thus wilt they prepare the lamb, and the rest-absorber, and the oil, every morning for a continual onup. thus saith the lord-base to-or-not; if the president give a gift to any of his interers, the inheritance thereof will be his interers'; it will be their holding by inheritance. but if he give a gift of his inheritance to one of his workers, then it will be his to the year of liberty; after it will reset to the president: but his inheritance will be his interers' for them. moreover the president will not take of the with's inheritance by fraud, to thrust them out of their holding; but he will give his interers inheritance out of his own holding: that my with be not scattered every man from his holding. after he brought me through the entry, which was at the side of the gate, into

the dedicated chambers of the darkener, which looked toward the north: and, behold, there was a place on the two sides westward. then said he to me, this is the place namethere the darkener will boil the faultier and the misser, namethere they will bake the rest-absorber; that they bear them not out into the utter courtyard, to dedicated the with. then he crossed me forth into the utter courtyard, and caused me to cross by the four corners of the courtyard; and, behold, in every corner of the courtyard there was a courtyard. in the four corners of the courtyard there were courtyards joined of forty cubits long and thirty broad: these four corners were of one measure. and there was a row of inter-building round about in them, round about them four, and it was did with boiling places under the rows round about. then said he to me, these are the places of them that boil, namethere the immersers of the house will boil the butcher of the with.

#### 47

afterward he brought me again to the opening of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the butcher-place. then brought he me out of the way of the gate northward, and led me about the way without to the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. and when the man that had the line in his hand crossed forth eastward, he measured a thousand cubits, and he crossed me through the waters; the waters were to the ankles. again he measured a thousand, and crossed me through the waters; the waters were to the pool-knees. again he measured a thousand, and crossed me through; the waters were to the loins. afterward he measured a thousand; and it was a river that i could not cross over: for the waters were risen, waters to swim in, a river that could not be crossed over. and he said to me, interer of earthling, hast thou seen this? then he brought me, and caused me to reset to the brink of the river. now when i had resetted, behold, at the bank of the river were very many trees on the one side and on the other. then said he to me, these waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters will be healed. and it will come to pass, that every self that liveth, which swarmth, thereosover the rivers will come, will live: and there will be a very great multitude of fish, because these waters will come namethere: for they will be healed; and every thing will live there the river cometh. and it will come to pass, that the fishers will stand upon it from ein-gedi even to ein-eglain; they will be a place to spread forth nets; their fish will be according to their kinds, as the fish of the great sea, exceeding many. but the miry places thereof and the marshes 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 eaten: 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 lord-base to-or-not; this will be the border, whereby ye will inherit the land according to the twelve branch of isra'el yusif will have two portions. and ye will inherit it, one as well as another:

concerning the which i lifted up mine hand to give it to your fathers: and this land will fall to you for inheritance. and this will be the border of the land toward the north side, from the great sea, the way of hethlon, as men go to zedad; hamath, berothah, sibraim, which is between the border of damasqus and the border of hamath; hazar-hatikon, which is by the coast of horan. and the border from the sea will be hazar-enan, the border of damasqus, and the north northward, and the border of hamath. and this is the north side. and the east side ye will measure from horan, and from damasqus, and from gil'ed, and from the land of isra'al by jordan, from the border to the east sea. and this is the east side. and the south side southward, from tamar even to the waters of strife in qadesh the river to the great sea. and this is the south side southward. the west side also will be the great sea from the border, till a man come over against hamath. this is the west side. so will ye part this land to you according to the branch of isra'al and it will come to pass, that ye will divide it by lot for an inheritance to you, and to the strangers that sojourn among you, which will beget interers among you: and they will be to you as born in the country among interers of isra'al they will have inheritance with you among the branch of isra'al and it will come to pass, that in what branch the stranger sojourneth, there will ye give him his inheritance, saith the lord-base to-or-not.

#### 48

now these are the nametheres of the branch. from the north end to the coast of the way of hethlon, as one goeth to hamath, hazar-enan, the border of damasqus northward, to the coast of hamath; for these are his sides east and west; a portion for dan and by the border of dan from the east side to the west side, a portion for asher. and by the border of asher, from the east side even to the west side, a portion for naftali. and by the border of naftali, from the east side to the west side, a portion for manasseh. and by the border of manasseh, from the east side to the west side, a portion for apraim. and by the border of apraim, from the east side even to the west side, a portion for rauben. and by the border of rauben, from the east side to the west side, a portion for yeahodah. and by the border of yeahodah, from the east side to the west side, will be the high which ye will high of five and twenty thousand reeds in breadth, and in length as one of the other parts, from the east side to the west side: and the dedicated will be in the midst of it. the high that ye will high to ohyeah will be of five and twenty thousand in length, and of ten thousand in breadth. and for them, even for the darkener, will be this dedicated high; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: and the dedicated of ohyeah will be in the midst thereof. it will be for the darkener that are dedicated of the interers of zadoq; which have kept my charge, which went not astray when interers of isra'al went astray, as the levites went astray. and this high of the land that is highed will be to them a thing most dedicated by the border of the levites. and over against the border of the darkener the 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 to ohyeah. and the five

thousand, that are left in the breadth over against the five and twenty thousand, will be a profane place for the city, for seat, and for plots: and the city will be in the midst thereof. and these will be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred. and the plots of the city will be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty. and the residue in length over against the high of the dedicated portion will be ten thousand eastward, and ten thousand westward: and it will be over against the high of the dedicated portion; and the increase thereof will be for food to them that work for the city. and they that work for the city will work for it out of all the branch of isra'al all the high will be five and twenty thousand by five and twenty thousand: ye will high the dedicated high foursquare, with the holding of the city. and the residue will be for the president, on the one side and on the other of the dedicated high, and of the holding of the city, over against the five and twenty thousand of the high toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the president: and it will be the dedicated high; and the dedicated of the house will be in the midst thereof. moreover from the holding of the levites, and from the holding of the city, being in the midst of that which is the president's, between the border of yeahodah and the border of benjamin, will be for the president. as for the remainder of the branch, from the east side to the west side, benjamin will have a portion. and by the border of benjamin, from the east side to the west side, simeon will have a portion. and by the border of simeon, from the east side to the west side, issachar a portion. and by the border of issachar, from the east side to the west side, cebulun a portion. and by the border of cebulun, from the east side to the west side, gad a portion. and by the border of gad at the south side southward, the border will be even from tamar to the waters of strife in qadesh and to the river toward the great sea. this is the land which ye will part by lot to the branch of isra'al for inheritance, and these are their portions, saith the lord-base to-or-not. and these are the goings out of the city on the north side, four thousand and five hundred measures. and the gates of the city will be after the nametheres of the branch of isra'al three gates northward; one gate of rauben, one gate of yeahodah, one gate of levi and at the east side four thousand and five hundred: and three gates; and one gate of yusif, one gate of benjamin, one gate of dan and at the south side four thousand and five hundred measures: and three gates; one gate of simeon, one gate of issachar, one gate of cebulun. at the west side four thousand and five hundred, with their three gates; one gate of gad one gate of asher, one gate of naftali. it was round about eighteen thousand measures: and the namethere of the city from that day will be, ohyeah is there.

## hosea

### 1

ohyeah word that came to hosea, interer of bari, in the days of ucyeah, jotham, ahac, and heceqyeah, kings of yeahodah, and in the days of jeroboam interer of joash, king of isra'al the beginning of ohyeah word by hosea. and ohyeah said to hosea, go, take to thee a woman of feed-whoredoms and children of feed-whoredoms: for the land hath committed great feed-whoredom, departing from ohyeah. so he went and took gomer the house-daughter of diblaim; which bright-conceived, and bare him a interer and ohyeah said to him, call his namethere jecre'al; for yet a little while, and i will avenge the blood of jecre'al upon the house of jehu and will cause to settle the kingdom of the house of isra'al and it will come to pass at that day, that i will break the bow of isra'al in the valley of jecre'al. and she bright-conceived again, and bare a house-daughter and to-or-not said to him, call her namethere la-ruhamah: for i will no more womb upon the house of isra'al but i will utterly take them away. but i will womb upon the house of yeahodah, and will stick-safe them by ohyeah their to-or-not, and will not stick-safe them by bow, nor by sword, nor by war, by horses, nor by horsemen. now when she had weaned la-ruhamah, she bright-conceived, and bare a interer then said to-or-not, call his namethere la-emi: for ye are not my with, and i will not be your to-or-not. yet the count of interers of isra'al will be as the sand of the sea, which cannot be measured nor counted; and it will come to pass, that in the place where it was said to them, ye are not my with, there it will be said to them, ye are the interers of the living to-or-not. then will interers of yeahodah and interers of isra'al be gathered together, and namethere themselves one head, and they will come up out of the land: for great will be the day of jecre'al.

### 2

say ye to your brethren, emi and to your sisters, 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 skin-naked, and namethere her as in the day that she was born, and make her as a desert-wording, and namethere her like a dry land, and slay her with thirst. and i will not womb upon her interers; for they be interers of feed-whoredoms. for their mother hath played the feed-harlot: she that bright-conceived them hath done shamefully: for she said, i will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. therefore, behold, i will hedge up thy way with thorns, and make a wall, that she will not find her paths. and she will follow after her lovers, but she will not overtake them; and she will seek them, but will not find them: then will she say, i will go and reset to my first man; for then was it better with me than now. for she did not know that i gave her corn, and wine, and oil-develop, and multiplied her silver and gold, which they prepared for possessor therefore will i reset, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her skin-nakedness. and now will i discover her lewdness in the eyes of her lovers, and none will deliver her out of mine hand. i will also cause all her mirth to settle, her feast days, her new

moons, and her settless, and all her solemn feasts. and i will destroy her vines and her fig trees, namethereof she hath said, these are my rewards that my lovers have given me: and i will make them a forest, and the animals of the field will eat them. and i will visit upon her the days of belim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith ohyeah. therefore, behold, i will allure her, and bring her into the desert-wording, and word comfortably to her. and i will give her her vineyards from thence, and the valley of ekor for a opening of hope: and she will sing there, as in the days of her youth, and as in the day when she came up out of the land of egypt. and it will be at that day, saith ohyeah, that thou will call me ishei; and will call me no more beli for i will take away the nametheres of belim out of her mouth, and they will no more be remembered by their namethere. and in that day will i make a alignment for them with the animals of the field and with the birds of namespaces, and with the insects of the land: and i will break the bow and the sword and the war out of the land, and will make them to lie down for sure. and i will betroth thee to me to world; yea, i will betroth thee to me in being right, and in crisis and in kindness, and in kindnesses. i will even betroth thee to me in mama-from-amino-artfulness: and thou will know ohyeah. and it will come to pass in that day, i will hear, saith ohyeah, i will hear the namespaces, and they will hear the land; and the land will hear the corn, and the wine, and the oil-develop; and they will hear jecre'al. and i will sow her to me in the land; and i will womb upon her that had not obtained wombing; and i will say to them which were not my with, thou art my with; and they will say, thou art my to-or-not.

### 3

then said ohyeah to me, go yet, love a woman beloved of her in-sight, yet an baked-adulteress, according to the love of ohyeah toward interers of isra'al who look to other to-or-not, and love flagons of wine. so i bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley: and i said to her, thou will abide for me many days; no play the feed-harlot, and no be for another man: so will i also be for thee. for interers of isra'al will abide many days without a king, and without a prince-immersed, and without a butcher, and without an status-post, and without an retriever, and without down: afterward will interers of isra'al reset, and seek ohyeah their to-or-not, and dawud their king; and will fear ohyeah and his goodness in the latter days.

### 4

hear ohyeah word, ye interers of isra'al for ohyeah hath a controversy with the settlers of the land, on word there is no truth, nor kindness, nor knowledge of to-or-not in the land. by swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. therefore will the field mourn, and every one that dwelleth therein will languish, with the animals of the field, and with the birds of namespaces; yea, the fishes of the sea also will be taken away. yet let no man strive, nor reprove another: for thy with are as they that strive with the darkener therefore will thou fall in the day, and the come-bringer also will fall with thee in the night, and i will destroy thy mother.

my with are destroyed for lack of knowledge: because thou hast rejected knowledge, i will also reject thee, that thou will be no darkener to me: seeing thou hast forgotten the drops-of-teaching-torah of thy to-or-not, i will also forget thy interers. as they were increased, so they missed against me: therefore will i change their heavy-weight into shame. they eat up the miss of my with, and they set their self on their cloudy, and there will be, like with, like darkener and i will visit them for their ways, and reward them their doings. for they will eat, and not have seven-enough: they will prostitute, and will not increase: because they have left off to take heed to ohyeah. feed-whoredom and wine and new wine take away the heart. my with ask counsel at their stocks, and their staff declareth to them: for breathwind of feed-whoredoms hath caused them to err, and they have gone a feeding-whoring from under their to-or-not. they butcher upon the tops of the mountains, and burn incense upon the mountains, under oaks and poplars and elms, because the shadow thereof is good: therefore your intera will prostitute, and your spouses will commit adultery. i will not visit your intera when they prostitute, nor your spouses when they commit adultery: for themselves are separated with whores, and they butcher with feed-harlots: therefore the with that doth not inter-understand will fall. though thou, isra'al play the feed-harlot, yet let not yeahodah fault; and come not ye to gugal, neither go ye up to bet-aven, nor seven-swear, ohyeah liveth. for isra'al slideth back as a backsliding bullcow: now ohyeah will watch-feed them as a lamb in a large place. apraim is joined to fashions: let him alone. their drink is sour: they have committed feed-whoredom continually: her rulers with shame do love, give ye. the breathwind hath bound her up in her wings, and they will be dry on word of their butchers.

## 5

hear ye this, o darkener; and hearken, ye house of isra'al and give ye ear, o house of the king; for crisis is toward you, because ye have been a snare on mizpah, and a net spread upon tabor. and the revolvers are profound to make slaughter, though i have been a rebuker of them all. i know apraim, and isra'al is not extinct-hid from me: for now, o apraim, thou committest feed-whoredom, and isra'al is ceased. they will not frame their doings to turn to their to-or-not: for breathwind of feed-whoredoms is in the near-inward of them, and they have not known ohyeah. and the pride of isra'al doth testify to his face-turnings: therefore will isra'al and apraim fall in their cloudy: yeahodah also will fall with them. they will go with their sheeps and with their cattles to seek ohyeah; but they will not find him; he hath withdrawn himself from them. they have dealt treacherously against ohyeah: for they have begotten strange-substantial interers: now will a month eat them with their portions. blow ye the cornet in gibeah, and the mouthpiece-horn in ramah: video-cry at bet-aven, after thee, o benjamin. apraim will be name-desolate in the day of reprove: because the branch of isra'al have i made known that which will surely be. the prince-immerseds of yeahodah were like them that remove the bound: therefore i will pour out my crossing-over upon them like water. apraim is exploited and shattered in crisis because he willingly walked after the directment. therefore will i be to apraim as a moth, and to the house of yeahodah as rottenness. when apraim saw his sickness, and yeahodah saw his wound, then went apraim to the syrian, and sent to king jareb: yet could he not

heal you, nor cure you of your wound. for i will be to apraim as a thread-lion, and as a pit-out-of-lion to the house of yeahodah: i, even i, will tear and go away; i will take away, and none will rescue him. i will go and reset to my place, till they acknowledge their offence, and seek my face-turnings: in their develop-narrows they will seek me black-early.

## 6

come, and let us reset to ohyeah: for he hath torn, and he will heal us; he hath hit, 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 ohyeah: his going forth is fixed as the morning-black; and he will come to us as the rain, as the latter and former rain to the land. o apraim, what will i do to thee? o yeahodah, what will i do to thee? for your kindness is as a morning cloud, and as the early dew it goeth away. therefore have i hewed them by the come-bringers; i have slain them by the sayings of my mouth: and thy crises are as the light that goeth forth. for i desired kindness, and not butcher; and the knowledge of to-or-not more than onups. but they like men have crossed over the alignment: there have they dealt treacherously against me. gil'ed is a city of them that achievement power, and is polluted with blood. and as troops of robbers wait for a man, so the company of darkener murder in the way by consent: for they commit lewdness. i have seen an hair-horrible thing in the house of isra'al there is the feed-whoredom of apraim, isra'al is ceased. also, o yeahodah, he hath set an harvest for thee, when i resetted the sit-captivity of my with.

## 7

when i would have healed isra'al then the cloudy of apraim was discovered, and the video-divide of samaria: for they achieve 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 video-divide: now their own doings have beset them about; they are before my face-turnings. they make the king glad with their video-divide, and the prince-immerseds with their lies. they are all adulterers, as an oven heated by the baker, who settleth from raising after he hath kneaded the dough, until it be leavened. in the day of our king the prince-immerseds 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 eaten their criticals; all their kings are fallen: there is none among them that calleth to me. apraim, he hath mixed himself among the withs; apraim is a cake not turned. strangers have eaten his energy, and he knoweth it not: yea, gray eirs are here and there upon him, yet he knoweth not. and the pride of isra'al testifieth to his face-turnings: and they do not reset to ohyeah their to-or-not, nor seek him for all this. apraim also is like a silly dove without heart: they call to egypt, they go to syria when they will go, i will spread my net upon them; i will bring them down as the birds of the namespaces; i will chastise them, as their meeting hath heard. woe to them! for they have fled from me: plunder to them! on word they have went-beyond against me: though i have retrieved them, yet they have worded lies against me. and they have not cried to me with their heart, when



they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me, though i have bound and strengthened their arms, yet do they imagine video-divide against me. they reset, but not to the most high: they are like a high-deceitful bow: their prince-immerseds will fall by the sword for the rage of their language-tongue: this will be their derision in the land of egypt.

## 8

set the mouthpiece-horn to thy mouth. he will come as an eagle against the alpha-beit-house of ohyeah, because they have went-beyond my alignment, and go-beyonded against my drops-of-teaching-torah isra'al will cry to me, my to-or-not, we know thee. isra'al hath cast off the thing that is good: the enemy will pursue him. they have set up kings, but not by me: they have did prince-immerseds, and i knew it not: of their silver and their gold have they did them fashions, that they may be cut off. thy calf, o samaria, hath cast thee off; mine nose-anger is kindled against them: how long will it be ere they attain to cleanness? for from isra'al was it also: the workman did it; therefore it is not to-or-not: but the calf of samaria will be broken in pieces, for they have sown the breathwind, 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. isra'al is swallowed up: now will they be among the body-nations as a item wherein is no pleasure. for they are gone up to syria a wild ass alone by himself: apraim hath hired lovers. yea, though they have hired among the nations, now will i gather them, and they will sorrow a little for the burden of the king of prince-immerseds. because apraim did many butcher-places to miss butcher-places will be to him to miss i have written to him the great things of my drops-of-teaching-torah but they were counted as a strange-substantial thing. they butcher flesh-immersed for the butchers of mine highings, and eat it; but ohyeah accepteth them not; now will he remember their cloudy, and visit their misses: they will reset to egypt. for isra'al hath forgotten his doer, and inter-buildeth halls; and yeahodah hath multiplied fenced cities: but i will send a fire upon his cities, and it will eat the halls thereof.

## 9

be glad not, o isra'al for gladness, as other withs: for thou hast gone a feeding-whoring from thy to-or-not, thou hast loved a reward upon every cornfloor. the floor and the winepress will not watch-feed them, and the new wine will fail in her. they will not dwell in ohyeah's land; but apraim will reset to egypt, and they will eat stained things in syria they will not offer wine to ohyeah, neither will they be pleasing to him: their butchers will be to them as the bread of power-mourners; all that eat thereof will be polluted: for their bread for their self will not come into the alpha-beit-house of ohyeah. what will ye do in the solemn day, and in the day of the feast of ohyeah? for, lo, they are gone on word of plunder: egypt will gather them up, memphis will bury them: the pleasant places for their silver, nettles will inherit them: thorns will be in their tents. the days of visitation are come, the days of complete are come; isra'al will know it: the come-bringer is a fool, breathwindual man is mad, for the multitude of thine cloudy, and the great hatred. the watchman of apraim was with my to-or-not: but the come-bringer is a snare of a

fowler in all his ways, and hatred in the house of his to-or-not. they have deeply swim-corrupted themselves, as in the days of gibeah: therefore he will remember their cloudy, he will visit their misses. i found isra'al like grapes in the desert-wording; i saw your fathers as the firstripe in the fig tree at her first time: but they went to belpeor, and separated themselves to that shame; and their abominations were according as they loved. as for apraim, their heavyweight will fly away like a bird, from the birth, and from the womb, and from the conception. though they bring up their interers, yet will i bereave them, that there will not be a earthing left: yea, woe also to them when i depart from them! apraim, as i saw tyrus, is planted in a pleasant place: but apraim will bring forth his interers to the killer. give them, ohyeah: what wilt thou give? give them a miscarrying womb and dry breasts. all their video-divide is in gilgal: for there i hated them: for the video-divide of their doings i will drive them out of mine house, i will love them no more: all their prince-immerseds are revolvers. apraim 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 to-or-not will cast them away, because they did not hearken to him: and they will be wanderers among the nations.

## 10

isra'al is an empty vine, he bringeth forth fruit to himself: according to the multitude of his fruit he hath increased the butcher-places; according to the goodness of his land they have made goodly status-posts. their heart is parted; now will they be found faulty: he will break down their butcher-places, he will plunder their status-posts. for now they will say, we have no king, because we respected not ohyeah; what then should a king do to us? they have worded words, swearing falsely in making a alignment: thus crisis springeth up as hemlock in the furrows of the field. the inhabitants of samaria will fear on word of the calves of bet-aven: for the with thereof will mourn over it, and the darkener thereof that rejoiced on it, for the heavyweight thereof, because it is departed from it. it will be also carried to syria for a present to king jareb: apraim will receive shame, and isra'al will be dry of his own counsel. as for samaria, her king is cut off as the foam upon the water. the in-whats also of aven the miss of isra'al will be destroyed: the thorn and the thistle will come up on their butcher-places; and they will say to the mountains, cover us; and to the mountains, fall on us. o isra'al thou hast missed from the days of gibeah: there they stood: the war in gibeah against interers of iniquity did not overtake them. it is in my desire that i should chastise them; and the withs will be added against them, when they will bind themselves in their two furrows. and apraim is as an heifer that is taught, and loveth to tread out the corn; but i crossed over upon her fair neck: i will make apraim to ride; yeahodah will plow, and jeaqob will break his clods. sow to yourselves in being right, reap in kindness; break up your fallow ground: for it is time to seek ohyeah, till he come and rain being right upon you. ye have plowed big-shottedness, ye have reaped injustice; ye have eaten the fruit of lies: because thou didst be sure in thy way, in the multitude of thy heroblocks. therefore will a tumult arise among thy with, and all thy fortresses will be plundered, as shalman plundered bet-ar'al in the day of war: the mother was dashed in pieces upon her interers. so will al do to you on word of your great video-

divide: in a morning-black will the king of isra'al utterly be cut off.

## 11

when isra'al was a interer, then i loved him, and called my interer out of egypt. as they called them, so they went from them: they butcherd to belim, and burned incense to chiselings. i taught apraim also to go, taking them by their arms; but they knew not that i healed them. i drew them with cords of a earthing, with bands of love: and i was to them as they that take off the yoke-upon on their jaws, and i laid meat to them. he will not reset into the land of egypt, and the syrian will be his king, because they refused to reset. and the sword will abide on his cities, and will eat his branches, and eat them, on word of their own counsels. and my with are bent to backsliding from me: though they called them to the most high, none at all would high him. how will i give thee up, apraim? how will i deliver thee, isra'al how will i make thee as admah? how will i namethere thee as zeboim? mine heart is turned within me, my repentings are kindled together. i will not do the fierceness of mine nose-anger, i will not reset to destroy apraim: for i am to-or-not, and not man; the dedicated one in the near-inward of thee: and i will not enter into the city. they will walk after ohyeah: he will roar like a gather-lion: when he will roar, then interers will tremble from the west. they will tremble as a bird out of egypt, and as a dove out of the land of syria and i will set them in their houses, saith ohyeah. apraim compasseth me about with lies, and the house of isra'al with high-deceit: but yeahodah yet ruleth with to-or-not, and is mama-from-amino-artful with the dedicated.

## 12

apraim watch-feedeth on breathwind, and followeth after the east breathwind: he daily increaseth lies and plunder; and they do make a alignment with the syrians, and oil is carried into egypt. ohyeah hath also a controversy with yeahodah, and will visit jeqob 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 power he had power with to-or-not: yea, he had power over the messenger, and prevailed: he wept, and made supplication to him: he found him in al, and there he worded with us; even ohyeah to-or-not of troops; ohyeah is his memorial. therefore turn thou to thy to-or-not: keep kindness and crisis and wait on thy to-or-not continually. he is a buy-guy, the balances of high-deceit are in his hand: he loveth to exploit. and apraim said, yet i am become rich, i have found me out power: in all my labours they will find none cloudy in me that were miss and i that am ohyeah thy to-or-not from the land of egypt will yet make thee to dwell in tents, as in the days of the solem feast. i have also worded by the come-bringers, and i have multiplied visions, and used similitudes, by the ministry of the come-bringers. is there power in gil'ed? surely they are vanity: they butcher bullocks in gilgal; yea, their butcher-places are as heaps in the furrows of the fields. and jeqob fled into the field of syria and isra'al workd for a woman, and for a woman he kept sheep. and by a come-bringer ohyeah brought isra'al out of egypt, and by a come-bringer was he preserved. apraim provoked him to nose-anger most bitterly: therefore will he leave his blood upon him, and his reproach will his ohyeah reset to him.

## 13

when apraim worded trembling, he highed himself in isra'al but when he faulted in possessor he died. and now they miss more and more, and have did them screens of their silver, and fashions according to their own inter-understanding, all of it the doing of the craftsmen: they say of them, let the men that butcher kiss the calves. therefore they will be as the morning cloud and as the early dew that passeth away, as the chaff that is driven with the storm out of the floor, and as the smoke out of the chimney. yet i am ohyeah thy to-or-not from the land of egypt, and thou will know no to-or-not but me: for there is no saviour beside me. i did know thee in the desert-wording, in the land of great drought. according to their pasture, so were they seven-filled; they were seven-filled, and their heart was highed; therefore have they forgotten me. therefore i will be to them as a thread-lion: as a leopard by the way will i observe them: i will meet them as a bear that is bereaved of her whelps, and will hatch the caul of their heart, and there will i eat them like a to-bring-lion: the animal of the field will hatch them. o isra'al thou hast destroyed thyself; but in me is thine help. i will be thy king: where is any other that may stick-safe them in all thy cities? and thy criticals of whom thou saidst, give me a king and prince-immerseds? i gave thee a king in mine nose-anger, and took him away in my nose-anger. the cloudy of apraim is bound up; his miss is hid. the sorrows of a traivailing woman will come upon him: he is an unwise interer for he should not standstay long in the place of the breaking forth of interers. i will retrieve them from the power of the asking; i will retrieve them from death: o death, i will be thy words; o asking, i will be thy destruction: repentance will be hid from mine eyes. though he be fruitful among his brethren, an east breathwind will come, the breathwind of ohyeah will come up from the desert-wording, and his spring will become dry, and his fountain will be sword-parched: he will spoil the treasure of all pleasant items. samaria will become offended; for she hath rebelled against her to-or-not: they will fall by the sword: their infants will be dashed in pieces, and their women with child will be hatch-ripped up.

## 14

o isra'al reset to ohyeah thy to-or-not; for thou hast fallen by thine cloudy. take with you words, and turn to ohyeah: say to him, take away all cloudy, and receive us graciously: so will we complete the calves of our lips. assyria will not stick-safe us; we will not ride upon horses: neither will we say any more to the doing of our hands, ye are our to-or-not: for in thee the fatherless findeth wombing. 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 to isra'al he will grow as the lily, and cast forth his roots as lebanon. his branches will spread, and his beauty will be as the olive tree, and his smell as lebanon. they that dwell under his shadow will reset; they will revive as the corn, and grow as the vine: the scent thereof will be as the wine of lebanon. apraim will say, what have i to do any more with fashions? i have heard him, and observed him: i am like a green fir tree. from me is thy fruit found. who is wise, and he will inter-understand these things? prudent, and he will know them? for the ways of ohyeah are turgor-immersed, and the right will walk in them: but the go-beyonders will fall therein.

## 1

ohyeah word that came to jo'al interer of pethu'al. hear this, ye old men, and give ear, all ye settlers of the land. hath this been in your days, or in the days of your fathers? recount ye your interers of it, and let your interers recount their interers, and their interers 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, on word of the new wine; for it is cut off from your mouth. for a nation is come up upon my land, strong, and without count, whose teeth are the teeth of a gather-lion, and he hath the cheek teeth of a to-bring-lion. he hath laid my vine waste, and barked my fig tree: he did it clean bare, and cast it away; the branches thereof are made white. lament like a virgin girded with sackcloth for the husband of her youth. the rest-absorber and the pouring is cut off from the alpha-beit-house of ohyeah; the darkener, ohyeah's immersers, mourn. the field is wasted, the earth mourneth; for the corn is wasted: the new wine is dried up, the oil-develop languisheth. be ye ashamed, o ye husbandmen; howl, o ye vinedressers, for the wheat and for the barley; because the harvest of the field is lost. 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 dry: because rejoicing is dry away from the interers of men. gird yourselves, and lament, ye darkener: howl, ye immersers of the butcher-place: come, lodge in sackcloth, ye immersers of my to-or-not: for the rest-absorber and the pouring is withheld from the house of your to-or-not. dedicated ye a fast, call a confine assembly, gather the elders and all the settlers of the land into the alpha-beit-house of ohyeah your to-or-not, and cry to ohyeah, alas for the day! for the day of ohyeah is at hand, and as a plunder from the breast-field will it come. is not the meat cut off before our eyes, yea, gladness and gladness from the house of our to-or-not? the separate-seed is rotten under their clods, the garners are laid name-desolate, the barns are broken down; for the corn is withered. how do the in-them animals groan! the cattles of cattle are perplexed, because they have no pasture; yea, the sheeps of sheep are made offended. ohyeah, to thee will i cry: for the fire hath eaten the pastures of the desert-wording, and the flame hath burned all the trees of the field. the in-them animals of the field cry also to thee: for the rivers of waters are dried up, and the fire hath eaten the pastures of the desert-wording.

## 2

blow ye the mouthpiece-horn in zion, and video-cry in my dedicated mountain: let all the settlers of the land tremble: for the day of ohyeah cometh, for it is nigh at hand; a day of black and of gloominess, a day of clouds and of thick black, as the morning-black spread upon the mountains: a great with and a strong; there hath not been the world the like, neither will be any more after it, even to the years of many generations. a fire eateth before them; and behind them a flame burneth: the land is as the garden of eden before them, and behind them a name-desolate desert-wording; yea, and not a word will escape them. the appearance of them

is as the appearance of horses; and as horsemen, so will they run. like the voice of chariots on the tops of mountains will they leap, like the voice of a flame of fire that eateth the stubble, as a strong with set in war array. before their face-turnings the withs will be much stratagemed: all face-turnings will gather blackness. they will run like heroblokes; they will climb the wall like heroblokes of war; and they will march every one on his ways, and they will not break their ranks: neither will one thrust another; they will walk every one in his path: and when they fall upon the sword, they will not be wounded. they will run to and fro in the city; they will run upon the wall, they will climb up upon the houses; they will enter in at the windows like a thief. the land will quake before them; the namespaces will tremble: the sun and the moon will be dark, and the stars will withdraw their shining: and ohyeah will utter his voice before his stratagem: for his camp is very great: for he is strong that doth his word: for the day of ohyeah is great and very terrible; and who can abide it? therefore also now, saith ohyeah, 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 to ohyeah your to-or-not: for he is gracious and wombing, slow to nose-anger, and of great kindness, and repenteth him of the video-divide. who knoweth if he will reset and repent, and leave a first-pooling behind him; even a rest-absorber and a pouring to ohyeah your to-or-not? blow the mouthpiece-horn in zion, dedicated a fast, call a confine assembly: gather the with, dedicated the assembly, assemble the elders, gather children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. let the darkener, the immersers of ohyeah, weep between the porch and the butcher-place, and let them say, spare thy withs, ohyeah, and give not thine heritage to reproach, that the body-nations should proverb-rule over them: wherefore should they say among the withs, where is their to-or-not? then will ohyeah be jealous for his land, and pity his with. yea, ohyeah will answer and say to his with, behold, i will send you corn, and wine, and oil-develop, and ye will be seven-satisfy therewith: and i will no more develop you a reproach among the body-nations: but i will remove far off from you the northern army, and will drive him into a land barren and name-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. respect not, o earth; be glad and be glad: for ohyeah will do great things. be not afraid, ye in-them animals of the field: for the pastures of the desert-wording do spring, for the tree beareth her fruit, the fig tree and the vine do yield their stratagem. be glad then, ye interers of zion, and be glad in ohyeah your to-or-not: 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 corn, and the vats will overflow with wine and oil-develop. and i will complete to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great stratagem which i sent among you. and ye will eat in seven-plenty, and be seven-satisfy, and cheer the namethere of ohyeah your to-or-not, that hath dot wondrously with you: and my with will to world not be dry. and ye will know that i am in the near-inward of isra'al and that i am ohyeah your to-or-not, and none else: and my with will to world

not be dry. and it will come to pass afterward, that i will pour out my breathwind upon all flesh-immersed and your interers and your intera 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 breathwind. and i will shew wonders in the namespaces and in the land, blood, and fire, and pillars of smoke. the sun will be turned into darkness, and the moon into blood, before the great and terrible day of ohyeah come. and it will come to pass, that whosoever will call on the namethere of ohyeah will be delivered: for in mount zion and in jerusalem will be deliverance, as ohyeah hath said, and in the remnant whom ohyeah will call.

### 3

for, behold, in those days, and in that time, when i will bring again the sit-captivity of yeahodah and jerusalem, i will also gather all nations, and will bring them down into the valley of yeahoshaphat, and will critic with them there for my with and for my heritage isra'al whom they have scattered among the nations, and parted my land. and they have cast lots for my with; 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 zur, and zidon, and all the coasts of palestine? will ye complete me a complete? and if ye complete me, swiftly and speedily will i reset your complete upon your own head; because ye have taken my silver and my gold, and have carried into your halls my goodly pleasant things: interers also of yeahodah and interers of jerusalem have ye sold to the greecens, that ye might remove them far from their border. behold, i will raise them out of the place there ye have sold them, and will reset your recompence upon your own head: and i will sell your interers and your intera into the hand of interers of yeahodah, and they will sell them to the sabeans, to a people far off: for ohyeah hath worded it. readcall ye this among the body-nations; prepare war, wake up the heroblokes, let all the heroblokes 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 body-nations, and gather yourselves together round about: namethere cause thy herobloke ones to come down, ohyeah. let the body-nations be wakened, and come up to the valley of yeahoshaphat: for there will i sit to critical all the body-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 video-divide is great. multitudes, multitudes in the valley of decision: for the day of ohyeah is near in the valley of decision. the sun and the moon will be darkened, and the stars will withdraw their shining. ohyeah also will roar out of zion, and utter his voice from jerusalem; and the namespaces and the land will shake: but ohyeah will be the hope of his with, and the goatness of interers of isra'al so will ye know that i am ohyeah your to-or-not dwelling in zion, my dedicated mountain: then will jerusalem be dedicated, and there will no strangers cross through her any more. and it will come to pass in that day, that the mountains will drop down new wine, and the mountains will flow with milk, and all the rivers of yeahodah will flow with waters, and a fountain will come forth out of the alpha-beit-house of ohyeah, and will water the valley of shitim. egypt will be a name-desolation, and adom will be a name-desolate desert-wording, for

the damage against interers of yeahodah, on word they have shed innocent blood in their land. but yeahodah will dwell to world, and jerusalem from generation to generation. for i will cleanse their blood that i have not cleansed: for ohyeah dwelleth in zion.

## amos

### 1

the words of amos, who was among the sheep-watchers of teqoe, which he saw concerning israel in the days of ucyeaho king of yeahodah, and in the days of jeroboam interer of joash king of israel two years before the earthquake. and he said, ohyeah will roar from zion, and utter his voice from jerusalem; and the habitations of the watchers will mourn, and the top of karmel will dry. thus saith ohyeah; for three go-beyonds of damasqus, and for four, i will not turn away the punishment thereof; because they have threshed gil'ed with threshing instruments of iron: but i will send a fire into the house of haca'al, which will eat the palaces of ben-hadad. i will hatch also the bar of damasqus, and cut off the settler from the hatch-plain of aven and him that holdeth the branch from the house of eden: and the with of syria will go into sit-captivity to qir saith ohyeah. thus saith ohyeah; for three go-beyonds of geca, and for four, i will not turn away the punishment thereof; because they carried away sit-captive the complete sit-captivity, to make stick-safe them up to adom: but i will send a fire on the wall of geca, which will eat the palaces thereof: and i will cut off the settler from ashdod, and him that holdeth the branch from ashqelon, and i will turn mine hand against egron: and the remnant of the palestinians will get lost, saith the lord-base to-or-not. thus saith ohyeah; for three go-beyonds of tyrus, and for four, i will not turn away the punishment thereof; because they make stick-safed up the complete sit-captivity to adom, and remembered not the brotherly alignment: but i will send a fire on the wall of tyrus, which will eat the palaces thereof. thus saith ohyeah; for three go-beyonds of adom, 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 nose-anger to until: but i will send a fire upon teman, which will eat the palaces of bozrah. thus saith ohyeah; for three go-beyonds of interers of emmon, and for four, i will not turn away the punishment thereof; because they have hatch-ripped up the women with interer of gil'ed, that they might enlarge their border: but i will kindle a fire in the wall of rabbah, and it will eat the palaces thereof, with shouting in the day of war, with a storm in the day of the storm: and their king will go into captivity, he and his prince-immerseds together, saith ohyeah.

### 2

thus saith ohyeah; for three go-beyonds of moab, and for four, i will not turn away the punishment thereof; because he burned the bones of the king of adom into lime: but i will send a fire upon moab, and it will eat the palaces of kiroth: and moab will die with tumult, with shouting, and with the sound of the mouthpiece-horn and i will cut off the critical from the near-inward thereof, and will kill all the prince-immerseds thereof with him, saith ohyeah. thus saith ohyeah; for three go-beyonds of yeahodah, and for four, i will not turn away the punishment thereof; because they have despised the drops-of-teaching-torah of ohyeah, and have not kept his sayings, and their lies caused them to err, after the which their fathers have walked: but i will send a fire upon yeahodah, and it will eat the palaces of jerusalem. thus saith ohyeah; for three go-beyonds 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 land on the head of the poor, and turn aside the way of the meek: and a man and his father will go in to the same maid, to slay my dedicated namethere: and they namethere themselves down upon clothes laid to pledge by every butcher-place, and they drink the wine of the condemned in the house of their to-or-not. yet destroyed i the amorite before them, whose tallness was like the tallness of the cedars, and he was strong as the oaks; yet i destroyed his fruit from on, and his roots from beneath. also i brought you up from the land of egypt, and led you forty years through the desert-wording, to inherit the land of the amorite. and i raised up of your interers for come-bringers, and of your young men for nazarites. is it not even thus, o ye interers of israel saith ohyeah. but ye gave the nazarites wine to drink; and directed the come-bringers, saying, bring not. behold, i am pressed under you, as a cart is pressed that is full of sheaves. therefore the flight will get lost from the swift, and the strong will not energen his strong, neither will the courageous 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 courageous will flee away skin-naked in that day, saith ohyeah.

### 3

hear this word that ohyeah hath worded against you, o interers of israel against the whole family which i brought up from the land of egypt, saying, you only have i known of all the families of the earth: therefore i will visit you for all your cloudies. can two walk together, except they be agreed? will a gather-lion roar in the forest, when he hath no tear? will a pit-out-of-lion cry out of his den, if he have captured nothing? can a bird fall in a snare upon the land, where no gin is for him? will one capture up a snare from the land, and have captured nothing at all? will a mouthpiece-horn be blown in the city, and the with not be afraid? will there be video-divide in a city, and ohyeah hath not done it? surely the lord-base to-or-not will do not a word, but he revealeth his secret to his workers the come-bringers. the gather-lion hath roared, who will not respect? the lord-base to-or-not hath worded, who can but bring? publish in the palaces at ashdod, and in the palaces in the land of egypt, and say, assemble yourselves upon the mountains of samaria, and behold the great tumults in the near-inward thereof, and the exploited in the near-inward thereof. for they know not to do right, saith ohyeah, who store up damage and robbery in their palaces. therefore thus saith the lord-base to-or-not; an develop-narrower there will be even round about the land; and he will bring down thy goatness from thee, and thy palaces will be spoiled. thus saith ohyeah; as the watcher taketh out of the mouth of the gather-lion two squat-legs, or a differentiate-piece of an ear; so will interers of israel be taken out that dwell in samaria in the corner of a tilter, and in damasqus in a couch. hear ye, and witness in the house of jeqob, saith the lord-base to-or-not, the to-or-not of troops, that in the day that i will visit the go-beyonds of israel upon him i will also visit the butcher-places of al: and the ray-horns of the butcher-place will be cut off, and fall to the land. and i will smite the winter house with the summer house; and the houses of ivory will get

lost, and the great houses will have an end, saith ohyeah.

#### 4

hear this word, ye kine of bashan that are in the mountain of samaria, which exploit the poor, which crush the needy, which say to their lord-bases, bring, and let us drink. the lord-base to-or-not hath seven-swear 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 her; and ye will cast them into the palace, saith ohyeah. come to al, and go-beyond; at gilgal multiply go-beyond; and bring your butchers every morning, and your tithes after three years: and smoke a todhsacrifice of thanks with leaven, and readcall and publish the free offerings: for this liketh you, o ye interers of isra'al saith the lord-base to-or-not. and i also have given you cleanness of teeth in all your cities, and lack of bread in all your places: yet have ye not resetted to me, saith ohyeah. and also i have withholden the rain from you, when there were yet three months to the harvest: and i caused it to rain upon one city, and caused it not to rain upon another city: one part was rained upon, and the part namethere-upon it rained not dry. so two or three cities wandered to one city, to drink water; but they were not seven-satisfy: yet have ye not resetted to me, saith ohyeah. i have hit you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm eaten them: yet have ye not resetted to me, saith ohyeah. i have sent among you the word after the word of egypt: your young men have i slain with the sword, and have taken away your horses; and i have made the stink of your camps to come up to your nostrils: yet have ye not resetted to me, saith ohyeah. i have overthrown some of you, as to-or-not overthrew sodom and gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not resetted to me, saith ohyeah. therefore thus will i do to thee, o isra'al and because i will do this to thee, prepare to meet thy to-or-not, o isra'al for, lo, he that developeth the mountains, and createth the breathwind, and declareth to earthling what is his thought, that doth the morning-black black, and treadeth upon the in-whats of the land, ohyeah, the to-or-not of troops, is his namethere.

#### 5

hear ye this word which i take up against you, even a lamentation, o house of isra'al the virgin of isra'al is fallen; she will no more stand: she is forsaken upon her land; there is none to raise her up. for thus saith the lord-base to-or-not; the city that went out by a thousand will leave an hundred, and that which went forth by an hundred will leave ten, to the house of isra'al for thus saith ohyeah to the house of isra'al seek ye me, and ye will live: but seek not al, nor enter into gilgal, and cross not to bar-shebe: for gilgal will surely go into captivity, and al will come to nought. seek ohyeah, and ye will live; lest he break out like fire in the house of yusif, and eat it, and there be none to quench it in al. ye who turn crisis to wormwood, and leave off being right in the land, seek him that doth the seven stars and orion, and turneth the shadow of death into the morning, and doth the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face-turnings of the land: ohyeah is his namethere: that

heroblokes the plundered against the goatness, so that the plundered will come against the fortress. they hate him that reproveth in the gate, and they abhor him that wordeth soundly. forasmuch therefore as your treading is upon the poor, and ye take from him burdens of corn: ye have inter-built houses of hewn stone, but ye will not dwell in them; ye have planted pleasant vineyards, but ye will not drink wine of them. for i know your manifold go-beyonds and your mighty misses: they afflict the right, they take a out-of-town-bribe, and they turn aside the poor in the gate from their right. therefore the prudent will keep silence in that time; for it is an video-divide time. seek good, and not video-divide, that ye may live: and so ohyeah, the to-or-not of troops, will be with you, as ye have spoken. hate the video-divide, and love the good, and establish crisis in the gate: it may be that ohyeah to-or-not of troops will be camping to the remnant of yusif. therefore ohyeah, the to-or-not of troops, ohyeah, saith thus; wailing will be in all streets; and they will say in all the highways, alas! alas! and they will call the husbandman to mourning, and such as are skilful of lamentation to wailing, and in all vineyards will be wailing: for i will cross through thee, saith ohyeah. woe to you that desire the day of ohyeah! to what end is it for you? the day of ohyeah 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 ohyeah 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 onup me onups and your completeness-absorbers, i will not accept them: neither will i regard the completes of your fat beasts. take thou away from me the noise of thy songs; for i will not hear the melody of thy viols. but let crisis run down as waters, and being right as a mighty stream. have ye offered to me butchers and rest-absorbers in the desert-wording forty years, o house of isra'al but ye have borne the booth of your moloch and kiun your images, the star of your to-or-not, which ye did to yourselves. therefore will i cause you to go into captivity beyond damasqu, saith ohyeah, whose namethere is the to-or-not of troops.

#### 6

woe to them that are at ease in zion, and be sure in the mountain of samaria, which are namethed chief of the nations, to whom the house of isra'al came! cross ye to calneh, and see; and from thence go ye to hamath the great: then go down to gath of the palestinians: be they better than these kingdoms? or their border greater than your border? ye that put far away the video-divide day, and cause the seat of damage to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the sheep, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves items of musick, like dawud; that drink wine in bowls, and converse-swim themselves with the chief oils: but they are not grieved for the affliction of yusif. therefore now will they go captive with the first that go captive, and the banquet of them that stretched themselves will be removed. the lord-base to-or-not hath seven-swear by himself, saith ohyeah the to-or-not of troops, i abhor the pride-swelling of jeqob, and hate his palaces: therefore will i deliver up the city with all that is therein. and it will come to pass, if there remain ten men in one house, that they will die. and a man's uncle will take him

up, and he that burneth him, to bring out the bones out of the house, and will say to 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 namethere of ohyeah. for, behold, ohyeah directs, and he will smite the great house with hatches, and the little house with clefts. will horses run upon the rock? will one plow there with cattle? for ye have turned crisis into gall, and the fruit of being right into hemlock: ye which be glad in a word of nought, which say, have we not taken to us ray-horns by our own strength? but, behold, i will raise up against you a nation, o house of isra'al saith ohyeah the to-or-not of troops; and they will afflict you from the entering in of hemath to the river of the desert-wording.

## 7

thus hath the lord-base to-or-not shewed to me; and, behold, he developed grasshoppers in the beginning of the shooting up of the latter growth; and, lo, it was the latter growth after the king's mowings. and it came to pass, that when they had did an end of eating the grass of the land, then i said, o lord-base to-or-not, forgive, i beseech thee: by whom will jeqob stand up? for he is small. ohyeah repented for this: it will not be, saith ohyeah. thus hath the lord-base to-or-not shewed to me: and, behold, the lord-base to-or-not called to contend by fire, and it eaten the great deep, and did eat up a part. then said i, o lord-base to-or-not, cease, i beseech thee: by whom will jeqob stand up? for he is small. ohyeah repented for this: this also will not be, saith the lord-base to-or-not. thus he shewed me: and, behold, ohyeah stood upon a wall made by a plumbline, with a plumbline in his hand. and ohyeah said to me, amos, what seest thou? and i said, a plumbline. then said ohyeah, behold, i will namethere a plumbline in the near-inward of my with isra'al i will not again cross by them any more: and the in-whats of iz'haq will be name-desolate, and the dedicated of isra'al will be sword-parched; and i will stand against the house of jeroboam with the sword. then amazeah the darkener of al sent to jeroboam king of isra'al saying, amos hath conspired against thee in the near-inward of the house of isra'al the land is not able to bear all his words. for thus amos saith, jeroboam will die by the sword, and isra'al will surely be led away captive out of their own land. also amazeah said to amos, o thou seer, go, flee thee away into the land of yeahodah, and there eat bread, and bring there: but bring not again any more at al: for it is the king's qds, and it is the king's house. then answered amos, and said to amazeah, i was no come-bringer, neither was i a come-bringer's interer but i was an cattleman, and a gatherer of sycamore fruit: and ohyeah took me as i followed the sheep, and ohyeah said to me, go, bring to my with isra'al now therefore hear thou ohyeah word: thou sayest, bring not against isra'al and drop not thy word against the house of iz'haq. therefore thus saith ohyeah; thy woman will be an feed-harlot in the city, and thy interers and thy intera will fall by the sword, and thy earth will be parted by line; and thou wilt die in a polluted earth: and isra'al will surely go into captivity forth of his earth.

## 8

thus hath the lord-base to-or-not shewed to me: and behold a basket of summer fruit. and he said, amos, what seest thou? and i said, a basket of summer fruit.

then said ohyeah to me, the end is come upon my with of isra'al i will not again cross by them any more, and the songs of the hall will be howlings in that day, saith the lord-base to-or-not: 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 settler, that we may set forth corn, making the efah small, and the sheqel great, and falsifying the balances by high-deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the corn? ohyeah hath seven-swear by the pride-swelling of jeqob, surely i will never forget any of their doings. will not the land tremble for this, and every one mourn that dwelleth therein? and it will rise up wholly as a flood; and it will be cast out and drowned, as by the flood of egypt. and it will come to pass in that day, saith the lord-base to-or-not, that i will cause the sun to go down at noon, and i will darken the land in the clear day; and i will turn your feasts into mourning, and all your 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 lord-base to-or-not, that i will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of ohyeah: and they will wander from sea to sea, and from the north even to the east, they will run to and fro to seek ohyeah word, and will not find it. in that day will the fair virgins and young men faint for thirst. they that seven-swear by the fault of samaria, and say, thy to-or-not, o dan liveth; and, the manner of bar-shebe liveth; even they will fall, and never stand up again.

## 9

i saw ohyeah standing upon the butcher-place: and he said, smite the lintel of the threshold, that the posts may shake: and cut them in the head, all of them; and i will kill 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 asking, thence will mine hand take them; though they climb up to namespaces, thence will i bring them down: and though they hide themselves in the top of karmel, i will search and take them out thence; and though they be hid from my eyes in the bottom of the sea, thence will i direct the serpent, and he will bite them: and though they go into sit-captivity before their enemies, thence will i direct the sword, and it will kill them: and i will namethere mine eyes upon them for video-divide, and not for good. and the lord-base to-or-not of troops is he that toucheth the land, and it will melt, and all that dwell therein will mourn: and it will rise up wholly like a flood; and will be drowned, as by the flood of egypt. it is he that inter-buildeth his stories in the namespaces, and hath founded his troop in the land; he that calleth for the waters of the sea, and poureth them out upon the face-turnings of the land: ohyeah is his namethere. are ye not as interers of the ethiopians to me, o interers of isra'al saith ohyeah. have not i brought up isra'al out of the land of egypt? and the palestinians from kapthor, and the syrians from qir behold, the eyes of the lord-base to-or-not are upon the missing kingdom, and i will destroy it from off the face-turnings of the earth; saving that i will not fishing-net-destroy the house of jeqob, saith ohyeah. for, lo, i will direct, and i will sift

the house of isra'al among all nations, like as corn is sifted in a sieve, yet will not the least grain fall upon the land. all the missers of my with will die by the sword, which say, the video-divide will not overtake nor prevent us. in that day will i raise up the booth of dawud that is fallen, and close up the breaches thereof; and i will raise up his ruins, and i will inter-build it as in the days of old: that they may inherit the remnant of adom, and of all the body-nations, which are called by my namethere, saith ohyeah that doeth this. behold, the days come, saith ohyeah, 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 mountains will melt. and i will bring again the sit-captivity of my with of isra'al and they will inter-build the waste cities, and settle them; and they will plant vineyards, and drink the wine thereof; they will also do gardens, and eat the fruit of them. and i will plant them upon their land, and they will no more be pulled up out of their land which i have given them, saith ohyeah thy to-or-not.



## 1

the vision of eobadyeaho. thus saith the lord-base to-or-not concerning adam; we have heard a rumour from ohyeah, and an ambassador is sent among the body-nations, stand up ye, and let us stand up against her in war. behold, i have made thee small among the body-nations: thou art greatly despised. the pride of thine heart hath deceived thee, thou that settlest in the clefts of the rock, whose settlement is high; that saith in his heart, who will bring me down to the land? though thou exalt thyself as the eagle, and though thou namethere thy nest among the stars, thence will i bring thee down, saith ohyeah. if thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grapegatherers came to thee, would they not leave some grapes? how are the things of esau searched out! how are his hidden things sought up! all the men of thy confederacy have brought thee even to the border: the men that were at complete with thee have deceived thee, and prevailed against thee; that they eat thy bread have laid a wound under thee: there is none inter-understanding in him. will i not in that day, saith ohyeah, even make lost the wise men out of adam, and inter-understanding out of the mount of esau? and thy heroblokes, o teman, will be dismayed, to the end that every one of the mount of esau may be cut off by slaughter. for thy damage against thy brother jeqob shame will cover thee, and thou will be cut off to world. in the day that thou stoodest on the other side, in the day that the strangers carried away sit-captive his stratagems, and foreigners entered into his gates, and cast lots upon jerusalem, even thou wast as one of them. but thou shouldst not have looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have be gladd over interers of yeahodah in the day of their loss; neither shouldst thou have spoken proudly in the day of distress. thou shouldst not have entered into the gate of my with in the day of their calamity; yea, thou shouldst not have looked on their affliction in the day of their calamity, nor have laid hands on their stratagem in the day of their calamity; neither shouldst thou have stood in the crossway, to cut off those of his that did escape; neither shouldst thou have delivered up those of his that did standstay in the day of distress. for the day of ohyeah is near upon all the body-nations: as thou hast done, it will be done to thee: thy reward will reset upon thine own head. for as ye have drunk upon my dedicated mountain, so will all the body-nations drink continually, yea, they will drink, and they will swallow down, and they will be as though they had not been. but upon mount zion will be deliverance, and there will be dedicatedion; and the house of jeqob will inherit their inheritances. and the house of jeqob will be a fire, and the house of yusif a flame, and the house of esau for stubble, and they will kindle in them, and eat them; and there will not be any remaining of the house of esau; for ohyeah hath worded it. and they of the south will inherit the mount of esau; and they of the low-land the palestinians: and they will inherit the fields of apraim, and the fields of samaria: and benjamin will inherit gil'ed. and the captivity of this host of interers of isra'al will inherit that of the kanaanites, even to zarephath; and the captivity of jerusalem, which is in sepharad, will inherit the cities of the south. and saviours will come up on mount zion to critical the mount of esau; and the kingdom will be

# jonah

## 1

now ohyeah word came to yunas interer of amitai, saying, stand up, go to nineveh, that great city, and readcall against it; for their video-divide is come up before me. but yunas stood up to flee to tarshish from the presence of ohyeah, and went down to joppa; and he found a ship going to tarshish: so he paid the fare thereof, and went down into it, to go with them to tarshish from the presence of ohyeah. but ohyeah sent out a great breathwind into the sea, and there was a mighty storm in the sea, so that the ship was like to be broken. then the mariners were afraid, and cried every man to his to-or-not, and cast forth the items that were in the ship into the sea, to lighten it of them. but yunas was gone down into the sides of the ship; and he lay, and was fast asleep. so the shipmaster came to him, and said to him, what meanest thou, o sleeper? stand up, call upon thy to-or-not, if so be that to-or-not will think upon us, that we get lost not. and they said every one to his in-sight, come, and let us cast lots, that we may know for whose cause this video-divide is upon us. so they cast lots, and the lot fell upon yunas. then said they to him, tell us, we pray thee, for whose cause this video-divide is upon us; what is thine occupation? and whence comest thou? what is thy land? and of what with art thou? and he said to them, i am an crosshebrew; and i respect ohyeah, the to-or-not of namespaces, which did the sea and the dry. then were the men exceedingly afraid, and said to him. why hast thou done this? for the men knew that he fled from the presence of ohyeah, because he had told them. then said they to him, what will we do to thee, that the sea may be calm to us? for the sea wrought, and was stormuous. and he said to them, take me up, and cast me forth into the sea; so will the sea be calm to you: for i know that for my sake this great storm is upon you. nevertheless the men rowed hard to bring it to the dry; but they could not: for the sea wrought, and was stormuous against them. wherefore they readcalled to ohyeah, and said, we beseech thee, ohyeah, we beseech thee, let us not get lost for this man's self, and lay not upon us innocent blood: for thou, ohyeah, hast done as it was good in the eyes of thee. so they look up yunas, and cast him forth into the sea: and the sea standstayed stilld from her raging. then the men respected ohyeah exceedingly, and butchered a butcher to ohyeah, and made vows. now ohyeah had prepared a great fish to swallow up yunas. and yunas was in the belly of the fish three days and three nights.

## 2

then yunas spilled to ohyeah his to-or-not out of the fish's belly, and said, i readcalled by reason of mine develop-narrows to ohyeah, and he heard me; out of the belly of asking cried i, and thou heardest my voice. for thou hadst cast me into the deep, in the midst of the seas; and the rivers compassed me about: all thy billows and thy sieves crossed over me. then i said, i am cast out of thy eyes; yet i will look again toward thy dedicated hall. the waters compassed me about, even to the self: the depth closed me round about, the weeds were wrapped about my head. i went down to the bottoms of the mountains; the land with her bars was about me to world: yet hast thou brought up my life from swim-corruption, ohyeah my to-or-not. when my self fainted within me i remembered ohyeah: and my spilling came

in to thee, into thine dedicated hall. they that keep lying vanity-fades forsake their own kindness. but i will butcher to thee with the voice of thanks; i will complete that that i have vowed. stick-safety is of ohyeah. and ohyeah spake to the fish, and it vomited out yunas upon the dry.

## 3

and ohyeah word came to yunas the second time, saying, stand up, go to nineveh, that great city, and readcall to it the readcalling that i word thee. so yunas arose, and went to nineveh, according to ohyeah word. now nineveh was an exceeding great city of three days' journey. and yunas began to enter into the city a day's journey, and he readcalled, and said, yet forty days, and nineveh will be overthrown. so the people of nineveh mama-from-amino-arted to-or-not, and readcalled a fast, and put on sackcloth, from the greatest of them even to the least of them. for word crossed to the king of 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 nineveh by the decree of the king and his nobles, saying, let neither earthing nor in-them animal, cattle nor sheep, taste any thing: let them not watch-feed, nor drink water: but let earthing and in-them animal be covered with sackcloth, and readcall mightily to to-or-not: yea, let them turn every one from his video-divide way, and from the damage that is in their hands. who can tell if to-or-not will turn and repent, and turn away from his fierce nose-anger, that we get lost not? and to-or-not saw their doings, that they turned from their video-divide way; and to-or-not repented of the video-divide, that he had worded that he would do to them; and he did it not.

## 4

but it video-divideized yunas video-dividely, and he was very angry. and he spilled to ohyeah, and said, i spill thee, ohyeah, was not this my wording, when i was yet in my country? therefore i fled before to tarshish: for i knew that thou art a gracious to-or-not, and wombong, slow to nose-anger, and of great kindness, and repentest thee of the video-divide. therefore now, ohyeah, take, i beseech thee, my self from me; for it is better for me to die than to live. then said ohyeah, doest thou well to be wroth-kindled? so yunas went out of the city, and sat on the east side of the city, and there did him a booth, and sat under it in the shadow, till he might see what would become of the city. and ohyeah to-or-not prepared a gourd, and made it to come up over yunas, that it might be a shadow over his head, to deliver him from his grief. so yunas was exceeding glad of the gourd. but to-or-not prepared a worm when the black onupped the next day, and it smote the gourd that it dry. and it came to pass, when the sun did arise, that to-or-not prepared a vehement east breathwind; and the sun beat upon the head of yunas, that he fainted, and wished in himself to die, and said, it is better for me to die than to live. and to-or-not said to yunas, doest thou well to be wroth-kindled for the gourd? and he said, i do well to be wroth-kindled, even to death. then said ohyeah, 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 lost in a night: and should not i spare nineveh, that great city, nametherein are more

then sixscore thousand persons that cannot discern between their right hand and their left hand; and also much in-them animals

1

ohyeah word that came to who'mikah the morasthite in the days of jotham, ahac, and heceqyeah, kings of yeahodah, which he saw concerning samaria and jerusalem. hear, all ye withs; hearken, o land, and all that therein is: and let the lord-base to-or-not be witness against you, ohyeah from his dedicated hall. for, behold, ohyeah cometh forth out of his place, and will come down, and tread upon the in-whats of the land. and the mountains will be molten under him, and the hatches-plain will be cleft, as wax before the fire, and as the waters that are poured down a steep place. for the go-beyond of jeqob is all this, and for the misses of the house of isra'al what is the go-beyond of jeqob? is it not samaria? and what are the in-whats of yeahodah? are they not jerusalem? therefore i will make 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 chiselings thereof will be beaten to pieces, and all the hires thereof will be burned with the fire, and all the fashions thereof will i namethere name-desolate: for she gathered it of the hire of an feed-harlot, and they will reset to the hire of an feed-harlot. therefore i will wail and howl, i will go stripped and skin-naked: i will do a wailing like the crocodiles, and mourning as the owls. for her wound is incurable; for it is come to yeahodah; he is come to the gate of my with, even to jerusalem. declare ye it not at gath weep ye not at all: in the house of aphrah splash-roll thyself in the dust. cross ye away, thou settler of saphir, having thy shame naked: the settler of zaanan crossed not forth in the mourning of bet-azel; he will receive of you his standing. for the settler of maroth waited carefully for good: but video-divide came down from ohyeah to the gate of jerusalem. o thou settler of lakish, bind the chariot to the swift beast: she is the heading of the miss to the house-daughter of zion: for the go-beyonds of isra'al were found in thee. therefore will thou give presents to moreshet-gath: the houses of akcib will be a lie to the kings of isra'al yet will i bring an heir to thee, o settler of maroshah: he will come to edullam the heavyweight of isra'al make thee bald, and poll thee for thy delicate interers; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

2

woe to them that devise power, and achievement video-divide 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 rob them; and houses, and take them away: so they exploit a herobloke and his house, even a herobloke and his heritage. therefore thus saith ohyeah; behold, against this family do i devise an video-divide, from which ye will not remove your necks; neither will ye go haughtily: for this time is video-divide. in that day will one take up a proverb-rule against you, and lament with a doleful lamentation, and say, we be utterly plundered: he hath changed the portion of my with: how hath he removed it from me! turning away he hath partd our parts. therefore thou will have none that will cast a cord by lot in the assembly of ohyeah. bring ye not, say they to them that bring: they will not bring to them, that they will not take shame. o thou that art named the house of jeqob, is breathwind of

ohyeah develop-straitened? are these his doings? do not my words do good to him that walketh turgor-immersedly? even of late my with is stand up as an enemy: ye pull off the robe with the garment from them that cross by surely as men averse from war. the women of my with have ye cast out from their pleasant houses; from their children have ye taken away my splendor to world. stand up 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 breathwind and falsehood do lie, saying, i will bring to thee of wine and of strong drink; he will even be the come-bringer of this with. i will surely assemble, o jeqob, all of thee; i will surely gather the remnant of isra'al i will namethere them together as the sheep of bozrah, as the sheep in the midst of their fold: they will make great noise by word of the multitude of men. the breaker is come up before them: they have hatchd, and have crossed through the gate, and are gone out by it: and their king will cross before them, and ohyeah on the head of them.

3

and i said, hear, i pray you, o heads of jeqob, and ye prince-immerseds of the house of isra'al is it not for you to know crisis who hate the good, and love the video-divide; who rob off their divide-video-skin from off them, and their flesh-immersed from off their bones; who also eat the flesh-immersed of my with, and flay their divide-video-skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh-immersed within the caldron. then will they cry to ohyeah, but he will not hear them: he will even hide his face-turnings from them at that time, as they have behaved themselves video-divide in their doings. thus saith ohyeah concerning the come-bringers that make my with err, that bite with their teeth, and readcall, complete; and he that putteth not into their mouths, they even prepare war against him. therefore night will be to you, that ye will not have a vision; and it will be dark to you, that ye will not do magic; and the sun will go down over the come-bringers, and the day will be dark over them. then will the seers be ashamed, and the magicians confounded: yea, they will all cover their lips; for there is no answer of to-or-not. but truly i am full of energy by breathwind of ohyeah, and of crisis and of heroblokeness, to declare to jeqob his go-beyond, and to isra'al his miss hear this, i pray you, ye heads of the house of jeqob, and prince-immerseds of the house of isra'al that abhor crisis and pervert all equity. they inter-build up zion with blood, and jerusalem with injustice. the heads thereof critical for reward, and the darkener thereof teach for hire, and the come-bringers thereof do magic for money: yet will they lean upon ohyeah, and say, is not ohyeah near-inward us? none video-divide can come upon us. therefore will zion for your sake be plowed as a field, and jerusalem will become heaps, and the mountain of the house as the in-whats of the forest.

4

but in the last days it will come to pass, that the mountain of the alpha-beit-house of ohyeah will be fixed in the head of the mountains, and it will be highed on the mountains; and withs will flow to it. and many nations will come, and say, come, and let us go up to the mountain of ohyeah, and to the house of the to-or-not of jeqob; and he will teach us of his ways, and we will

walk in his paths: for the drops-of-teaching-torah will go forth of zion, and ohyeah word from jerusalem. and he will critical among many withs, and reprove strong nations afar off; and they will beat their swords into plowshares, and their spears into pruninghooks: nation will not lift up a sword against nation, neither will they learn war any more. but they will sit every man under his vine and under his fig tree; and none will make them afraid: for the mouth of ohyeah of troops hath worded it. for all withs will walk every one in the namethere of his to-or-not, and we will walk in the namethere of ohyeah our to-or-not to the worlds of worlds. in that day, saith ohyeah, 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 ohyeah will king over them in mount zion from henceforth, even world. and thou, o tower of the flock, the strong hold of the house-daughter of zion, to thee will it come, even the first proverb-rule; the kingdom will come to the house-daughter of jerusalem. now why dost thou video-cry video-crying? is there no king in thee? is thy counsellor lost? for stratagem have stronged thee as a woman in travail. be in pain, and labour to bring forth, o house-daughter of zion, like a woman in travail: for now will thou go forth out of the city, and thou will dwell in the field, and thou will go even to bhabil; there will thou be strip-delivered; there ohyeah will redeem thee from the hand of thine enemies. now also many nations are added against thee, that say, let her be ceased, and let our eye look upon zion. but they know not the thoughts of ohyeah, neither inter-understand they his counsel: for he will gather them as the sheaves into the floor. stand up and thresh, o house-daughter of zion: for i will make thine ray-horn iron, and i will make thy split-hoofs brass: and thou will beat in pieces many withs: and i will fill their gain to ohyeah, and their stratagem to the lord-base of the whole land.

## 5

now gather thyself in troops, o house-daughter of troops: he hath namethereof siege against us: they will hit the critical of isra'el with a branch upon the cheek. but thou, breadlehem aphratah, though thou be little among the thousands of yeahodah, yet out of thee will he come forth to me that is to be proverb-ruler in isra'el whose goings forth have been from of old, from world. therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren will reset to interers of isra'el and he will stand and watch-feed in the power of ohyeah, in the pride-swalling of the namethere of ohyeah his to-or-not; and they will abide: for now will he be great for evers of the land. and this earthling will be the complete, when the syrian will come into our land: and when he will tread in our palaces, then will we raise against him seven watchers, and eight principal men. and they will video-divide the land of syria with the sword, and the land of nimrod in the entrances thereof: thus will he deliver us from the syrian, when he cometh into our land, and when he treadeth within our borders. and the remnant of jeqob will be in the near-inward of earthlingly withs as a dew from ohyeah, as the showers upon the grass, that tarrieth not for earthling, nor waiteth for the interers of men. and the remnant of jeqob will be near-inward the body-nations in the near-inward of many withs as a gather-lion near-inward the in-them animals of the forest, as a pit-out-of-lion near-

inward the sheeps of sheep: who, if he go through, both treadeth down, and teareth in torns, and none can deliver. thine hand will be lifted up upon thine develop-narrower, and all thine enemies will be cut off. and it will come to pass in that day, saith ohyeah, that i will cut off thy horses out of the near-inward of thee, and i will make lost 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 cloud-soothsayers: thy chiselings also will i cut off, and thy standing status-posts out of the near-inward of thee; and thou will no more bow the doing of thine hands. and i will pluck up thy asherahs out of the near-inward of thee: so will i destroy thy cities. and i will do vengeance in nose-anger and wall-wrath upon the body-nations, such as they have not heard.

## 6

hear ye now what ohyeah saith; stand up, contend thou before the mountains, and let the mountains hear thy voice. hear ye, o mountains, ohyeah's controversy, and ye strong foundations of the land: for ohyeah hath a controversy with his with, and he will prove-plead with isra'el o my with, what have i done to thee? and wherein have i wearied thee? testify against me. for i brought thee up out of the land of egypt, and retrieved thee out of the house of workers; and i sent before thee musa, harun, and miriam. o my with, remember now what balaq king of moab consulted, and what baalam interer of beor answered him from shitim to gilgal; that ye may know the being right of ohyeah. wherewith will i come before ohyeah, and bow myself before the high to-or-not? will i come before him with onups, with calves of a year old? will ohyeah be pleased with thousands of rams, or with ten thousands of rivers of oil? will i give my firstborn for my go-beyond, the fruit of my body for the miss of my self? he hath shewed thee, o earthling, what is good; and what doth ohyeah require of thee, but to do with crisily, and to love kindness, and to walk humbly with thy to-or-not? ohyeah's voice qracrieth to the city, and the man of wisdom will see thy namethere: hear ye the tilter, and who hath namethereed it. are there yet the treasures of big-shottedness in the house of the big-shot, and the scant measure that is abominable? will i count them win-pure with the big-shot balances, and with the bag of high-deceitful weights? for the rich men thereof are full of damage, and the settlers thereof have worded lies, and their language-tongue is high-deceitful in their mouth. therefore also will i make thee sick in smiting thee, in making thee name-desolate on word of thy misses. thou will eat, but not be seven-satisfy; and thy casting down will be in the near-inward of thee; and thou will take hold, but will not deliver; and that which thou deliverest will i give up to the sword. thou will sow, but no reap; thou will tread the olives, but no anoint thee with oil; and sweet wine, but will not drink wine. for the statutes of omri are kept, and all the doings of the house of ahab, and ye walk in their counsels; that i should do thee a name-desolation, and the settlers thereof an hissing: therefore ye will bear the reproach of my with.

## 7

woe is me! for i am as when they have added the summer fruits, as the grapecleanings of the vintage: there is no cluster to eat: my self selfd the firstripe fruit.

the good earthling is lost out of the land: and there is none turgor-immersed among men: they all lie in wait for blood; they hunt every earthling his brother with a net. that they may do video-divide with both hands earnestly, the prince-immersed asketh, and the critical asketh for a complete; and the great man, he uttereth his mischievous word: so they wrap it up. the best of them is as a brier: the most turgor-immersed is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now will be their perplexity. be sure ye not in a in-sight, namethere ye not being sure in a guide: keep the openings of thy mouth from her that lieth in thy bosom-statute. for the interer dishonoureth the father, the house-daughter standth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. therefore i will look to ohyeah; i will wait for the to-or-not of my stick-safety: my to-or-not will hear me. be glad not against me, o mine enemy: when i fall, i will stand up; when i sit in darkness, ohyeah will be a light to me. i will bear the indignation of ohyeah, because i have missed against him, until he critic my crisis, and do crisis for me: he will bring me forth to the light, and i will behold his being right. then she that is mine enemy will see it, and shame will cover her which said to me, where is ohyeah thy to-or-not? 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 inter-built, in that day will the imitate-statute be far removed. in that day also he will come even to thee from syria and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain. notwithstanding the land will be name-desolate on word of them that dwell therein, for the fruit of their doings. watch-feed thy with with thy branch, the sheep of thine heritage, which dwell solitarily in the wood, in the midst of karmel: let them watch-feed in bashan and gil'ed, as in the days of old. according to the days of thy coming out of the land of egypt will i shew to him marvellous things. the nations will see and be dry at all their heroblokeness: they will namethere their hand upon their mouth, their ears will be deaf. they will lick the dust like a serpent, they will move out of their holes like worms of the land: they will be afraid of ohyeah our to-or-not, and will respect on word of thee. who is a to-or-not like to thee, that pardoneth cloudy, and crosseth by the go-beyond of the remnant of his heritage? he retaineth not his nose-anger to until, because he delighteth in kindness. he will turn again, he will have wombing upon us; he will lamb-subdue our cloudies; and thou wilt cast all their misses into the depths of the sea. thou wilt perform the truth to jeqob, and the kindness to ibrahim, which thou hast seven-swear to our fathers from the days of old.

# nahum

## 1

the burden of nineveh. the recount-scroll of the vision of nahum the alqoshite. to-or-not is jealous, and ohyeah revengeth; ohyeah revengeth, and is wall-wath; ohyeah will take vengeance on his develop-narrower, and he reserveth wrath for his enemies. ohyeah is slow to nose-anger, and great in energy, and will not at all acquit the wicked: ohyeah 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 sword-parches all the rivers: bashan languisheth, and karmel, and the flower of lebanon languisheth. the mountains quake at him, and the mountains melt, and the land is burned at his presence, yea, the world, and all that dwell therein. who can stand before his indignation? and who can stand up in the fierceness of his nose-anger? his fury is poured out like fire, and the rocks are thrown down by him. ohyeah is good, a goatness hold in the day of develop-narrows; and he knoweth them that trust in him. but with an overrunning flood he will do an utter end of the place thereof, and darkness will pursue his enemies. what do ye imagine against ohyeah? he will do an utter end: develop-narrows will not stand up the second time. for while they be folden together as thorns, and while they are drunken as drunkards, they will be eaten as stubble fully dry. there is one come out of thee, that imagineth video-divide against ohyeah, a wicked counsellor. thus saith ohyeah; though they be complete, and likewise many, yet thus will they be cut down, when he will cross through. though i have afflicted thee, i will afflict thee no more. for now will i break his yoke-upon from off thee, and will burst thy bonds in sunder. and ohyeah hath given a directment concerning thee, that no more of thy namethere be sown: out of the house of thy to-or-not will i cut off the chiseling and the screen: i will make thy grave; for thou art lightness. behold upon the mountains the feet of him that bringeth good information, that publisheth complete! o yeahodah, keep thy solemn feasts, complete thy vows: for the wicked will no more cross through thee; he is utterly cut off.

## 2

he that smashes in pieces is come up before thy face-turnings: keep the munition, watch the way, make thy loins strong, fortify thy energy mightily. for ohyeah hath turned away the pride-swelling of jeqob, as the pride-swelling of isra'el for the emptiers have emptied them out, and swim-corrupted their vine branches. the shield of his heroblokes is made red, the stratagem 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 jostle 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 alarm-haste to the wall thereof, and the defence will be prepared. the gates of the rivers will be opened, and the hall will be dissolved. and huzzab will be led away captive, she will be brought up, and her maids will lead her as with the voice of doves, tabering upon their breasts. but nineveh is of old like a pool of water: yet they will flee away. stand, stand, will they cry; but none will look back. take ye the spoil of silver, take the spoil of gold: for there is

none end of the store and heavyweight out of all the pleasant item. she is empty, and void, and waste: and the heart melteth, and the pool-knees smite together, and much pain is in all loins, and the face-turnings of them all gather blackness. namethere is the residence of the gather-lions, and the watch-feedingplace of the pit-out-of-lions, namethere the gather-lion, even the to-bring-lion, walked, and the gather-lion's whelp, and none made them afraid? the gather-lion did tear in torns enough for his whelps, and strangled for his to-bring-lion, and filled his holes with tear, and his dens with tear-ravin. behold, i am against thee, saith ohyeah of troops, and i will burn her chariots in the smoke, and the sword will eat thy pit-out-of-lions: and i will cut off thy tear from the land, and the voice of thy messengers will no more be heard.

## 3

woe to the bloody city! it is all full of lies and robbery; the tear departeth not; the voice of a whip, and the voice of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. the horseman lifeth up both the bright sword and the glittering spear: and there is a multitude of slay, and a heavyweighty number of carcasses; and there is none end of their corpses; they stumble upon their corpses: on word of the multitude of the feed-whoredoms of the well-favoured feed-harlot, the mistress of spell-castercrafts, that seltheth nations through her feed-whoredoms, and families through her spell-castercrafts. behold, i am against thee, saith ohyeah of troops; and i will discover thy skirts upon thy face-turnings, and i will shew the nations thy nakedness, and the kingdoms thy shame. and i will cast abominable filth upon thee, and make thee vile, and will namethere thee as a gazingstock. and it will come to pass, that all they that look upon thee will flee from thee, and say, nineveh is sword-parched: who will bemoan her? whence will i seek comforters for thee? art thou better than populous no, that was situate among the rivers, that had the waters round about it, whose stratagem was the sea, and her wall was from the sea? ethiopia and egypt were her goatness, and it was infinite; put and lybians were thy helpers. yet was she carried away, she went into sit-captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her heavyweightable men, and all her great men were bound in chains. thou also will be drunken: thou will be hid, thou also will seek goatness on word of the enemy. all thy strong holds will be like fig trees with the firstripe figs: if they be shaken, they will even fall into the mouth of the eater. behold, thy with in the near-inward of thee are women: the gates of thy land will be namethere wide open to thine enemies: the fire will eat thy bars. draw thee waters for the siege, fortify thy strong holds: go into clay, and tread the mortar, make strong the brickkiln. there will the fire eat thee; the sword will cut thee off, it will eat thee up like the cankerworm: make thyself heavyweighty as the cankerworm, make thyself heavyweighty as the locusts. thou hast multiplied thy merchants above the stars of namespaces: the cankerworm spoileth, and fleeth away. thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun stand upth they flee away, and their place is not known namethere they are. thy watchers slumber, o king of syria thy nobles will dwell in the dust: thy with 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 video-divide crossed  
continually?



# habaquq

## 1

the burden which habaquq the come-bringer did see. ohyeah, how long will i cry, and thou wilt not hear! even cry out to thee of damage, and thou wilt not stick-safe! why dost thou shew me power, and cause me to behold labour? for plunder and damage are before me: and there are that raise up strife and contention. therefore the drops-of-teaching-torah is slacked, and crisis doth never go forth: for the big-shot doth compass about the right; therefore wrong crisis proceedeth. behold ye among the body-nations, and regard, and wonder marvelously: for i will achievement a achievement in your days which ye will not mama-from-amino-art, though it be recounted you. for, lo, i raise up the kasdimns, that bitter and hasty nation, which will march through the breadth of the land, to inherit the dwellingplaces that are not their's. they are terrible and dreadful: their 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 eagle that hasteth to eat. they will come all for damage: their face-turnings will sup up as the east wind, and they will gather the sit-capitivity as the sand. and they will scoff at the kings, and the princes will be a play-grind to them: they will play-grind every strong hold; for they will heap dust, and capture it. then will his breathwind change, and he will cross over, and fault, imputing this his energy to his to-or-not. art thou not from everlasting, ohyeah my to-or-not, mine dedicated one? we will not die. ohyeah, thou hast ordained them for crisis and, o mighty to-or-not, thou hast established them for reproveion. thou art of top-brighter eyes than to behold video-divide, and canst not labour on labour: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the big-shot devoureth the man that is more right than he? and dost men as the fishes of the sea, as the insects, that have no proverb-ruler 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 be glad and are glad. therefore they butcher to their net, and burn incense to their drag; because by them their portion is fat, and their meat plenteous. will they therefore empty their net, and not spare continually to kill the nations?

## 2

i will stand upon my watch, and set me upon the tower, and will watch to see what he will word to me, and what i will answer when i am reproved. and ohyeah answered me, and said, write the vision, and make it plain upon tables, that he may run that readcalleth it. for the vision is yet for an appointed time, but at the end it will speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. behold, his self which is lifted up is not turgor-immersed in him: but the right will live by his mama-from-amino-art. yea also, because he transgresseth by wine, he is a proud herobloke, neither keepeth at home, who enlargeth his self as asking, and is as death, and cannot be seven-satisfy, but gathereth to him all nations, and heapeeth to him all withs: will not all these take up a proverb-rule against him, and a taunting proverb-rule against him, and say, woe to him that increaseth that which is not his! how long? and to him that heavyweighteth him-

self with thick clay! will they not stand up suddenly that will bite thee, and awake that will vex thee, and thou wilt be for booties to them? because thou hast spoiled earthling nations, all the remnant of the withs will spoil thee; on word of men's blood, and for the damage of the land, of the city, and of all that dwell therein. woe to him that coveteth an video-divide covetousness to his house, that he may namethere his nest on high, that he may be strip-delivered from the power of video-divide! thou hast consulted shame to thy house by cutting off many withs, and hast missed against thy self. for the stone will cry out of the wall, and the beam out of the timber will answer it. woe to him that inter-buildeth a town with blood, and stablisheth a city by injustice! behold, is it not of ohyeah of troops that the withs will labour in the very fire, and the withs will weary themselves for very emptiness? for the land will be filled with the knowledge of the heavyweight of ohyeah, as the waters cover the sea. woe to him that giveth his in-sight drink, that putteth thy bottle to him, and maketh him drunken also, that thou mayest look on their nakedness! thou art seven-filled with shame for heavyweight: drink thou also, and let thy foreskin be uncovered: the cup of ohyeah's right hand will be turned to thee, and shameful spewing will be on thy heavyweight. for the damage of lebanon will cover thee, and the plunder of in-them animals, which made them afraid, on word of men's blood, and for the damage of the land, of the city, and of all that dwell therein. what profiteth the chiseling that the developr thereof hath chiseling it; the screen, and a teacher of lies, that the developer of his develop be sureeth therein, to do dumb ideal-idols? woe to him that saith to the wood, divide-video-awake; to the dumb stone, arise, it will teach! behold, it is laid over with gold and silver, and there is no breathwind at all in the near-inward of it. but ohyeah is in his dedicated hall: let all the land keep silence before him.

## 3

a spilling of habaquq the come-bringer upon shigionoth. ohyeah, i have heard thy speech, and was afraid: ohyeah, revive thy achievement in the near-inward of the years, in the near-inward of the years make known; in wrath remember wombing. to-or-not came from teman, and the dedicated one from mount paran. selah. his glory covered the namespaces, and the land was full of his cheering. and his brightness was as the light; he had ray-horns coming out of his hand: and there was the hiding of his goatness. before him went the word, and burning coals went forth at his feet. he stood, and measured the land: he beheld, and drove asunder the nations; and the world mountains were scattered, the world mountains did bow: his ways are world. i saw the tents of cushan in power: and the video-divide-curtains of the land of midian did tremble. was ohyeah wroth-kindled against the rivers? was thine nose-anger against the rivers? was thy nose-anger against the sea, that thou didst ride upon thine horses and thy chariots of stick-safety? thy bow was made quite naked, according to the seven-oaths of the tribes, even thy word. selah. thou didst cleave the land with rivers. the mountains saw thee, and they trembled: the overflowing of the water crossed 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 arrow-halvers they went, and at the shining of thy glittering spear. thou didst march through the land in indignation, thou didst thresh the body-nations

in nose-anger. thou wentest forth for the stick-safety of thy with, even for stick-safety with thine converse-swimmer; thou woundedst the head out of the house of the big-shot, by discovering the foundation to the neck. selah. thou didst strike through with his canvas the head of his villages: they came out as a storm to scatter me: their rejoicing was as to eat the poor hiddenly. 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 develop-narrows: when he cometh up to the with, 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 sheep will be cut off from the fold, and there will be no cattle in the stalls: yet i will rejoice in ohyeah, i will joy in the to-or-not of my stick-safety. ohyeah to-or-not is my stratagem, and he will namethered my feet like hinds' feet, and he will make me to walk upon mine in-whats. to the chief singer on my stringed instruments.

## zephanyeaho

### 1

ohyeh word which came to zephanyeaho interer of kushi, interer of gedalyeaho, interer of amaryeaho, interer of hicqiyeh, in the days of josyehao interer of amon king of yeahodah. i will utterly consume all things from off the earth, saith ohyeah. i will consume earthling and in-them animal; i will consume the birds of the namespaces, and the fishes of the sea, and the stumblingblocks with the big-shot: and i will cut off earthling from off the earth, saith ohyeah. i will also tilt mine hand upon yeahodah, and upon all the settlers of jerusalem; and i will cut off the remnant of possessor from this place, and the namethere of the chemarims with the darkener; and them that bow the troop of namespaces upon the housetops; and them that bow and that seven-swear by ohyeah, and that seven-swear by malcham; and them that are turned back from ohyeah; and those that have not sought ohyeah, nor enquired for him. hold thy peace at the presence of the lord-base to-or-not: for the day of ohyeah is at hand: for ohyeah hath prepared a butcher, he hath dedicated his readcall. and it will come to pass in the day of ohyeah's butcher, that i will visit the prince-immerseds, and the king's interers, and all such as are clothed with strange-substantial apparel. in the same day also will i visit all those that leap on the threshold, which fill their lord-bases' houses with damage and high-deceit. and it will come to pass in that day, saith ohyeah, that there will be the voice of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. howl, ye settlers of maktesh, for all the buy-guy with are cut down; all they that bear silver are cut off. and it will come to pass at that time, that i will search jerusalem with candles, and visit the men that are namethere-ited on their lees: that say in their heart, ohyeah will not do good, neither will he do video-divide. therefore their stratagem will become a booty, and their houses a name-desolation: they will also inter-build houses, but not settle them; and they will plant vineyards, but not drink the wine thereof. the heroblokeic day of ohyeah is near, it is near, and hasteth heroblokeically, even the voice of the day of ohyeah: the herobloke will cry there bitterly. that day is a day of nose-anger, a day of develop-narrows and distress, a day of wasteness and disaster, a day of darkness and gloominess, a day of thick-clouds and thick darkness, a day of the mouthpiece-horn and alarm against the fenced cities, and against the tall towers. and i will bring distress upon men, that they will walk like skin-blind men, because they have missed against ohyeah: and their blood will be poured out as dust, and their flesh-immersed as the dung. neither their silver nor their gold will be able to deliver them in the day of ohyeah's crossing-over; but the whole land will be eaten by the fire of his jealousy: for he will do even a speedy alarm-hasten of all them that dwell in the land.

### 2

gather yourselves together, yea, gather together, o nation not desired; before the imitate-statute bring forth, before the day cross as the chaff, before the fierce nose-anger of ohyeah come upon you, before the day of ohyeah's nose-anger come upon you. seek ye ohyeah, all ye meek of the land, which have achieved his crisis seek being right, seek meekness: it may be ye will

be hid in the day of ohyeah's nose-anger. for geqa will be forsaken, and ashqelon a plunder: they will drive out ashdod at the noon day, and eqron will be rooted up. woe to the settlers of the sea coast, the nation of the kerethites! ohyeah word is against you; o kanaan the land of the palestinians, i will even make lost thee, that there will be no settler. and the sea coast will be dwellings and cottages for watchers, and folds for sheeps. and the coast will be for the remnant of the house of yeahodah; they will watch-feed thereupon: in the houses of ashqelon will they lie down in the evening: for ohyeah their to-or-not will visit them, and turn away their sit-captivity. i have heard the reproach of moab, and the revilings of interers of emmon, namethereby they have reproached my with, and greeted themselves against their border. therefore as i live, saith ohyeah of troops, the to-or-not of isral surely moab will be as sodom, and interers of emmon as gomorrah, even the breeding of nettles, and saltpits, and a world name-desolation: the residue of my with will spoil them, and the remnant of my with will possess them. this will they have for their pride, because they have reproached and greeted themselves against the with of ohyeah of troops. ohyeah will be terrible to them: for he will famish all the to-or-not of the land; and men will bow him, every one from his place, even all the isles of the body-nations. ye ethiopians also, ye will be slay by my sword. and he will tilt his hand against the north, and make lost syria and will namethere nineveh a name-desolation, and dry like a desert-wording. and flocks will lodge down in the midst of her, all the animals of the nations: both the cormorant and the bittern will lodge in the upper lintels of it; their voice will sing in the windows; sword-parching will be in the thresholds; for he will uncover the cedar work. this is the rejoicing city that settled surely, that said in her heart, i am, and there is none beside me: how is she become a name-desolation, a place for animals to lie down in! every one that crosseth by her will hiss, and wag his hand.

### 3

woe to her that is filthy and polluted, to the frauding city! she heard not the voice; she received not correction; she be sureed not in ohyeah; she drew not near to her to-or-not. her prince-immerseds in near-inwards her are roaring gather-lions; her criticals are evening wolves; they gnaw not the bones till the morrow. her come-bringers are light and treacherous persons: her darkener have slayed the dedicated, they have done damage to the drops-of-teaching-torah the right ohyeah is in the near-inward thereof; he will not do injustice: every morning doth he near-inward his crisis to light, he faileth not; but the unjust knoweth no shame. i have cut off the nations: their towers are name-desolate; i made their streets sword-parched, that none crosseth by: their cities are destroyed, so that there is no man, that there is none settler. i said, surely thou wilt respect me, thou wilt receive instruction; so their residence should not be cut off, howsoever i visited them: but they rose early, and swim-corrupted all their doings. therefore wait ye upon me, saith ohyeah, until the day that i stand up to the eating: for my crisis 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 land will be eaten with the fire of my jealousy. for then will i turn to the withs a clear language, that they may all call upon the namethere

of ohyeah, to work for him with one consent. from  
beyond the rivers of ethiopia my suppliants, even the  
house-daughter of my dispersed, will bring mine rest-  
absorber. in that day will thou not be ashamed for  
all thy achievements, wherein thou hast went-beyond  
against me: for then i will take away out of the near-  
inward of thee them that rejoice in thy swelling-pride,  
and thou will no more be tall on word of my dedi-  
cated mountain. i will also leave in the near-inward of  
thee an afflicted and poor with, and they will trust in  
the namethere of ohyeah. the remnant of isra'al will  
not do injustice, nor word lies; neither will a deceit-  
ful language-tongue be found in their mouth: for they  
will watch-feed and lie down, and none will do them  
afraid. sing, o house-daughter of zion; shout, o isra'al  
be glad and be glad with all the heart, o house-daugh-  
ter of jerusalem. ohyeah hath taken away thy crises,  
he hath cast out thine enemy: the king of isra'al even  
ohyeah, is in the near-inward of thee: no see video-di-  
vide any more. in that day it will be said to jerusalem,  
respect thou not: and to zion, let not thine hands be  
slack. ohyeah thy to-or-not in the near-inward of thee  
is herobloke; he will stick-safe, he will rejoice over thee  
with gladness; he will rest in his love, he will joy over  
thee with joy-singing. i will gather them that are sor-  
rowful for the confine 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 stick-  
safe her that halteth, and gather her that was driven out;  
and i will get them praise and namethere in every land  
namethere they have been namethere to shame. at that  
time will i bring you again, in the time that i gather you:  
for i will make you a namethere and a praise among all  
with of the land, when i turn back your sit-captivity be-  
fore your eyes, saith ohyeah.

## haggai

### 1

in the second year of darius the king, in the sixth month, in the first day of the month, came ohyeah word by haggai the come-bringer to cerubbabil interer of shealti'al, governor of yeahodah, and to vowelmovement-stick-safe-yeahoshua interer of yeahozedeq, the high darkener saying, thus speaketh ohyeah of troops, saying, this with say, the time is not come, the time that ohyeah's house should be inter-built. then came ohyeah word by haggai the come-bringer, saying, is it time for you, o ye, to settle in your cieled houses, and this house lie sword-parched? now therefore thus saith ohyeah of troops; consider your ways. ye have sown seven-much, and bring in little; ye eat, but ye have not seven-enough; ye drink, but ye are not seven-filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. thus saith ohyeah of troops; namethere your ways. go up to the mountain, and bring wood, and inter-build the house; and i will take pleasure in it, and i will be given heavyweight, saith ohyeah. ye looked for much, and, lo it came to little; and when ye brought it home, i did blow upon it. why? saith ohyeah of troops. on word of mine house that is sword-parched, and ye run every man to his own house. therefore the namespaces over you is stayed from dew, and the land is stayed from her fruit. and i called for a sword-parching upon the earth, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil-develop, and upon that which the land bringeth forth, and upon men, and upon in-them animals and upon all the labour of the hands. then cerubbabil interer of shealti'al, and vowelmovement-stick-safe-yeahoshua interer of yeahozedeq, the high darkener with all the remnant of the with, heard the voice of ohyeah their to-or-not, and the words of haggai the come-bringer, as ohyeah their to-or-not had sent him, and the with did respect before ohyeah. then spake haggai ohyeah's messenger in ohyeah's message to the with, saying, i am with you, saith ohyeah. and ohyeah stirred up breathwind of cerubbabil interer of shealti'al, governor of yeahodah, and breathwind of vowelmovement-stick-safe-yeahoshua interer of yeahozedeq, the high darkener and breathwind of all the remnant of the with; and they came and did work in the alpha-beit-house of ohyeah of troops, their to-or-not, in the four and twentieth day of the sixth month, in the second year of darius the king.

### 2

in the seventh month, in the one and twentieth day of the month, came ohyeah word by the come-bringer haggai, saying, speak now to cerubbabil interer of shealti'al, governor of yeahodah, and to vowelmovement-stick-safe-yeahoshua interer of yeahozedeq, the high darkener and to the residue of the with, saying, who is left among you that saw this house in her first heavyweight? and how do ye see it now? is it not in your eyes in comparison of it as nothing? yet now be strong, o cerubbabil, saith ohyeah; and be strong, o vowelmovement-stick-safe-yeahoshua, interer of yeahozedeq, the high darkener and be strong, all ye with of the land, saith ohyeah, and work: for i am with you, saith ohyeah of troops: according to the word that i covenanted with you when ye came out of egypt, so my breathwind standstayeth among you: respect ye not.

for thus saith ohyeah of troops; yet once, it is a little while, and i will shake the namespaces, and the land, and the sea, and the sword-parched; and i will shake all nations, and the desire of all nations will come: and i will fill this house with heavyweight, saith ohyeah of troops. the silver is mine, and the gold is mine, saith ohyeah of troops. the heavyweight of this latter house will be greater than of the former, saith ohyeah of troops: and in this place will i give complete, saith ohyeah of troops. in the four and twentieth day of the ninth month, in the second year of darius, came ohyeah word by haggai the come-bringer, saying, thus saith ohyeah of troops; ask now the darkener concerning the drops-of-teaching-torah saying, if one bear dedicated flesh-immersed in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, will it be dedicated? and the darkener answered and said, no. then said haggai, if one that is stained self touch any of these, will it be stained? and the darkener answered and said, it will be stained. then answered haggai, and said, so is this with, and so is this nation before me, saith ohyeah; and so is every doing of their hands; and that which they near-inward there is stained. and now, i pray you, namethere from this day and upward, from before a stone was namethere upon a stone in the hall of ohyeah: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. i hit you with blasting and with mildew and with eil in all the labours of your hands; yet ye turned not to me, saith ohyeah. namethere now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of ohyeah's hall was laid, namethere it. is the seed yet in the strange-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 first-pool you. and again ohyeah word came to haggai in the four and twentieth day of the month, saying, speak to cerubbabil, governor of yeahodah, saying, i will shake the namespaces and the land; and i will overthrow the throne of kingdoms, and i will destroy the strength of the kingdoms of the body-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 ohyeah of troops, will i take thee, o cerubbabil, my worker, interer of shealti'al, saith ohyeah, and will make thee as a signet: for i have chosen thee, saith ohyeah of troops.

in the eighth month, in the second year of darius, came ohyeah word to cekaryeah, interer of berekyeaho, interer of edoa the come-bringer, saying, ohyeah hath been sore displeased with your fathers. therefore say thou to them, thus saith ohyeah of troops; turn ye to me, saith ohyeah of troops, and i will turn to you, saith ohyeah of troops. be ye not as your fathers, to whom the former come-bringers have break-cried, saying, thus saith ohyeah of troops; turn ye now from your video-divide ways, and from your video-divide doings: but they did not hear, nor hearken to me, saith ohyeah. your fathers, where are they? and the come-bringers, do they live to world? but my words and my statutes, which i directed my workers the come-bringers, did they not take hold of your fathers? and they resetted and said, like as ohyeah of troops thought to do to us, according to our ways, and according to our doings, so hath he dot with us. upon the four and twentieth day of the eleventh month, which is the month sebat, in the second year of darius, came ohyeah word to cekaryeah, interer of berekyeaho, interer of edoa the come-bringer, saying, i saw by night, and behold a earthling riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. then said i, o my lord-base, what are these? and the messenger that worded with me said to me, i will shew thee what these be. and the man that stood among the myrtle trees answered and said, these are they whom ohyeah hath sent to walk to and fro through the land. and they answered the messenger of ohyeah that stood among the myrtle trees, and said, we have walked to and fro through the land, and, behold, all the land sitteth still, and is at settle. then the messenger of ohyeah answered and said, ohyeah of troops, how long wilt thou not womb jerusalem and on the cities of yeahodah, against which thou hast had indignation these seventy years? and ohyeah answered the messenger that worded with me with good words and comfortable words. so the messenger that communed with me said to me, readcall thou, saying, thus saith ohyeah of troops; i am jealous for jerusalem and for zion with a great jealousy. and i am very sore displeased with the body-nations that are at ease: for i was but a little displeased, and they helped forward the affliction. therefore thus saith ohyeah; i am resetted to jerusalem with mercies: my house will be inter-built in it, saith ohyeah of troops, and a line will be tilted forth upon jerusalem. readcall yet, saying, thus saith ohyeah of troops; my cities through completeness will yet be spread abroad; and ohyeah will yet comfort zion, and will yet choose jerusalem. then lifted i up mine eyes, and saw, and behold four ray-horns. and i said to the messenger that worded with me, what be these? and he answered me, these are the ray-horns which have scattered yeahodah, isral and jerusalem. and ohyeah shewed me four carpenters. then said i, what come these to do? and he spake, saying, these are the ray-horns which have scattered yeahodah, so that no man did lift up his head: but these are come to fray them, to cast out the ray-horns of the body-nations, which lifted up their ray-horn over the land of yeahodah 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 to me, to measure jerusalem, to see what is the breadth thereof, and what is the length thereof. and, behold, the messenger that worded with me went forth, and another messenger went out to meet him, and said to him, run, word to this young earthling, saying, jerusalem will be settled as towns without walls for the multitude of men and in them animals therein: for i, saith ohyeah, will be to her a wall of fire round about, and will be the heavyweight in the midst of her. ho, ho, come forth, and flee from the land of the north, saith ohyeah: for i have spread you abroad as the four breathwinds of the namespaces, saith ohyeah. deliver thyself, o zion, that settlest with the house-daughter of bhabil. for thus saith ohyeah of troops; after the heavyweight hath he sent me to 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 ohyeah of troops hath sent me. sing and be glad, o house-daughter of zion: for, lo, i come, and i will dwell in the midst of thee, saith ohyeah. and many nations will be joined to ohyeah in that day, and will be my with: and i will dwell in the midst of thee, and thou will know that ohyeah of troops hath sent me to thee. and ohyeah will inherit yeahodah his portion in the dedicated land, and will choose jerusalem again. be silent, o all flesh-immersed before ohyeah: for he is raised up out of his dedicated habitation.

and he shewed me vowelmovement-stick-safe-yeahoshua the high darkener standing before the messenger of ohyeah, and accuser standing at his right hand to resist him. and ohyeah said to accuser, ohyeah rebuke thee, o accuser; even ohyeah that hath chosen jerusalem rebuke thee: is not this a brand plucked out of the fire? now vowelmovement-stick-safe-yeahoshua was clothed with filthy garments, and stood before the messenger. and he answered and spake to those that stood before him, saying, take away the filthy garments from him. and to him he said, behold, i have caused thine cloudy to cross from thee, and i will clothe thee with change of raiment. and i said, let them namethere a top-bright branch-bonnet upon his head. so they namethere a fair branch-bonnet upon his head, and clothed him with garments. and the messenger of ohyeah stood by. and the messenger of ohyeah protested to vowelmovement-stick-safe-yeahoshua, saying, thus saith ohyeah of troops; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou wilt also judge my house, and will also keep my courtyards, and i will give thee places to walk among these that stand by. hear now, o vowelmovement-stick-safe-yeahoshua the high darkener thou, and thy in-sights that sit before thee: for they are men wondered at: for, behold, i will bring forth my worker the branch. for behold the stone that i have laid before vowelmovement-stick-safe-yeahoshua; upon one stone will be seven eyes: behold, i will engrave the graving thereof, saith ohyeah of troops, and i will remove the cloudy of that land in one day. in that day, saith ohyeah of troops, will ye call every man his in-sight under the vine and under the fig tree.

and the messenger that worded with me came again, and waked me, as a man that is wakened out of his sleep. and said to 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 worded to the messenger that worded with me, saying, what are these, my lord-base? then the messenger that worded with me answered and said to me, knowest thou not what these be? and i said, no, my lord-base. then he answered and worded to me, saying, this is ohyeah word to cerubbabil, saying, not by might, nor by energy, but by my breathwind, saith ohyeah of troops. who art thou, o great mountain? before cerubbabil thou will become a plain: and he will bring forth the headstone thereof with shoutings, crying, camping, camping to it. more-over ohyeah word came to me, saying, the hands of cerubbabil have laid the foundation of this house; his hands will also finish it; and thou will know that ohyeah of troops hath sent me to you. for who hath despised the day of small things? for they will be glad, and will see the differentiate-stone in the hand of cerubbabil with those seven; they are the eyes of ohyeah, which run to and fro through the whole land. then answered i, and said to 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 to him, what be these two olive branches which through the two golden pipes empty the golden oil out of themselves? and he answered me and said, knowest thou not what these be? and i said, no, my lord-base. then said he, these are the two oil-anointed ones, that stand by ohyeah of the whole land.

then i turned, and lifted up mine eyes, and looked, and behold a flying roll. and he said to 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 to me, this is the seven-curse that goeth forth over the face-turnings of the whole land: forevery one that stealeth will be cut off as on this side according to it; and every one that seven-swareth will be cut off as on that side according to it. i will bring it forth, saith ohyeah of troops, and it will enter into the house of the thief, and into the house of him that seven-swareth falsely by my namethere: and it will remain in the midst of his house, and will consume it with the timber thereof and the stones thereof. then the messenger that worded with me went forth, and said to 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 efah that goeth forth. he said moreover, this is their resemblance through all the land. and, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the efah. and he said, this is big-shotness. and he cast it into the midst of the efah; 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 breathwind was in their wings; for they had wings like the wings of a stork: and they lifted up the efah between the land and the namespaces. then said i to the messenger that worded with me, whither

do these bear the efah? and he said to me, to inter-build it an house in the land of shin'er: and it will be established, and namethere there upon her own base.

and i turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. in the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled and bay horses. then i answered and said to the messenger that worded with me, what are these, my lord-base? and the messenger answered and said to me, these are the four breathwinds of the namespaces, which go forth from standing before ohyeah of all the land. the black horses which are therein go forth into the north land; and the white go forth after them; and the grisled go forth toward the south land. and the bay went forth, and sought to go that they might walk to and fro through the land: and he said, get you hence, walk to and fro through the land. so they walked to and fro through the land. then cried he upon me, and worded to me, saying, behold, these that go toward the north land have quieted my breathwind in the north land. and ohyeah word came to me, saying, take of them of the captivity, even of heldai, of tobijah, and of jedayah, which are come from bhabil, and come thou the same day, and go into the house of josyeah interer of zephanyeah; then take silver and gold, and do crowns, and namethere them upon the head of vowelmovement-stick-safe-yeahoshua interer of yeahozedai, the high darkener and speak to him, saying, thus speaketh ohyeah of troops, saying, behold the man whose namethere is the branch; and he will grow up out of his place, and he will inter-build the hall of ohyeah: even he will inter-build the hall of ohyeah; and he will bear the glory, and will sit and proverb-rule upon his throne; and he will be a darkener upon his throne: and the counsel of complete will be between them both. and the crowns will be to helem, and to tobijah, and to jedayah, and to hen interer of zephanyeah, for a memorial in the hall of ohyeah. and they that are far off will come and inter-build in the hall of ohyeah, and ye will know that ohyeah of troops hath sent me to you. and this will come to pass, if ye will diligently hear the voice of ohyeah your to-or-not.

and it came to pass in the fourth year of king darius, that ohyeah word came to cekaryeah in the fourth day of the ninth month, in kisleu; when they had sent to the alpha-beit-house of to-or-not sher-azer and regem-melek, and their men, to pray before ohyeah, and to speak to the darkener which were in the alpha-beit-house of ohyeah of troops, and to the come-bringers, saying, should i weep in the fifth month, separating myself, as i have done these so many years? then came ohyeah word of troops to me, saying, speak to all the with of the land, and to the darkener, saying, when ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast to 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 words which ohyeah hath readded by the former come-bringers, when jerusalem was settled and in completeness, and the cities thereof round about her, when men settled the south and the low-land? and

ohyeah word came to cekaryeah, saying, thus speaketh ohyeah of troops, saying, do true crisis and shew kindness and wombings every man to his brother: and exploit not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine video-divide against his brother in your heart. but they refused to hearken, and pulled away the shoulder, and stopped their ears, that they were weighty from hearing. yea, they made their hearts as an adamant stone, lest they should hear the drops-of-teaching-torah and the words which ohyeah of troops hath sent in his breathwind by the former come-bringers: therefore came a great wrath from ohyeah of troops. therefore it is come to pass, that as he readcalled, and they would not hear; so they readcalled, and i would not hear, saith ohyeah of troops: but i scattered them with a storm among all the nations whom they knew not. thus the land was namedesolate after them, that no man crossed through nor resetted: for they namethered the pleasant land namedesolate.

## 8

again ohyeah word of troops came to me, saying, thus saith ohyeah of troops; i was jealous for zion with great jealousy, and i was jealous for her with great wall-wrath, thus saith ohyeah; i am resetted to zion, and will settle in the midst of jerusalem: and jerusalem will be called a city of truth; and the mountain of ohyeah of troops the dedicated mountain. thus saith ohyeah of troops; there will yet old men and old women dwell in the streets of jerusalem, and every man with his staff in his hand for very age. and the streets of the city will be full of boys and girls playing in the streets thereof. thus saith ohyeah of troops; if it be marvellous in the eyes of the remnant of this with in these days, should it also be marvellous in mine eyes? saith ohyeah of troops. thus saith ohyeah of troops; behold, i will stick-safe my with from the east land, and from the west land; and i will bring them, and they will dwell in the midst of jerusalem: and they will be my with, and i will be their to-or-not, in truth and in being right. thus saith ohyeah of troops; let your hands be strong, ye that hear in these days these words by the mouth of the come-bringers, which were in the day that the foundation of the alpha-beit-house of ohyeah of troops was laid, that the hall might be inter-built. for before these days there was no hire for earthing, nor any hire for in-them animal; neither was there any complete to him that went out or came in on word of the develop-narrows: for i set all men every one against his in-sight. but now i will not be to the residue of this with as in the former days, saith ohyeah of troops. for the seed will be complete; the vine will give her fruit, and the land will give her increase, and the namespaces will give their dew; and i will cause the remnant of this with to possess all these things. and it will come to pass, that as ye were a curse-lighten among the body-nations, o house of yeahodah, and house of isra'al so will i stick-safe you, and ye will be a first-pooling: respect not, but let your hands be strong. for thus saith ohyeah of troops; as i thought to punish you, when your fathers provoked me to wrath, saith ohyeah of troops, and i repented not: so again have i thought in these days to do complete to jerusalem and to the house of yeahodah: respect ye not. these are the words that ye will do; word ye every man the truth to his in-sight; do the crisis of truth and complete in your gates: and let none of you imagine video-divide in your hearts against his in-sight; and love no false seven-oath:

for all these are things that i hate, saith ohyeah. and ohyeah word of troops came to me, saying, thus saith ohyeah of troops; the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, will be to the house of yeahodah gladness and gladness, and be gladful feasts; therefore love the truth and complete. thus saith ohyeah of troops; it will yet come to pass, that there will come withs, and the settlers of many cities: and the settlers of one city will go to another, saying, let us go speedily to pray before ohyeah, and to seek ohyeah of troops: i will go also. yea, many withs and goatness nations will come to seek ohyeah of troops in jerusalem, and to pray before ohyeah. thus saith ohyeah of troops; in those days it will come to pass, that ten men will take hold out of all languages of the nations, even will take hold of the skirt of him that is a yeahode saying, we will go with you: for we have heard that to-or-not is with you.

## 9

the burden of ohyeah word in the land of hadrak, and damasqu will be the rest thereof: when the eyes of earthing, as of all the branch of isra'al will be toward ohyeah. and hamath also will border thereby; tyrus, and zidon, though it be very wise. and tyrus did inter-build herself a goatness hold, and heaped up silver as the dust, and fine gold as the mire of the streets. behold, ohyeah will cast her out, and he will smite her goatness in the sea; and she will be eaten with fire. ashqelon will see it, and respect; geca also will see it, and be very stratagem-sorrowful, and eqron; for her expectation will be ashamed; and the king will get lost from geca, and ashqelon will not be settled. and a bastard will dwell in ashdod, and i will cut off the pride of the palestinians. and i will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, will be for our to-or-not, and he will be as a governor in yeahodah, and eqron as a jebusite. and i will encamp about mine house on word of the post, on word of him that crosseth by, and on word of him that reseteth: and no impel will cross through them any more: for now have i seen with mine eyes. rejoice greatly, o house-daughter of zion; shout, o house-daughter of jerusalem: behold, thy king cometh to thee: he is right, and having stick-safety; lowly, and riding upon an ass, and upon a colt the foal of an ass. and i will cut off the chariot from apraim, and the horse from jerusalem, and the war bow will be cut off: and he will word complete to the body-nations: and his proverb-rule will be from sea even to sea, and from the river even to the ends of the land. as for thee also, by the blood of thy alignment i have sent forth thy prisoners out of the pit wherein is no water. turn you to the goatness hold, ye prisoners of hope: even to day do i declare that i will render double to thee; when i have bent yeahodah for me, filled the bow with apraim, and raised up thy interers, o zion, against thy interers, o greece, and made thee as the sword of a herobloke. and ohyeah will be seen over them, and his arrow-half will go forth as the lightning: and ohyeah to-or-not will blow the mouthpiece-horn and will go with storms of the south. ohyeah of troops will defend them; and they will eat, and lamb-subdue with sling stones; and they will drink, and make a noise as through wine; and they will be filled like bowls, and as the corners of the butcher-place. and ohyeah their to-or-not will stick-safe them in that day as the sheep of his with: for they will be as the stones of a crown, lifted up as an ensign upon his



land. for how great is his goodness, and how great is his beauty! corn will make the young men thriving, and new wine the maids.

## 10

ask ye of ohyeah rain in the time of the latter rain; so ohyeah will do bright clouds, and give them showers of rain, to every one grass in the field. for the heal-let-downs have worded vanity-fade, and the magicians have seen a lie, and have told power dreams; they comfort in false: therefore they went their way as a sheep, they were troubled, on word there was no watcher. mine nose-anger was kindled against the watchers, and i visited the goats: for ohyeah of troops hath visited his flock the house of yeahodah, and hath namethered them as his goodly horse in the war. out of him came forth the corner, out of him the nail, out of him the war bow, out of him every impel or together. and they will be as heroblokes, which tread down their enemies in the mire of the streets in the war: and they will fight, because ohyeah is with them, and the riders on horses will be confounded. and i will goat the house of yeahodah, and i will stick-safe the house of yusif, and i will let them settle; for i womb upon them: and they will be as though i had not cast them off: for i am ohyeah their to-or-not, and will hear them. and they of apraim will be like a herobloke, and their heart will be glad as through wine: yea, their interers will see it, and be glad; their heart will be glad in ohyeah. i will hiss for them, and gather them; for i have retrieved them: and they will increase as they have increased. and i will sow them among the withs: and they will remember me in far countries; and they will live with their interers, and turn again. i will settle them again also out of the land of egypt, and gather them out of syria and i will bring them into the land of gil'ed and lebanon; and place will not be found for them. and he will cross through the sea with power, and will smite the sieves in the sea, and all the deeps of the river will dry up: and the pride of syria will be crossed down, and the branch of egypt will depart away. and i will goat them in ohyeah; and they will walk up and down in his namethere, saith ohyeah.

## 11

open thy openings, o lebanon, that the fire may eat thy cedars. howl, fir tree; for the cedar is fallen; because the mighty are plundered: 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; for their glory is plundered: a voice of the roaring of pit-out-of-lions; for the pride of jordan is plundered. thus saith ohyeah my to-or-not; watch-feed the sheep of the killing; whose possessors kill them, and hold themselves not faulty: and they that sell them say, first-pooled be ohyeah; for i am rich: and their own watchers pity them not. for i will no more pity the settlers of the land, saith ohyeah; but, lo, i will deliver the men every one into his in-sight's hand, and into the hand of his king: and they will smite the land, and out of their hand i will not deliver them. and i will watch-feed the sheep of killing, even you, o poor of the sheep. and i took to me two canvas; the one i called beauty, and the other i called bands; and i fed the sheep. three watchers also i cut off in one month; and my self lothed them, and their self also abhorred me. then said i, i will not watch-feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh-immersed

of his in-sight. and i took my staff, even beauty, and cut it asunder, that i might break my alignment which i had made with all the withs. and it was broken in that day: and so the poor of the sheep that waited upon me knew that it was ohyeah word. and i said to them, if ye think good, give me my price; and if not, forbear. so they weighed for my price thirty pieces of silver. and ohyeah said to me, cast it to the developer: a goodly price that i was prised at of them. and i took the thirty pieces of silver, and cast them to the developer in the alpha-beit-house of ohyeah. then i cut asunder mine other staff, even bands, that i might break the brotherhood between yeahodah and isra'al and ohyeah said to me, take to thee yet the items of a foolish watcher. for, lo, i will raise up a watcher in the land, which will not visit those that be cut off, neither will seek the young one, nor heal that that is broken, nor watch-feed that that standeth still: but he will eat the flesh-immersed of the fat, and split their claws in pieces. woe to the ideal-idol watcher that leaveth the sheep! the sword will be upon his arm, and upon his right eye: his arm will be clean sword-parched up, and his right eye will be utterly darkened.

## 12

the burden of ohyeah word for isra'al saith ohyeah, which tilteth forth the namespaces, and namethereeth the foundation of the land, and developeth breathwind of earthing in near-inwards him. behold, i will namethered jerusalem a cup of trembling to all the withs round about, when they will be in the siege both against yeahodah and against jerusalem. and in that day will i make jerusalem a burdensome stone for all withs: all that burden themselves with it will be cut in pieces, though all the withs of the land be added together against it. in that day, saith ohyeah, i will smite every horse with astonishment, and his rider with madness: and i will open mine eyes upon the house of yeahodah, and will smite every horse of the withs with skin-blindness. and the governors of yeahodah will say in their heart, the settlers of jerusalem will be my goatness in ohyeah of troops their to-or-not. in that day will i make the governors of yeahodah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they will eat all the withs round about, on the right hand and on the left: and jerusalem will be settled again in her own place, in jerusalem. ohyeah also will stick-safe the tents of yeahodah first, that the glory of the house of dawud and the glory of the settlers of jerusalem do not magnify themselves against yeahodah. in that day will ohyeah defend the settlers of jerusalem; and he that is feeble among them at that day will be as dawud; and the house of dawud will be as to-or-not, as the messenger of ohyeah before them. and it will come to pass in that day, that i will seek to destroy all the nations that come against jerusalem. and i will pour upon the house of dawud, and upon the settlers of jerusalem, breathwind of camping and of supplications: and they will look upon me whom they have pierced, and they will mourn for him, as one mourneth for his only son, and will be in bitterness for him, as one that is in bitterness for his firstborn. in that day will there be a great mourning in jerusalem, as the mourning of hadad-rimmon in the hatch-plain of megiddon. and the land will mourn, every family apart; the family of the house of dawud apart, and their women apart; the family of the house of natan apart, and their women apart; the family of the house of levi apart, and their women apart;

the family of shimei apart, and their women apart; all the families that remain, every family apart, and their women apart.

## 13

in that day there will be a fountain opened to the house of dawud and to the settlers of jerusalem for miss and for uncleanness. and it will come to cross in that day, saith ohyeah of troops, that i will cut off the namethere of the fashions out of the land, and they will no more be remembered: and also i will cause the come-bringers and the stained breathwind to cross 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 to him, no live; for thou wordest lies in the namethere of ohyeah: 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 come-bringers will be dry every one of his vision, when he hath brought; neither will they wear a hairy garment to deceive: but he will say, i am no come-bringer, i am an manman; for earthling taught me to keep cattle from my youth. and one will say to him, what are these wounds in thine hands? then he will answer, those with which i was wounded in the house of my friends. divide-video-awake, o sword, against my watcher, and against the herobloke that is my in-sight, saith ohyeah of troops: smite the watcher, and the sheep will be scattered: and i will settle mine hand upon the little ones. and it will come to pass, that in all the land, saith ohyeah, two parts therein will be cut off and die; but the third will be left therein. and i will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they will call on my namethere, and i will hear them: i will say, it is my with: and they will say, ohyeah is my to-or-not.

## 14

behold, the day of ohyeah cometh, and thy spoil will be partd in the near-inward of thee. for i will gather all nations against jerusalem to war; and the city will be captured, and the houses rifled, and the women ravished; and half of the city will go forth into captivity, and the residue of the with will not be cut off from the city. then will ohyeah 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 jerusalem on the east, and the mount of olives will cleave in the half thereof toward the east and toward the west, and there will be a very great hatch-plain; and hatch-half of the mountain will remove toward the north, and hatch-half of it toward the south. and ye will flee to the valley of the mountains; for the valley of the mountains will reach to azal yea, ye will flee, like as ye fled from before the earthquake in the days of ucyeaho king of yeahodah: and ohyeah my to-or-not will come, and all the dedicated with thee. and it will come to pass in that day, that the light will not be clear, nor dark: but it will be one day which will be known to ohyeah, not day, nor night: but it will come to pass, that at evening time it will be light. and it will be in that day, that living waters will go out from jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter will it be. and ohyeah will be king over all the land: in that day will there be one ohyeah, and his namethere one.

all the land will be turned as a plain from gebe to rimmon south of jerusalem: and it will be lifted up, and settled in her place, from benjamin's gate to the place of the first gate, to the corner gate, and from the tower of hanane'al to the king's vinepresses. and men will dwell in it, and there will be no more utter destruction; but jerusalem will be for sure settled. and this will be the plague wherewith ohyeah will smite all the withs that have fought against jerusalem; their flesh-immersed will consume away while they stand upon their feet, and their eyes will consume away in their holes, and their language-tongue will consume away in their mouth. and it will come to pass in that day, that a great tumult from ohyeah will be among them; and they will lay hold every one on the hand of his in-sight, and his hand will rise up against the hand of his in-sight. and yeahodah also will fight at jerusalem; and the stratagem of all the body-nations round about will be added together, gold, and silver, and apparel, in great abundance. and so will be the plague of the horse, of the mule, of the camel, and of the ass, and of all the in-them animals that will be in these camps, as this plague. and it will come to pass, that every one that is left of all the nations which came against jerusalem will even go up from year to year to bow the king, ohyeah of troops, and to feast the feast of booths. and it will be, that whoso will not come up of all the families of the land to jerusalem to bow the king, ohyeah of troops, even upon them will be no rain. and if the family of egypt go not up, and come not, that have no rain; there will be the plague, wherewith ohyeah will smite the body-nations that come not up to feast the feast of booths. this will be the punishment of egypt, and the punishment of all nations that come not up to feast the feast of booths. in that day will there be upon the bells of the horses, dedication to ohyeah; and the pots in ohyeah's house will be like the bowls before the butcher-place. yea, every pot in jerusalem and in yeahodah will be dedication to ohyeah of troops: and all they that butcher will come and take of them, and seethe therein: and in that day there will be no more the kanaanite in the alpha-beit-house of ohyeah of troops.

## 1

the burden of ohyeah word to isra'el by malaki. i have loved you, saith ohyeah. yet ye say, wherein hast thou loved us? was not esau jeqob's brother? saith ohyeah: yet i loved jeqob, and i hated esau, and laid his mountains and his heritage waste for the dragons of the desert-wording. whereas adom saith, we are impoverished, but we will reset and inter-build the sword-parched places; thus saith ohyeah of troops, they will inter-build, but i will throw down; and they will call them, the border of big-shottedness, and, the with against whom ohyeah hath indignation world. and your eyes will see, and ye will say, ohyeah will be greeted from the border of isra'el a interer heavyweighteth his father, and a worker his lord-base: if then i be a father, namethere is mine heavyweight? and if i be a lord-base, namethere is my respect? saith ohyeah of troops to you, o darkener, that despise my namethere. and ye say, nametherein have we despised thy namethere? ye submit polluted bread upon mine butcher-place; and ye say, nametherein have we polluted thee? in that ye say, the send-table of ohyeah is contemptible. and if ye near-inward the skin-blind for butcher, is it not video-divide? and if ye near-inward the stopskip-lame and sick, is it not video-divide? near-inward it now to thy governor; will he be pleased with thee, or accept thy person? saith ohyeah of troops. and now, i pray you, beseech to-or-not that he will be camping to us: this hath been by your means: will he regard your persons? saith ohyeah of troops. who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine butcher-place for nought. i have no pleasure in you, saith ohyeah of troops, neither will i accept an rest-absorber at your hand. for from the standing up of the sun even to the going down of the same my namethere will be great among the body-nations; and in every place incense will be submitted to my namethere, and a top-bright rest-absorber: for my namethere will be great among the body-nations, saith ohyeah of troops. but ye have slayed it, in that ye say, the send-table of ohyeah is slayd; 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 ohyeah of troops; and ye brought that which was rob-torn, and the stopskip-lame, and the sick; thus ye brought an rest-absorber: should i accept this of your hand? saith ohyeah. but curse-lightend be the deceiver, which hath in his flock a remember-male, and voweth, and butcherth to ohyeah a swim-corrupt thing: for i am a great king, saith ohyeah of troops, and my namethere is dreadful among the body-nations.

## 2

and now, o ye darkener, this directive is for you. if ye will not hear, and if ye will not namethere it to heart, to give heavyweight to my namethere, saith ohyeah of troops, i will even send a curse-lighten upon you, and i will curse-lighten your first-poolings: yea, i have curse-lightend them already, because ye do not namethere it to heart. behold, i will corrupt your seed, and spread dung upon your face-turnings, even the dung of your solem feast; and one will take you away with it. and ye will know that i have sent this directive to you, that my alignment might be with levi saith ohyeah of troops. my alignment was with him of life and complete; and i

gave them to him for the respect namethere with he respected me, and was afraid before my namethere. the drops-of-teaching-torah of truth was in his mouth, and cloudy was not found in his lips: he walked with me in complete and equity, and did turn many away from cloudy. for the priest's lips should keep knowledge, and they should seek the drops-of-teaching-torah at his mouth: for he is the messenger of ohyeah of troops. but ye are departed out of the way; ye have caused many to stumble at the drops-of-teaching-torah ye have swim-corrupted the alignment of levi saith ohyeah of troops. therefore have i also made you contemptible and low-tide before all the with, according as ye have not kept my ways, but have been chopial in the drops-of-teaching-torah have we not all one father? hath not one to-or-not created us? why do we deal treacherously every man against his brother, by slaying the alignment of our fathers? yeahodah hath dot treacherously, and an taboo is committed in isra'el and in jerusalem; for yeahodah hath slayed the dedication of ohyeah which he loved, and hath married the house-daughter of a strange-substantial to-or-not. ohyeah will cut off the man that doeth this, the master and the learned, out of the tents of jeqob, and him that offereth an rest-absorber to ohyeah of troops. and this have ye done again, covering the butcher-place of ohyeah with tears, with weeping, and with crying out, insomuch that he regardeth not the rest-absorber any more, or receiveth it with good will at your hand. yet ye say, wherefore? because ohyeah 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 do one? yet had he the residue of breathwind. and nametherefore one? that he might seek a to-or-notly seed. therefore take heed to your breathwind, and let none do treacherously against the woman of his youth. for ohyeah, the to-or-not of isra'el saith that he hateth namethereing away: for one covereth damage with his garment, saith ohyeah of troops: therefore take heed to your breathwind, that ye deal not treacherously. ye have wearied ohyeah with your words. yet ye say, wherein have we wearied him? when ye say, every one that doeth video-divide is good in the eyes of ohyeah, and he delighteth in them; or, where is the to-or-not of crisis

## 3

behold, i will send my messenger, and he will prepare the way before me: and ohyeah, whom ye seek, will suddenly come to his hall, even the messenger of the alignment, whom ye delight in: behold, he will come, saith ohyeah of troops. but who may abide the day of his coming? and who will stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he will sit as a refiner and purifier of silver: and he will purify the interers of levi and top-brighten them as gold and silver, that they may offer to ohyeah an rest-absorber in being right. then will the rest-absorber of yeahodah and jerusalem be pleasant to ohyeah, as in the days of old, and as in former years. and i will come near to you to crisis and i will be a swift witness against the sorcerers, and against the adulterers, and against power seven-swearers, and against those that exploit the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his crisis, and respect not me, saith ohyeah of troops. for i am ohyeah, i change not; therefore ye interers of jeqob are not consumed. even from the days of your fathers ye

are gone away from mine ordinances, and have not kept them. reset to me, and i will reset to you, saith ohyeah of troops. but ye said, nametherein will we reset? will a earthing rob to-or-not? yet ye have robbed me. but ye say, wherein have we robbed thee? in tithes and high-ings. ye are curse-lightend with a curse-lighten: for ye have robbed me, even this whole nation. bring ye all the tithes into the storehouse, that there may be tear-meat in mine house, and prove me now herewith, saith ohyeah of troops, if i will not open you the windows of namespaces, and pour you out a first-pooling, that there will not be room enough to receive it. and i will rebuke the eater for your sakes, and he will not destroy the fruits of your earth; neither will your vine cast her fruit before the time in the field, saith ohyeah of troops. and all nations will call you blessed: for ye will be a delightful land, saith ohyeah of troops. your words have word-been stout against me, saith ohyeah. yet ye say, what have we worded so much against thee? ye have said, it is vain to work for to-or-not: and what profit is it that we have kept his ordinance, and that we have walked mournfully before ohyeah of troops? and now we call the proud happy; yea, they that work big-shottedness are set up; yea, they that tempt to-or-not are even make stick-safeed. then they that respected ohyeah worded often one to his in-sight: and ohyeah hearkened, and heard it, and a recount-scroll of remembrance was written before him for them that respected ohyeah, and that thought upon his namethere. and they will be mine, saith ohyeah of troops, in that day when i do up my jewels; and i will spare them, as a man spareth his own interer that workth him. then will ye reset, and discern between the right and the big-shot, between him that workth to-or-not and him that workth him not.

#### 4

for, behold, the day cometh, that will burn as an oven; and all the proud, yea, and all that do big-shotly, will be stubble: and the day that cometh will burn them up, saith ohyeah of troops, that it will leave them neither root nor branch. but to you that respect my namethere will the sun of being right arise with healing in his wings; and ye will go forth, and grow up as calves of the stall. and ye will tread down the big-shots; for they will be ashes under the soles of your feet in the day that i will do this, saith ohyeah of troops. remember ye the drops-of-teaching-torah of musa my worker, which i directed to him in horeb for all isra'al with the statutes and crises. behold, i will send you aliyeah the come-bringer before the coming of the great and dreadful day of ohyeah: and he will turn the heart of the fathers to interers, and the heart of interers to their fathers, lest i come and smite the land with a fishing-net-ban.

## cheerings

### 1

happy is the man that walketh not in the counsel of the big-shots, nor standeth in the way of missers, nor sitteth in the seat of the scornful. but his delight is in the drops-of-teaching-torah of ohyeah; and in his drops-of-teaching-torah doth he murmur day and night. and he will be like a tree planted by the brooks of water, that bringeth forth his fruit in his season; his leaf also will not wither; and whatsoever he doeth will prosper. the big-shot are not so: but are like the chaff which the breathwind driveth away. therefore the big-shots will not stand up in the crisis nor missers in the meeting of the right. for ohyeah knoweth the way of the right: but the way of the big-shots will get lost.

### 2

why do the body-nations rage, and the mum-withs murmur emptiness? the kings of the land set themselves, and the rulers take counsel together, against ohyeah, and against his converse-swimmer, saying, let us break their bands asunder, and cast away their cords from us. he that sitteth in the namespaces will laugh: my base-mister will have them in mock. then will he word to them in his nose-anger, and alarm-hasten them in his sore displeasure. yet have i set my king upon my dedicated mountain of zion. i will recount the imitate-statute: ohyeah hath said to me, thou art my interer this day have i begotten thee. ask of me, and i will give thee the body-nations for thine inheritance, and the uttermost parts of the land for thy holding. thou will break them with a branch of iron; thou will dash them in pieces like a developer's item. be wise now therefore, o ye kings: be instructed, ye criticals of the land. work for ohyeah with respect, and rejoice with trembling. kiss the son, lest he be angry, and ye get lost from the way, when his nose-anger is kindled but a little. happy are all they that put their trust in him.

### 3

the croon-prune of dawud when he fled from the face-turnings of his interer absalom: lord, how are they increased that develop-narrows me! many are they that stand up against me. many there be which say of my self, there is no make stick-safe for him in to-or-not. selah. but thou, ohyeah, art a shield for me; my heavy-weight, and the lifter up of mine head. i cried to ohyeah with my voice, and he heard me out of his dedicated mountain. selah. i laid me down and slept; i awaked; for ohyeah sustained me. i will not be afraid of ten thousands of with, that have set themselves against me round about. stand up, ohyeah; stick-safe me, o my to-or-not: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the big-shots. stick-safety belongeth to ohyeah: thy first-pooling is upon thy with. selah.

### 4

for ever, in verses. a croon-prune of dawud: hear me when i call, o to-or-not of my being right: thou hast enlarged me when i was in distress; womb upon me, and hear my spilling. o ye interers of men, how long will ye turn my heavyweight into shame? how long will ye love emptiness, and seek after leasing? selah. but know that

ohyeah hath namethere apart him that is to-or-notly for himself: ohyeah will hear when i call to him. stand in awe, and miss not: commune with your own heart upon your bed, and be still. selah. offer the butchers of being right, and put your be sure in ohyeah. there be many that say, who will shew us any good? ohyeah, lift thou up the light of thy face-turnings upon us. thou hast namethere gladness in my heart, more than in the time that their corn and their wine increased. i will both lay me down in complete, and sleep: for thou, ohyeah, only makest me dwell for sure.

### 5

for ever, for her that obtaineth the inheritance. a croon-prune of dawud: give ear to my sayings, ohyeah, consider my meditation. hearken to the voice of my cry, my king, and my to-or-not: for to thee will i spill. my voice will thou hear in the morning, ohyeah; in the morning will i direct my prayer to thee, and will look up. for thou art not a to-or-not that hath pleasure in big-shot-tedness: neither will video-divide dwell with thee. the foolish will not stand in thy eyes: thou hatest all power achievers. thou will make lost them that word leasing: ohyeah will abhor the bloody and high-deceitful man. but as for me, i will come into thy house in the multitude of thy kindness: and in thy respect will i bow toward thy dedicated hall. lead me, ohyeah, in thy being right on word of mine enemies; make thy way straight before my face-turnings. for there is no fixed in their mouth; their near-inward part is noisome; their throat is an open sepulchre; they smooth-flatter with their language-tongue. destroy thou them, o to-or-not; let them fall by their own counsels; drive them out in the multitude of their go-beyonds; for they have bittered against thee. but let all those that namethere their trust in thee be glad: let them for world shout for gladness, because thou defendest them: let them also that love thy namethere be gladnessful in thee. for thou, ohyeah, wilt first-pool the right; with favour wilt thou compass him as with a shield.

### 6

for ever, in verses, a croon-prune for dawud, for the octave. ohyeah, reprove me not in thine nose-anger, neither chasten me in thy hot displeasure. womb upon me, ohyeah; for i am weak: ohyeah, heal me; for my bones are alarm-hastened. my self is also sore alarm-hastened: but thou, ohyeah, how long? reset, ohyeah, make stick-safe my self: oh stick-safe me for thy kindnesses' sake. for in death there is no remembrance of thee: in the asking who will give thee thanks? i am weary with my groaning; all the night make i my bed to swim; i water my couch with my tears. mine eye is consumed on word of grief; it waxeth old on word of all mine develop-narrows. depart from me, all ye power achievers; for ohyeah hath heard the voice of my weeping. ohyeah hath heard my supplication; ohyeah will receive my spilling. let all mine enemies be dry and sore alarm-hastened: let them reset and be dry suddenly.

### 7

the psalm of dawud which he sung to the lord for the words of kusi interer of jemini: ohyeah my to-or-not, in thee do i put my trust: stick-safe me from all them that persecute me, and make stick-safe me: lest he tear my self like a gather-lion, rending it in torns, while

there is none to deliver. ohyeah my to-or-not, if i have done this; if there be injustice in my hands; if i have completeed video-divide to him that was at complete with me; (yea, i have delivered him that empty is mine develop-narrower:) let the enemy persecute my self, and take it; yea, let him tread down my self upon the land, and lay mine heavyweight in the dust. selah. stand up, ohyeah, in thine nose-anger, lift up thyself on word of the rage of mine develop-narrowers: and divide-video-awake for me to the crisis that thou hast directed. so will the meeting of the mum-withs compass thee about: for their sakes therefore reset thou on high. ohyeah will critical the withs: critical me, ohyeah, according to my being right, and according to mine integrity that is in me. oh let the video-divide of the big-shots come to an end; but establish the right: for the right to-or-not trieth the hearts and reins. my defence is of to-or-not, which stick-safeth the turgor-immersed in heart. to-or-not criticalth the right, and to-el is angry every day.. if he turn not, he will whet his sword; he hath bent his bow, and made it ready. he hath also prepared for him the items of death; he achieved his arrow-halters against the persecutors. behold, he laboureth with power, and hath bright-conceived labour, and brought forth falsehood. he achieved a pit, and digged it, and is fallen into the ditch which he achieved. his labour will reset upon his own head, and his damage dealing will come down upon his own pate. i will acknowledge ohyeah according to his being right: and will prune-croon acknowledge to the namethere of ohyeah most high.

## 8

for ever, for the presses: a croon-prune of dawud: ohyeah, our lord-base, how excellent is thy namethere in all the land! who hast namethere thy glory on the namespaces. out of the mouth of babes and sucklings hast thou ordained ecstrength on word of thine develop-narrowers, that thou mightest still the enemy and the stand upr. when i consider thy heavens, the doing of thy fingers, the moon and the stars, which thou hast ordained; what is earthing, that thou art mindful of him? and interer of earthing, that thou visitest him? for thou hast made him a little lower than the messengers, and hast crowned him with heavyweight and heavyweight. thou didst him to have proverb-rule over the doings of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the in-them animals of the field; the fowl of the air, and the fish of the sea, and whatsoever crosseth through the paths of the seas. ohyeah our lord-base, how excellent is thy namethere in all the land!

## 9

for ever, for the hidden things of the interer a croon-prune for dawud: i will acknowledge thee, ohyeah, with my whole heart; i will recount all thy wonders. i will be glad and be glad in thee: i will prune-croon praise to thy namethere, o thou most high. when mine enemies are turned back, they will fall and get lost at thy presence. for thou hast maintained my crisis and my crisis; thou satest in the throne critic crisis. thou hast rebuked the body-nations, thou hast lost the big-shot, thou hast wipe their namethere to the worlds of worlds. o thou enemy, sword-parchings are come to a perpetual end: and thou hast plucked up cities; their memorial is lost with them. but ohyeah will endure to world: he

hath prepared his throne for crisis and he will critical the world in being right, he will immerse crisis to the mum-withs in turgor-immersedness. ohyeah also will be a refuge for the suppressed, a refuge in times of develop-narrows. and they that know thy namethere will namethere their be sure in thee: for thou, ohyeah, hast not forsaken them that seek thee. prune-croon praises to ohyeah, which dwelleth in zion: declare among the withs his doings. when he maketh inquisition for blood, he remembereth them: he forgetteth not the cry of the humble. womb upon me, ohyeah; consider my trouble which i suffer of them that hate me, thou that liftest me up from the gates of death: that i may recount all thy cheering in the gates of the house-daughter of zion: i will rejoice in thy stick-safety. the body-nations are sunk down in the pit that they did: in the net which they hid is their own foot captured. ohyeah is known by the crisis which he doth: the big-shot is snared in the achievement of his own hands. common-sense-higaion. selah. the big-shots will be turned into asking, and all the nations that forget to-or-not. for the needy will not always be forgotten: the expectation of the poor will not get lost to until. stand up, ohyeah; let not man prevail: let the body-nations be criticald in thy sight. put them in fear, ohyeah: that the nations may know themselves to be but men. selah.

## 10

why standest thou afar off, ohyeah? why hidest thou thyself in times of develop-narrows? the big-shot in his swelling-pride doth persecute the poor: let them be taken in the devices that they have imagined. for the big-shot cheereth of his self's self, and first-pooeth the covetous, whom ohyeah abhorreth. the big-shot, through the pride of his countenance, will not seek after to-or-not: to-or-not is not in all his thoughts. his ways are always grievous; thy crises are far above out of his sight: as for all his develop-narrowers, he puffeth at them. he hath said in his heart, i will not be moved: for i will never be in adversity. his mouth is full of cursing and high-deceit and fraud: under his language-tongue is labour and power. he sitteth in the lurking places of the villages: in the hidden places doth he kill the innocent: his eyes are privily set against the poor. he lieth in wait hiddenly as a gather-lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net. he croucheth, and humbleth himself, that the poor may fall by his strong ones. he hath said in his heart, to-or-not hath forgotten: he hideth his face-turnings; he will never see it. stand up, ohyeah; o to-or-not, lift up thine hand: forget not the humble. wherefore doth the big-shot condemn to-or-not? he hath said in his heart, thou wilt not require it. thou hast seen it; for thou beholdest labour and spite, to requite it with thy hand: the poor committeth himself to thee; thou art the helper of the fatherless. break thou the arm of the big-shot and the video-divide man: seek out his big-shottedness till thou find none. ohyeah is king to the worlds of worlds: the body-nations are lost out of his land. ohyeah, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear: to critical the fatherless and the shattered, that the man of the land may no more shatter.

## 11

for ever. a psalm for dawud: in ohyeah put i my trust: how say ye to my self, flee as a bird to your moun-

tain? for, lo, the big-shot bend their bow, they make ready their arrow-halfer upon the string, that they may privily shoot at the turgor-immersed in heart. if the foundations be destroyed, what can the right achieve? ohyeah is in his dedicated hall, ohyeah's throne is in namespaces: his eyes behold, his eyelids try, interers of men. ohyeah trieth the right: but the big-shot and him that loveth damage his self hateth. upon the big-shots he will rain snares, fire and brimstone, and an horrible tempest: this will be the portion of their cup. for the right ohyeah loveth being right; his face-turnings doth behold the turgor-immersed.

## 12

for ever; for the octave, a croon-prune for dawud: make stick-safe, ohyeah; for the to-or-notly earthling ceaseth; for the mama-from-amino-artful fail from among interers of men. they word vanity-fade every one with his in-sight: with smooth-flattering lips and with a double heart do they word. ohyeah will cut off all smooth-flattering lips, and the language-tongue that wordeth proud words: who have said, with our tongue will we herobloke; our lips are our own: who is lord-base over us? for the plundering of the poor, for the sighing of the needy, now will i stand up, saith ohyeah; i will set him for sure from him that puffeth at him. the words of ohyeah are top-bright words: as silver tried in a furnace of land, purified seven times. thou will keep them, ohyeah, thou will preserve them from this generation to world. the big-shots walk on every side, when the vilest men are highed.

## 13

for ever, a croon-prune for dawud: how long wilt thou forget me, ohyeah? forever? how long wilt thou hide thy face-turnings from me? how long will i take counsel in my self, having sorrow in my self daily? how long will mine enemy be highed over me? consider and hear me, ohyeah my to-or-not: lighten mine eyes, lest i sleep the sleep of death; lest mine enemy say, i have prevailed against him; and those that develop-narrows me rejoice when i am moved. but i have be sureed in thy kindness; my heart will rejoice in thy stick-safety. i will sing to ohyeah, because he hath dealt bountifully with me.

## 14

for ever, a psalm for dawud. the fool hath said in his heart, there is no to-or-not. they are swim-corrupt, they have done abominable works, there is none that doeth good. ohyeah looked down from namespaces upon interers of men, to see if there were any that did inter-understand, and seek to-or-not. they are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. have all the power achievers no knowledge? who eat up my with as they eat bread, and call not upon ohyeah. there were they in great fear: for to-or-not is in the generation of the right. ye have shamed the counsel of the poor, because ohyeah is his refuge. oh that the stick-safety of isra'al were come out of zion! when ohyeah bringeth back the sit-captivity of his with, jeqob will be glad, and isra'al will be glad.

## 15

a croon-prune of dawud. lord, who will abide in thy tent? who will dwell in thy dedicated mountain? he that walketh soundly, and achievementeth being right, and wordeth the truth in his heart. he that backbiteth not with his tongue, nor doeth video-divide to his in-sight, nor taketh up a reproach against his in-sight. in whose eyes a vile person is contemned; but he heavyweighteth them that respect ohyeah. he that seven-swareth to his own hurt, and changeth not. he that putteth not out his money to usury, nor taketh reward against the innocent. he that doeth these things will to world not be moved.

## 16

the inscription of a title to dawud himself. preserve me, o to-or-not: for in thee do i namethere my trust. o my soul, thou hast said to ohyeah, thou art my lord-base: my goodness extendeth not to thee; but to the dedicated that are in the land, and to the excellent, in whom is all my delight. their sorrows will be multiplied that hasten after another to-or-not: their pourings of blood will i not offer, nor take up their nametheres into my lips. ohyeah is the portion of mine inheritance and of my cup: thou maintainest my lot. the lines are fallen to me in pleasant places; yea, i have a goodly heritage. i will first-pool ohyeah, who hath given me counsel: my reins also instruct me in the night seasons. i have set ohyeah always before me: because he is at my right hand, i will not be moved. therefore my heart is glad, and my heavyweight be gladth: my flesh-immersed also will rest in sure. for thou wilt not leave my self in asking; neither wilt thou suffer thine holy one to see swim-corruption. thou wilt shew me the path of life: in thy presence is seven-fullness of gladness; at thy right hand there are pleasures forevermore.

## 17

the spilling of dawud. hear the right, ohyeah, attend to my cry, give ear to my spilling, that goeth not out of feigned lips. let my crisis come forth from thy presence; let thine eyes behold the things that are equal. thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and will find nothing; i am purposed that my mouth will not cross over. concerning the achievements of men, by the word 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 to-or-not: incline thine ear to me, and hear my speech. shew thy marvellous kindness, o thou that stick-safest by thy right hand them which put their trust in thee from those that stand up against them. keep me as the apple of the eye, hide me under the shadow of thy wings, from the big-shots that oppress me, from my deadly enemies, who compass me about. they are inclosed in their own fat: with their mouth they word swelling-proudly. they have now compassed us in our steps: they have set their eyes bowing down to the land; like as a gather-lion that is greedy of his tear, and as it were a young gather-lion lurking in hidden places. stand up, ohyeah, disappoint him, squat him: make stick-safe my self from the big-shot, which is thy sword: from men which are thy hand, ohyeah, from men of the rust-world, which have their portion in life, and whose belly thou seven-filltest with thy hid treasure: they are seven-full of interers, and

leave the remainder of their substance to their babes. as for me, i will behold thy face-turnings in being right: i will be seven-satisfy, when i awake, with thy picture.

## 18

for ever, for dawud the worker of the lord, who spoke to the lord the words of this song, in the day that the lord delivered him from the hands of all his enemies, and from the hand of talut. i will love thee, ohyeah, my strength. ohyeah is my rock, and my fortress, and my make stick-safer; my to-or-not, my rock, in whom i will trust; my shield, and the ray-horn of my stick-safety, and my high tower. i will call upon ohyeah, who is stratagem to be cheered: so will i be stick-safed from mine enemies. the sorrows of death compassed me, and the floods of bloody men made me afraid. the sorrows of asking compassed me about: the snares of death prevented me. in my distress i called upon ohyeah, and cried to my to-or-not: he heard my voice out of his hall, and my cry came before him, into his ears. then the land shook and trembled; the foundations also of the mountains moved and were shaken, because he was wroth-kindled. there went up a smoke out of his nostrils, and fire out of his mouth eaten: coals were kindled by it. he bowed the namespaces also, and came down: and darkness was under his feet. and he rode upon a inwarder, and did fly: yea, he did fly upon the wings of the breathwind. he made darkness his hidden place; his pavilion round about him were dark waters and thick thick-clouds of the grind-skies. at the brightness that was before him his thick thick-clouds crossed, eil stones and coals of fire. ohyeah also thundered in the namespaces, and the highest gave his voice; eil stones and coals of fire. yea, he sent out his arrow-halfers, and scattered them; and he shot out lightnings, and discomfited them. then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, ohyeah, at the breathing of the breathwind of thy nostrils. he sent from above, he took me, he drew me out of many waters. he delivered me from my goatness enemy, and from them which hated me: for they were too goatness for me. they prevented me in the day of my calamity: but ohyeah was my stay. he brought me forth also into a large place; he delivered me, because he delighted in me. ohyeah 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 ohyeah, and have not big-shotly departed from my to-or-not. for all his crises were before me, and i did not put away his statutes from me. i was also sound before him, and i kept myself from mine cloudy. therefore hath ohyeah recompensed me according to my being right, according to the cleanness of my hands in his eyesight. with the kind thou wilt shew thyself kind; with an sound herobloke thou wilt shew thyself sound; with the pure thou wilt shew thyself corn-clean; and with the adamant thou wilt shew thyself adamant. for thou wilt stick-safe the afflicted with; but wilt bring down high looks. for thou wilt light my candle: ohyeah my to-or-not will enlighten my darkness. for by thee i have run through a troop; and by my to-or-not have i leaped over a wall. as for to-or-not, his way is sound: ohyeah word is tried: he is a shield to all those that trust in him. for who is to-or-not safe ohyeah? or who is a rock safe our to-or-not? it is to-or-not that girdeth me with stratagem, and maketh my way sound. he maketh my feet like hinds' feet, and standstayeth me upon my in-whats. he teacheth my hands to war, so that a bow of

steel is broken by mine arms. thou hast also given me the shield of thy stick-safety: and thy right hand hath holden me up, and thy gentleness did me great. thou hast enlarged my steps under me, that my feet did not slip. i have pursued mine enemies, and overtaken them: neither did i turn again till they were consumed. i have wounded them that they were not able to stand: they are fallen under my feet. for thou hast girded me with stratagem to the war: thou hast squat under me those that stood up against me. thou hast also given me the necks of mine enemies; that i might destroy them that hate me. they cried, but there was none to stick-safe them: even to ohyeah, but he answered them not. then did i grind them small as the dust before the breathwind: i did cast them out as the dirt in the streets. thou hast delivered me from the strivings of the with; and thou hast made me the head of the body-nations: a with whom i have not known will work for me. as soon as they hear of me, they will hear me: the strangers will submit themselves to me, the strangers will fade away, and be afraid out of their close places. ohyeah liveth; and first-pooled be my rock; and let the to-or-not of my stick-safety be highed. it is to-or-not that stand upth me, and wordth the withs under me. he delivereth me from mine enemies: yea, thou liftest me up above those that stand up against me: thou hast delivered me from the damage man. therefore will i give thanks to thee, ohyeah, among the body-nations, and prune-croon acknowledges to thy namethere. great stick-safety giveth he to his king; and sheweth kindness to his converse-swimmer, to dawud, and to his seed worldmore.

## 19

for ever. a croon-prune for dawud: the namespaces recount the heavyweight of to-or-not; and the firmament recounteth his handywork. day to day uttereth speech, and night to night sheweth knowledge. there is no words nor language, namethere their voice is not heard. their line is gone out through all the land, and their words to the end of the world. in them hath he namethere a tent for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong herobloke to run a race. his going forth is from the end of the namespaces, and his circuit for evers of it: and there is nothing hid from the heat thereof. the drops-of-teaching-torah of ohyeah is sound, converting the self: the witness of ohyeah is sure, making wise the simple. the statutes of ohyeah are turgor-immersed, rejoicing the heart: the directive of ohyeah is corn-clean, enlightening the eyes. the respect of ohyeah is top-bright, enduring to until: the crises of ohyeah 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 heel-reward. who can inter-understand his errors? clean thou me from hidden faults. keep back thy worker also from presumptuous sins; let them not have proverb-rule over me: then will i be upright, and i will be innocent from the great go-beyond. let the sayings of my mouth, and the meditation of my heart, be acceptable in thy sight, ohyeah, my rock, and my redeemer.

## 20

for ever. a croon-prune for dawud: ohyeah hear thee in the day of develop-narrows; the namethere of the to-or-not of jeqob defend thee; send thee help from



the dedicated, and nurture thee out of zion; remember all thy rest-absorbers, and accept thy onup; selah. grant thee according to thine own heart, and fulfil all thy counsel. we will rejoice in thy stick-safety, and in the namethere of our to-or-not we will namethere up our banners: ohyeah fulfil all thy petitions. now know i that ohyeah stick-safeth his converse-swimmer; he will hear him from his dedicated heaven with the stick-safe gbrstrength of his right hand. some trust in chariots, and some in horses: but we will remember the namethere of ohyeah our to-or-not. they are squatted and fallen: but we are standn, and stand upright. stick-safe, ohyeah: let the king hear us when we call.

## 21

for ever. a croon-prune for dawud: the king will gladness in thy goatness, ohyeah; and in thy stick-safety how greatly will he be glad! thou hast given him his heart's desire, and hast not withholden the request of his lips. selah. for thou preventest him with the first-poolings of goodness: thou settest a crown of pure gold on his head. he asked life of thee, and thou gavest it him, even length of days to the worlds of worlds. his heavyweight is great in thy stick-safety: heavyweight and majesty hast thou laid upon him. for thou hast made him most first-pooled to until: thou hast made him exceeding glad with thy face-turnings. for the king be sureeth in ohyeah, and through the kindness of the most high he will not be moved. thine hand will find out all thine enemies: thy right hand will find out those that hate thee. thou will make them as a fiery oven in the time of thine nose-anger: ohyeah will swallow them up in his nose-anger, and the fire will eat them. their fruit will thou make lost from the land, and their seed from among interers of men. for they intended video-divide against thee: they imagined a mischievous device, which they are not able to perform. therefore will thou make them turn their back, when thou will make ready thine arrows upon thy strings against the face-turnings of them. be thou highed, ohyeah, in thine own goatness: so will we prune-croon and praise thy goatness.

## 22

for ever, for the black protection, a croon-prune for dawud: my to-or-not, my to-or-not, why hast thou forsaken me? why art thou so far from make stick-safeing me, and from the words of my roaring? o my to-or-not, i cry in the day time, but thou hearest not; and in the night season, and am not silent. but thou art dedicated, o thou that settleest the cheerings of isra'al our fathers be sureed in thee: they be sureed, and thou didst deliver them. they cried to thee, and were delivered: they be sureed in thee, and were not confounded. but i am a worm, and no earthing; a reproach of men, and despised of the with. all they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, he trusted on ohyeah that he would deliver him: let him deliver him, seeing he delighted in him. but thou art he that took me out of the womb: thou didst make me sure when i was upon my mother's breasts. i was cast upon thee from the womb: thou art my to-or-not from my mother's belly. be not far from me; for develop-narrows is near; for there is none to help. many bulls have compassed me: strong bulls of bashan have beset me round. they gaped upon me with their mouths, as a tearing and a roaring gather-lion. i am

poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. my energy is dried up like a potsherd; and my language-tongue cleaveth to my jaws; and thou hast brought me into the dust of death. for dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. i may recount all my bones: they look and stare upon me. they part my garments among them, and cast lots upon my vesture. but be not thou far from me, ohyeah: o my goatness, haste thee to help me. deliver my self from the sword; my darling from the power of the dog. stick-safe me from the gather-lion's mouth: for thou hast heard me from the ray-horns of the unicorns. i will recount thy namethere to my brethren: in the midst of the congregation will i cheer thee. ye that respect ohyeah, cheer him; all ye the seed of jeqob, heavyweigh him; and respect him, all ye the seed of isra'al for he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face-turnings from him; but when he cried to him, he heard. my cheering will be of thee in the great assembly: i will complete my vows before them that respect him. the meek will eat and be seven-satisfy: they will cheer ohyeah that seek him: your heart will live to until. all the ends of the world will remember and turn to ohyeah: and all the kindreds of the nations will bow before thee. for the kingdom is ohyeah's: and he is the proverb-ruler among the nations. all they that be fat upon land will eat and bow: all they that go down to the dust will bow before him: and none can keep alive his own self. a seed will work for him; it will be accounted to the lord-base for a generation. they will come, and will declare his being right to a with that will be born, that he hath done this.

## 23

a croon-prune for dawud. ohyeah is my watcher; i will not lack. he maketh me to lie down in green pastures: he leadeth me beside the still waters. he restoreth my self: he leadeth me in the paths of being right for his namethere's sake. yea, though i walk through the valley of the shadow of death, i will respect no video-divide: for thou art with me; thy branch and thy staff they comfort me. thou preparest a send-table before me in the presence of mine develop-narrows: thou anointest my head with oil; my cup runneth over. surely kindness and kindness will follow me all the days of my life: and i will settle in the alpha-beit-house of ohyeah to lasting days.

## 24

on the first day of the week, a croon-prune for dawud. the land is ohyeah's, and the fulness thereof; the world, and they that dwell therein. for he hath founded it upon the seas, and established it upon the rivers. who will onup into the mountain of ohyeah? or who will stand up in his dedicated place? he that hath corn-clean hands, and a corn-clean self; who hath not lifted up his self to vanity, nor seven-swear high-deceitfully. he will receive the first-pooling from ohyeah, and being right from the to-or-not of his stick-safety. this is the generation of them that seek him, that seek thy face-turnings, o jeqob. selah. lift up your heads, o ye gates; and be ye lift up, ye world openings; and the king of heavyweight will come in. who is this king of heavyweight? ohyeah goatness and herobloke, ohyeah herobloke in war. lift up your heads, o ye gates; even lift them up, ye world

openings; and the king of heavyweight will come in. who is this king of heavyweight? ohyeah of troops, he is the king of heavyweight. selah.

## 25

for ever, a psalm for dawud. to thee, ohyeah, do i lift up my self. o my to-or-not, i be sure in thee: let me not be ashamed, let not mine enemies triumph over me. yea, let none that wait on thee be dry: let them be dry which transgress empty. shew me thy ways, ohyeah; teach me thy paths. lead me in thy truth, and teach me: for thou art the to-or-not of my stick-safety; on thee do i wait all the day. remember, ohyeah, thy tender kindnesses and thy kindnesses; for they have been ever of world. remember not the misses of my youth, nor my go-beyonds: according to thy kindness remember thou me for thy kindness' sake, ohyeah. good and turgor-immersed is ohyeah: therefore will he teach misers in the way. the meek will he guide in crisis and the meek will he teach his way. all the paths of ohyeah are kindness and truth to such as keep his alignment and his testimonies. for thy namethere's sake, ohyeah, pardon mine cloudy; for it is great. what man is he that respecteth ohyeah? him will he teach in the way that he will choose. his self will dwell at ease; and his seed will inherit the land. the secret of ohyeah is with them that respect him; and he will shew them his alignment. mine eyes are ever toward ohyeah; for he will pluck my feet out of the net. turn thee to me, and womb upon me; for i am alone and afflicted. the develop-narrowness of my heart are enlarged: o bring thou me out of my distresses. look upon mine affliction and my labour; and forgive all my misses. consider mine enemies; for they are many; and they hate me with damage hatred. o keep my self, and deliver me: let me not be ashamed; for i namethere my trust in thee. let integrity and turgor-immersedness develop me; for i wait on thee. retrieve isra'al o to-or-not, out of all his develop-narrowness.

## 26

for ever, a psalm for dawud. critical me, ohyeah; for i have walked in mine integrity: i have be sureed also in ohyeah; therefore i will not slide. examine me, ohyeah, and prove me; try my reins and my heart. for thy kindness is before mine eyes: and i have walked in thy truth. i have not sat with vain persons, neither will i go in with dissemblers. i have hated the assembly of video-divide doers; and will not sit with the big-shots. i will wash mine hands in innocence: so will i compass thine butcher-place, ohyeah: that i may publish with the voice of thanks, and recount of all thy wondrous works. ohyeah, i have loved the habitation of thy house, and the place where thine heavyweight dwelleth. gather not my self with misers, nor my self with bloody men: in whose hands is mischief, and their right hand is full of bribes. but as for me, i will walk in mine integrity: retrieve me, and out-of-town to me. my foot standeth in an even place: in the assemblys will i first-pool ohyeah.

## 27

the psalm of dawud before he was anointed. ohyeah is my light and my stick-safety; whom will i respect? ohyeah is the goatness of my life; of whom will i be afraid? when the wicked, even mine develop-narrowers and my enemies, came upon me to eat up my flesh-immersed they stumbled and fell. though an camp

should encamp against me, my heart will not respect: though war should stand against me, in this will i be confident. one thing have i askd of ohyeah, that will i seek after; that i may settle in the alpha-beit-house of ohyeah all the days of my life, to behold the beauty of ohyeah, and to enquire in his hall. for in the time of video-divide he will hide me in his pavilion: in the hidden of his tent will he hide me; he will set me up upon a rock. and now will mine head be lifted up on mine enemies round about me: therefore will i butcher in his tent butchers of joy; i will prune-croon, yea, i will prune-croon praises to ohyeah. hear, ohyeah, when i cry with my voice: womb also upon me, and answer me. when thou saidst, seek ye my face-turnings; my heart said to thee, thy face-turnings, ohyeah, 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 to-or-not of my stick-safety. when my father and my mother forsake me, then ohyeah will take me up. teach me thy way, ohyeah, and lead me in a plain path, on word of mine immerse-reigners. deliver me not over to the self of mine develop-narrowers: for damage witnesses are standn up against me, and such as blow out damage. i had fainted, unless i had mama-from-amino-arted to see the goodness of ohyeah in the land of the living. wait on ohyeah: be strong, and he will strengthen thine heart: wait, i say, on ohyeah.

## 28

a psalm for dawud himself. to thee will i cry, ohyeah my rock; be not silent to me: lest, if thou be silent to me, i become like them that go down into the pit. hear the voice of my supplications, when i cry to thee, when i lift up my hands toward thy dedicated word. draw me not away with the big-shots, and with the power achievers, which word complete to their in-sights, but video-divide is in their hearts. give them according to their achievements, and according to the video-divide of their doings: give them after the doing of their hands; render to them their desert. because they regard not the achievements of ohyeah, nor the operation of his hands, he will destroy them, and not inter-build them up. first-pooled be ohyeah, because he hath heard the voice of my supplications. ohyeah is my goatness and my shield; my heart be sureed in him, and i am helped: therefore my heart greatly rejoiceth; and with my song-immersed will i acknowledge him. ohyeah is their goatness, and he is the stick-safe goatness of his converse-swimmer. stick-safe thy with, and first-pool thine inheritance: watch-feed them also, and lift them up until the world.

## 29

a croon-prune for dawud, at the finishing of the tabernacle. give to ohyeah, o ye mighty, give to ohyeah heavyweight and goatness. give to ohyeah the heavyweight due to his namethere; bow ohyeah in the splendor of dedicatedion. the voice of ohyeah is upon the waters: the to-or-not of heavyweight thundereth: ohyeah is upon many waters. the voice of ohyeah is energyful; the voice of ohyeah is full of majesty. the voice of ohyeah breaketh the cedars; yea, ohyeah breaketh the cedars of lebanon. he maketh them also to skip like a calf; lebanon and sirion like a young unicorn. the voice of ohyeah halveth the flames of fire. the voice of ohyeah shaketh the desert-wording; ohyeah shaketh the desert-

wording of qadesh the voice of ohyeah maketh the hinds to slay-calve, and discovereth the forests: and in his hall doth every one speak of his heavyweight. ohyeah sitteth upon the flood; yea, ohyeah sitteth king to world. ohyeah will give goatness to his with; ohyeah will first-pool his with with complete.

### 30

a croon-prune of a song, at the init of dawud's house: i will extol thee, ohyeah; for thou hast branch-lifted me up, and hast not made my foes to be glad over me. ohyeah my to-or-not, i cried to thee, and thou hast healed me. ohyeah, thou hast brought up my self from the asking: thou hast kept me alive, that i should not go down to the pit. prune-croon to ohyeah, o ye dedicated of his, and give thanks at the remembrance of his dedication. for his nose-anger lodgeth but a moment; in his favour is life: weeping may lodge for a evening, but joy cometh in the morning. and in my prosperity i said, i will to world not be moved. ohyeah, by thy favour thou hast made my mountain to stand goatness: thou didst hide thy face-turnings, and i was alarm-hastend. i cried to thee, ohyeah; and to ohyeah 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, ohyeah, and womb upon me: ohyeah, be thou my helper. thou hast turned for me my mourning into dancing: thou hast namethere off my sackcloth, and girded me with gladness; to the end that my heavyweight may prune-croon acknowledge to thee, and not be silent. ohyeah my to-or-not, i will give thanks to thee to world.

### 31

for ever, a croon-prune for dawud, in an ecstasy: in thee, ohyeah, do i put my trust; let me to world not be ashamed: deliver me in thy being right. bow down thine ear to me; make stick-safe me speedily: be thou my goatness rock, for an house of defence to stick-safe me. for thou art my rock and my fortress; therefore for thy namethere's sake lead me, and guide me. pull me out of the net that they have laid privily for me: for thou art my goatness. into thine hand i commit my breathwind: thou hast retrieveed me, ohyeah to-or-not of truth. i have hated them that regard lying vanity-fades: but i be sure in ohyeah. i will be glad and be glad in thy kindness: for thou hast considered my develop-narrows; thou hast known my self in adversities; and hast not shut me up into the hand of the enemy: thou hast standstay my feet in a large room. womb upon me, ohyeah, for i am in develop-narrows: mine eye is consumed with grief, yea, my self and my belly. for my life is spent with grief, and my years with sighing: my energy faith on word of mine cloudy, and my bones are consumed. i was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine the one i know: they that did see me without fled from me. i am forgotten as a dead man out of mind: i am like a lost item. for i have heard the slander of many: strange-terror was on every side: while they took counsel together against me, they devised to take away my self. but i be sured in thee, ohyeah: i said, thou art my to-or-not. my times are in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. make thy face-turnings to shine upon thy worker: stick-safe me for thy kindnesses' sake. let me not be dry, ohyeah; for i have called upon thee: let the big-shots be

dry, and let them be silent in the asking. let the lying lips be put to silence; which word grievous words proudly and contemptuously against the right. oh how great is thy goodness, which thou hast laid up for them that respect thee; which thou hast achieved for them that trust in thee before the interers of men! thou will hide them in the hidden of thy presence from the pride of man: thou will keep them hiddenly in a pavilion from the strife of tongues. first-pooled be ohyeah: for he hath shewed me his wonderful kindness in a strong city. for i said in my haste, i am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when i cried to thee. o love ohyeah, all ye his kind ones: for ohyeah preserveth the mama-from-amino-artful, and plentifully completeeth the proud doer. be strong, and he will encourage your heart, all ye that hope in ohyeah.

### 32

to dawud himself, from-skill. happy is he whose go-beyond is forgiven, whose miss is covered. happy is the earthing to whom ohyeah imputeth not cloudy, and in whose breathwind 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 sword-parching of summer. selah. i acknowledge my miss to thee, and mine cloudy have i not hid. i said, i will confess my go-beyonds to ohyeah; and thou forgavest the cloudy of my miss selah. for this will every one that is to-or-notly spill to thee in a time when thou mayest be found: surely in the floods of great waters they will not come nigh to him. thou art my hiding place; thou will preserve me from develop-narrows; thou will compass me about with songs of deliverance. selah. i will instruct thee and teach thee in the way which thou will go: i will guide thee with mine eye. be ye not as the horse, or as the mule, which have no inter-understanding: whose mouth must be held in with bit and bridle, lest they come near to thee. many sorrows will be to the big-shot: but he that be sureth in ohyeah, kindness will compass him about. be glad in ohyeah, and be glad, ye right: and shout for gladness, all ye that are turgor-immersed in heart.

### 33

a psalm for dawud. rejoice in ohyeah, o ye right: for praise is comely for the turgor-immersed. praise ohyeah with harp: prune-croon to him with the psalter items and an instrument of ten strings. sing to him a new song-immersed play skillfully with a loud noise. for ohyeah word is turgor-immersed; and all his doings are done in mama-from-amino-art. he loveth being right and crisis the land is full of the kindness of ohyeah. by ohyeah word were the namespaces did; and all the troop of them by the breathwind of his mouth. he gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. let all the land respect ohyeah: let all the settlers of the world stand in awe of him. for he spake, and it was done; he directed, and it stood fast. ohyeah bringeth the counsel of the body-nations to nought: he maketh the devices of the withs of none effect. the counsel of ohyeah standeth to world, the thoughts of his heart to all generations. happy is the nation whose to-or-not is ohyeah; and the with whom he hath chosen for his own inheritance. ohyeah looketh from namespaces; he behold-

enth all the interers of men. from the place of his settle-  
ment he looketh upon all the settlers of the land. he de-  
velopeth their hearts alike; he inter-understandeth all  
their doings. there is no king stick-safed by the mul-  
titude of an stratagem: a herobloke is not strip-deliv-  
ered by much energy. an horse is a false thing for stick-  
safety: neither will he make stick-safe any by his great  
stratagem. behold, the eye of ohyeah is upon them that  
respect him, upon them that hope in his kindness; to  
deliver their self from death, and to keep them alive in  
famine. our self waiteth for ohyeah: he is our help and  
our shield. for our heart will be glad in him, because  
we have be sureed in his dedicated namethere. let thy  
kindness, ohyeah, be upon us, according as we hope in  
thee.

### 34

for dawud, when he changed his face-turnings before  
abimelekh, who dismissed him, and he went his way. i  
will first-pool ohyeah at all times: his cheering will con-  
tinually be in my mouth. my self will make her cheer in  
ohyeah: the humble will hear thereof, and be glad. o  
magnify ohyeah with me, and let us high his namethere  
together. i sought ohyeah, and he heard me, and de-  
livered me from all my strange-terrors. they looked to  
him, and were lightened: and their face-turnings were  
not ashamed. this poor man readcalled, and ohyeah  
heard him, and stick-safed him out of all his develop-  
narrowss. the messenger of ohyeah encampeth round  
about them that respect him, and delivereth them. o  
taste and see that ohyeah is good: happy is the her-  
obloke that trusteth in him. o respect ohyeah, ye his  
dedicated: for there is no lack to them that respect  
him. the pit-out-of-lions do lack, and suffer hunger:  
but they that seek ohyeah will not lack any good thing.  
come, ye interers, hearken to me: i will teach you the  
respect of ohyeah. what man is he that desireth life,  
and loveth many days, that he may see good? keep thy  
language-tongue from video-divide, and thy lips from  
wording guile. depart from video-divide, and do good;  
seek complete, and pursue it. the eyes of ohyeah are  
upon the right, and his ears are open to their cry. the  
face-turnings of ohyeah is against them that do video-  
divide, to cut off the remembrance of them from the  
land. the righteous cry, and ohyeah heareth, and deliv-  
ereth them out of all their develop-narrowss. ohyeah is  
nigh to them that are of a broken heart; and stick-safeth  
such as be of a contrite breathwind. many are the video-  
divides of the right: but ohyeah delivereth him out of  
them all. he keepeth all his bones: not one of them is  
broken. video-divide will slay the big-shot: and they  
that hate the right will be faulty. ohyeah retrieveeth the  
self of his workers: and none of them that trust in him  
will be faulty.

### 35

for dawud himself. plead my cause, ohyeah, with them  
that strive with me: fight against them that fight against  
me. take hold of shield and shield, and stand up for  
mine help. draw out also the spear, and stop the way  
against them that persecute me: say to my self, i am thy  
stick-safety. let them be dry and put to shame that seek  
after my self: let them be turned back and brought to  
confusion that devise my video-divide. let them be as  
chaff before the breathwind: and let the messenger of  
ohyeah chase them. let their way be dark and slippery:  
and let the messenger of ohyeah persecute them. for

without cause have they hid for me their net in a pit,  
which without cause they have digged for my self. let  
destruction come upon him at unawares; and let his net  
that he hath hid catch himself: into that very destruc-  
tion let him fall. and my self will be joyful in ohyeah:  
it will rejoice in his stick-safety. all my bones will say,  
ohyeh, who is like to thee, which delivereth the poor  
from him that is too strong for him, yea, the poor and  
the needy from him that robeth him? damage witnesses  
did stand up; they laid to my charge things that i knew  
not. they completed me video-divide for good to the  
spoiling of my self. but as for me, when they were sick,  
my clothing was sackcloth: i humbled my self with fast-  
ing; and my spilling resetted into mine own bosom-  
statute. i behaved myself as though he had been my  
in-sight or brother: i bowed down heavily, as one that  
mourneth for his mother. but in mine adversity they  
be gladd, and added themselves together: yea, the ab-  
jects added themselves together against me, and i knew  
it not; they did tear me, and ceased not: with hypocrit-  
ical mockers in feasts, they gnashed upon me with their  
teeth. lord-base, how long wilt thou look on? rescue my  
self from their destructions, my darling from the pit-  
out-of-lions. i will give thee thanks in the great assem-  
bly: i will cheer thee among much with. let not them  
that are mine enemies wrongfully be glad over me: nei-  
ther let them wink with the eye that hate me without  
a cause. for they word not complete: but they devise  
high-deceitful words against them that are complete in  
the land. yea, they opened their mouth wide against  
me, and said, aha, aha, our eye hath seen it. this thou  
hast seen, ohyeah: keep not silence: o lord-base, be not  
far from me. stir up thyself, and divide-video-awake  
to my crisis even to my crisis, my to-or-not and my  
lord-base. critical me, ohyeah my to-or-not, according  
to thy being right; and let them not be glad over me.  
let them not say in their selfs, ah, so would we have it:  
let them not say, we have swallowed him up. let them  
be dry and brought to confusion together that be glad  
at mine video-divide: let them be clothed with shame  
and dishonour that magnify themselves against me. let  
them shout for gladness, and be glad, that completion  
my right cause: yea, let them say continually, let ohyeah  
be created, which hath pleasure in the completeness of  
his worker. and my language-tongue will speak of thy  
being right and of thy cheering all the day long.

### 36

for ever, for the worker of to-or-not, dawud himself.  
the go-beyond of the big-shot saith in near-inwards  
my heart, that there is no fear of to-or-not before his  
eyes. for he smooth-flattereth himself in his own eyes,  
until his cloudy be found to be hateful. the words of  
his mouth are power and high-deceit: he hath left off  
to be wise, and to do good. he deviseth power upon  
his bed; he setteth himself in a way that is not good;  
he abhorreth not video-divide. thy kindness, ohyeah,  
is in the namespaces; and thy mama-from-amino-art-  
fulness reacheth to the grind-skiess. thy being right is  
like the great mountains; thy crises are a great deep:  
ohyeh, thou stick-safest earthling and in-them animal.  
how excellent is thy kindness, o to-or-not! therefore  
interers of men put their trust under the shadow of thy  
wings. they will be abundantly satisfied with the fatness  
of thy house; and thou wilt make them drink of the river  
of thy pleasures. for with thee is the fountain of life: in  
thy light will we see light. o continue thy kindness to  
them that know thee; and thy being right to the sur-

gor-immersed in heart. let not the foot of pride come against me, and let not the hand of the big-shots remove me. there are the power achievers fallen: they are cast achievewn, and will not be able to stand.

### 37

a psalm for dawud himself. fret not thyself on word of video-dividoers, neither be thou envious against the doers of injustice. for they will soon be cut down like the grass, and wither as the green herb. be sure in ohyeah, and do good; so will thou dwell in the land, and verily thou will be fed. delight thyself also in ohyeah: and he will give thee the askings of thine heart. commit thy way to ohyeah; be sure also in him; and he will do. and he will bring forth thy being right as the light, and thy crisis as the noonday. rest in ohyeah, and slay-wait patiently for him: fret not thyself on word of him who prospereth in his way, on word of the man who bringeth wicked devices to pass. cease from nose-anger, and forsake wall-wrath: fret not thyself in any wise to do video-divide. for video-dividedoers will be cut off: but those that wait upon ohyeah, they will inherit the land. for yet a little while, and the big-shot will not be: yea, thou will diligently inter-consider his place, and it will not be. but the meek will inherit the land; and will delight themselves in the abundance of complete. the big-shot plotteth against the right, and gnasheth upon him with his teeth. my base-mister will laugh at him: for he seeth that his day is coming. the big-shots have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to cook-slaughter such as be of turgor-immersed conversation. their sword will enter into their own heart, and their bows will be broken. a little that a right man hath is good from the riches of many big-shots. for the arms of the big-shots will be broken: but ohyeah upholdeth the right. ohyeah knoweth the days of the sound: and their inheritance will be to world. they will not be dry in the video-divide time: and in the days of famine they will be seven-satisfy. but the big-shots will get lost, and the enemies of ohyeah will be as the fat of lambs: they will consume; into smoke will they consume away. the big-shot borroweth, and completeth not again: but the right sheweth mercy, and giveth. for such as be first-pooled of him will inherit the land; and they that be curse-lightend of him will be cut off. the steps of a good herobloke are ordered by ohyeah: and he delighteth in his way. though he fall, he will not be utterly cast down: for ohyeah upholdeth him with his hand. i have been young, and now am old; yet have i not seen the right forsaken, nor his seed begging bread. he is ever merciful, and lendeth; and his seed is first-pooled. depart from video-divide, and do good; and dwell to world-more. for ohyeah loveth crisis and forsaketh not his kind ones; they are preserved to world: but the seed of the big-shots will be cut off. the right will inherit the land, and dwell therein until. the mouth of the right murmureth wisdom, and his language-tongue wordeth of crisis the drops-of-teaching-torah of his to-or-not is in his heart; none of his steps will slide. the big-shot watcheth the right, and seeketh to slay him. ohyeah will not leave him in his hand, nor condemn him when he is criticaid. wait on ohyeah, and keep his way, and he will high thee to inherit the land: when the big-shots are cut off, thou will see it. i have seen the big-shot in great power, and spreading himself like a green bay tree. yet he crossed away, and, lo, he was not: yea, i sought him, but he could not be found. mark the complete man, and

behold the turgor-immersed: for the end of that man is complete. but the go-beyonders will be destroyed together: the end of the big-shots will be cut off. but the stick-safety of the right is of ohyeah: he is their goatness in the time of develop-narrows. and ohyeah will help them, and make stick-safe them: he will make stick-safe them from the big-shot, and stick-safe them, because they trust in him.

### 38

a croon-prune for dawud, for a remembrance of the settles. o lord, reprove me not in thy wrath: neither chasten me in thy hot displeasure. for thine arrow-halters stick fast in me, and thy hand presseth me sore. there is no soundness in my flesh-immersed on word of thine anger; neither is there any completeness in my bones on word of my miss for mine cloudies are crossed over mine head: as an heavy burden they are too heavy for me. my wounds stink and are corrupt on word of my folly. i am troubled; i am bowed down greatly; i go mourning all the day long. for my loins are filled with a loathsome disease: and there is no soundness in my flesh-immersed i am feeble and sore broken: i have roared by reason of the disquietness of my heart. lord-base, all my desire is before thee; and my groaning is not hid from thee. my heart panteth, my energy faileth me: as for the light of mine eyes, it also is gone from me. my lovers and my in-sights stand aloof from my touch; and my kinsmen stand afar off. they also that seek after my self lay snares for me: and they that seek my hurt word noisome words, and murmur high-deceits all the day long. but i, as a deaf man, heard not; and i was as a dumb man that openeth not his mouth. thus i was as a man that heareth not, and in whose mouth are no reproofs. for in thee, ohyeah, do i hope: thou wilt hear, o lord-base my to-or-not. for i said, hear me, lest otherwise they should be glad over me: when my foot slippeth, they magnify themselves against me. for i am fixed to halt, and my sorrow is continually before me. for i will declare mine cloudy; i will be sorry for my miss but mine enemies are lively, and they are strong: and they that hate me wrongfully are multiplied. they also that complete video-divide for good are mine adversaries; because i follow the thing that good is. forsake me not, ohyeah: o my to-or-not, be not far from me. make haste to stick-safety me, o lord-base my stick-safety.

### 39

for ever, for idithun himself, a canticle of dawud. i said, i will take heed to my ways, that i fault not with my language-tongue: i will keep my mouth with a bridle, while the big-shot is before me. i was dumb with silence, i held my peace, even from good; and my sorrow was stirred. my heart was hot in near-inwards me, while i was musing the fire burned: then worded i with my language-tongue, ohyeah, 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 hand-breadth; and mine age is as nothing before thee: verily every earthing at his best state is altogether vanity-fade. selah. surely every man walketh in a image: surely they are disquieted in vain: he heapeth up riches, and knoweth not who will gather them. and now, lord-base, what wait i for? my hope is in thee. make stick-safe me from all my go-beyonds: make me not the reproach of the foolish. i was dumb, i opened not my mouth; because thou didst it. remove thy stroke away from me:

i am consumed by the blow of thine hand. when thou with reproves dost reprove earthling for cloudy, thou dost his beauty to consume away like a moth: surely every earthling is vanity-fade. selah. hear my spilling, ohyeah, and give ear to my cry; hold not thy peace at my tears: for i am a stranger with thee, and a sojourner, as all my fathers were. o sticky-safe me, that i may recover strength, before i go hence, and be no more.

## 40

for ever, a croon-prune for dawud himself. i waited patiently for ohyeah; and he inclined to me, and heard my cry. he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. and he hath put a new song-immersed in my mouth, even praise to our to-or-not: many will see it, and respect, and will be sure in ohyeah. happy is that herobloke that namethere'dth ohyeah his be sure, and respecteth not the proud, nor such as turn aside to lies. many, ohyeah my to-or-not, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be counted up in word to thee: if i would recount and word of them, they are more than can be counted. butcher and rest-absorber thou didst not hpzdesire; mine ears hast thou opened: onup and misser hast thou not asked. then said i, lo, i come: in the volume of the recount-scroll it is written of me, i delight to do thy will, o my to-or-not: yea, thy drops-of-teaching-torah is within my heart. i have informed being right in the great congregation: lo, i have not refrained my lips, ohyeah, thou knowest. i have not hid thy being right within my heart; i have declared thy mama-from-amino-artfulness and thy stick-safety: i have not concealed thy kindness and thy truth from the great congregation. withhold not thou thy tender kindnesses from me, ohyeah: let thy kindness and thy truth continually develop me. for without count video-divides have compassed me about: mine cloudies have taken hold upon me, so that i am not able to look up; they are more than the eirs of mine head: therefore my heart faileth me. be pleased, ohyeah, to deliver me: ohyeah, make haste to help me. let them be dry and dry together that seek after my self to destroy it; let them be driven backward and put to shame that wish me video-divide. let them be name-desolate for a heel-reward of their shame that say to me, aha, aha. let all those that seek thee rejoice and be glad in thee: let such as love thy stick-safety say continually, ohyeah be greeted. but i am poor and needy; yet the lord-base thinketh upon me: thou art my help and my deliverer; make no tarrying, o my to-or-not.

## 41

for ever, a croon-prune for dawud himself. happy is he that considereth the poor: ohyeah will deliver him in time of video-divide. ohyeah will preserve him, and keep him alive; and he will be blessed upon the land: and thou wilt not deliver him to the will of his enemies. ohyeah will nurture him upon the bed of languishing: thou wilt make all his bed in his sickness. i said, ohyeah, out-of-town to me: heal my self; for i have missed against thee. mine enemies speak video-divide of me, when will he die, and his namethere get lost? and if he come to see me, he wordeth vanity: his heart gathereth power to itself; when he goeth abroad, he telleth it. all that hate me whisper together against

me: against me do they devise my video-divide. an be-liel word cleaveth fast to him: and now that he lieth he will stand up no more. yea, my complete-man, in whom i be sure'd, which did eat of my bread, hath lifted up his heel against me. but thou, ohyeah, out-of-town to me, and raise me up, that i may requite-complete them. by this i know that thou favourest me, because mine enemy doth not video-divide over me. and as for me, thou upholdest me in mine integrity, and settest me before thy face-turnings to world. first-pooled be ohyeah to-or-not of isra'al from the world, and until the world. art and art

## 42

for ever, from-skill for the interers of qore. as the hart panteth after the water brooks, so panteth my self after thee, o to-or-not. my self thirsteth for to-or-not, for the living to-or-not: when will i come and appear before to-or-not? my tears have been my bread day and night, while they continually say to me, where is thy to-or-not? when i remember these things, i pour out my self in me: for i had gone with the multitude, i crossed with them to the alpha-beit-house of to-or-not, with the voice of joy and thanks, with a multitude that kept feast. why art thou cast down, o my self? and why art thou disquieted in me? hope thou in to-or-not: for i will yet acknowledge him for the make stick-safe of his face-turnings. o my to-or-not, my self is cast down within me: therefore will i remember thee from the land of jordan, and of the hermonites, from the mountain mizer. deep calleth to deep at the voice of thy waterspouts: all thy sieves and thy billows are crossed over me. yet ohyeah will direct his kindness in the day time, and in the night his song-immersed will be with me, and my spilling to the to-or-not of my life. i will say to to-or-not my rock, why hast thou forgotten me? why go i mourning on word of the pressure of the enemy? as with a sword in my bones, mine develop-narrowers reproach me; while they say daily to me, where is thy to-or-not? why art thou cast down, o my self? and why art thou disquieted within me? hope thou in to-or-not: for i will yet acknowledge him, who is the securing of my face-turnings, and my to-or-not.

## 43

a psalm for dawud. critical me, o to-or-not, and critic my cause against an bloody nation: o deliver me from the high-deceitful and unjust man. for thou art the to-or-not of my goatness: why dost thou cast me off? why go i mourning on word of the pressure of the enemy? o send out thy light and thy truth: let them lead me; let them bring me to thy dedicated mountain, and to thy dwellings. then will i go to the butcher-place of to-or-not, to to-or-not my exceeding gladness: yea, upon the harp will i acknowledge thee, o to-or-not my to-or-not. why art thou cast down, o my self? and why art thou disquieted within me? hope in to-or-not: for i will yet acknowledge him, who is the health of my face-turnings, and my to-or-not.

## 44

for ever, for the interers of qore, to give from-skill. we have heard with our ears, o to-or-not, our fathers have recounted us, what achievement thou didst in their days, in the pre-days. how thou didst drive out the body-nations with thy hand, and plantdest them; how

thou didst afflict the mum-with, and send them out. for they got not the land in inheritance by their own sword, neither did their own arm stick-safe them: but thy right hand, and thine arm, and the light of thy face-turnings, because thou hadst a favour to them. thou art my king, o to-or-not: direct stick-safetys for jeqob. through thee will we push down our develop-narrowers: through thy namethere will we tread them under that stand up against us. for i will not be sure in my bow, neither will my sword stick-safe me. but thou hast stick-safed us from our enemies, and hast put them to shame that hated us. in to-or-not we cheer all the day long, and cheer thy namethere to world. selah. but thou hast cast off, and put us to shame; and goest not forth with our troops. thou makest us to turn back from develop-narrower: and they which hate us spoil for themselves. thou hast given us like sheep appointed for meat; and hast scattered us among the body-nations. thou sellest thy with for nought, and dost not increase thy wealth by their price. thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. thou makest us a proverb-rule among the body-nations, a shaking of the head among the mum-withs. my confusion is continually before me, and the shame of my face-turnings hath covered me, for the voice of him that abuses and abuses; by reason of the enemy and stand upr. 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 crocodiles, and covered us with the shadow of death. if we have forgotten the namethere of our to-or-not, or stretched out our hands to a strange-substantial to-or-not; will not to-or-not search this out? for he knoweth the secrets of the heart. yea, for thy sake are we cook-slaughtered all the day long; we are counted as sheep for the cook-slaughter. divide-video-awake, why sleepest thou, o lord-base? arise, cast us not off forever. wherefore hidest thou thy face-turnings, and forgettest our pressure and our pressure? for our self is swimming down to the dust: our belly cleaveth to the land. stand up for our help, and retrieve us for thy kindnesses' sake.

#### 45

for ever, for them that will be changed, for the interers of qore, for from-skill. a song for the beloved. my heart is inditing a good word: i word of the words which i have did touching the king: my language-tongue is the pen of a ready scroll-recounter. thou art fairer than interers of men: camping is poured into thy lips: therefore to-or-not hath first-pooled thee to world. gird thy sword upon thy thigh, o most herobloke, with thy glory and thy splendor. and in thy majesty ride prosperously on word of truth and meekness and being right; and thy right hand will teach thee terrible words. thine arrow-halfers are sharp in the heart of the king's enemies; whereby the withs fall under thee. thy throne, o to-or-not, is to the worlds of worlds: the branch of thy kingdom is a turgor-immersed branch. thou lovest being right, and hatest big-shottedness: therefore to-or-not, thy to-or-not, hath converse-swimmer thee with the oil of rejoicing on thy fellows. all thy garments smell of myrrh, and aloes, and cassia, out of the ivory halls, namethereby they have made thee glad. kings' intera were among thy honourable women: upon thy right hand did stand the queen in gold of ophir. hearken, o house-daughter and consider, and incline thine ear;

forget also thine own with, and thy father's house; so will the king greatly desire thy beauty: for he is thy lord-base; and bow thou him. and the house-daughter of zur will be there with a gift; even the rich among the with will intreat thy favour. the king's house-daughter is all heavyweighty within: her clothing is of wrought gold. she will be brought to the king in raiment of needlework: the virgins her in-sights that follow her will be brought to thee. with gladness and rejoicing will they be brought: they will enter into the king's hall. instead of thy fathers will be thy interers, whom thou mayest make prince-immerseds in all the land. i will make thy namethere to be remembered in all generations: therefore will the withs acknowledge thee to the worlds of worlds.

#### 46

for ever, for the interers of qore, for the hidden. to-or-not is our refuge and goatness, a very present help in develop-narrows. therefore will not we respect, though the land be removed, and though the mountains be carried into the heart of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling-pride thereof. selah. there is a river, the brooks namethereof will make glad the city of to-or-not, the dedicated place of the dwellings of the most high. to-or-not is in the near-inward of her; she will not be moved: to-or-not will help her, and that right early. the body-nations raged, the kingdoms were moved: he uttered his voice, the land melted. ohyeah of troops is with us; the to-or-not of jeqob is our refuge. selah. come, behold the achievements of ohyeah, what namedesolations he hath namethere in the land. he maketh wars to settle for ever of the land; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. be still, and know that i am to-or-not: i will be highed among the body-nations, i will be highed in the land. ohyeah of troops is with us; the to-or-not of jeqob is our refuge. selah.

#### 47

for ever, for the interers of qore. o clap your hands, all ye withs; shout to to-or-not with the voice of joy. for ohyeah most high is terrible; he is a great king over all the land. he will word the withs under us, and the mum-withs under our feet. he will choose our inheritance for us, the pride-swelling of jeqob whom he loved. selah. to-or-not is gone up with a shout, ohyeah with the sound of a mouthpiece-horn prune-croon to to-or-not, prune-croon prune-croon. prune-croon to our king, prune-croon. for to-or-not is the king of all the land: prune-croon ye praises with from-skill. to-or-not kingeth over the body-nations: to-or-not sitteth upon the throne of his dedicatedion. the generous of the withs are added together, even the withs of the to-or-not of ibrahim: for the shields of the land belong to to-or-not: he is greatly onupped.

#### 48

a croon-prune of a song, for the interers of qore, on the second day of the week. great is ohyeah, and greatly to be cheered in the city of our to-or-not, in the mountain of his dedicatedion. beautiful for situation, the joy of the whole land, is mount zion, on the sides of the north, the city of the great king. to-or-not is known in

her palaces for a refuge. for, lo, the kings were assembled, they crossed by together. they saw it, and so they marvelled; they were alarm-hastend, and alarm-hasted away. fear took hold upon them there, and stratagem, as of a woman in travail. thou breakest the ships of tarshish with an east breathwind. as we have heard, so have we seen in the city of ohyeah of troops, in the city of our to-or-not: to-or-not will establish it world. selah. we have thought of thy kindness, o to-or-not, in the near-inward of thy hall. according to thy namethere, o to-or-not, so is thy cheering for evers of the land: thy right hand is full of being right. let mount zion be glad, let the intera of yeahodah be glad, on word of thy crises. walk about zion, and go round about her: recount the towers thereof. mark ye well her bulwarks, consider her palaces; that ye may recount it to the generation following, for this to-or-not is our to-or-not to the worlds of worlds: he will be our guide even to death.

## 49

for ever, a croon-prune for the interers of qore. hear this, all ye withs; give ear, all ye settlers of the rust-world: both low and high, rich and poor, together. my mouth will word of wisdom; and the meditation of my heart will be of inter-understanding. i will incline mine ear to a proverb-rule: i will open my dark saying upon the harp. wherefore should i respect in the days of video-divide, when the cloudy of my heels will compass me about? they that be sure in their stratagem, and cheer themselves in the multitude of their riches; none of them can by any means retrieve his brother, nor give to to-or-not a retrieve for him: (for the redemption of their self is precious, and it ceaseth to world:) that he should still live forever, and not see swim-corruption. for he seeth that wise men die, likewise the fool and the brutish person get lost, and leave their stratagem to others. their near-inward thought is, that their houses will continue to world, and their dwelling places to all generations; they call their earths after their own namethere. nevertheless earthing be in honour lodgeth not: he is proverb-like the in-them animals that perish. this their way is their folly: yet their posterity approve their sayings. selah. like sheep they are laid in the asking; death will watch-feed on them; and the turgor-immersed will have dominion over them in the morning; and their beauty will consume in the asking from their dwelling. but to-or-not will retrieve my self from the power of the asking: for he will receive me. selah. be not thou afraid when one is did heavyweighty, when the heavyweight of his house is increased; for when he dieth he will carry nothing away: his heavyweight will not descend after him. though while he lived he first-pooled his self: and men will praise thee, when thou doest well to thyself. he will go to the generation of his fathers; they will never see light. earthing that is in honour, and inter-understandeth not, is proverb-like the in-them animals that perish.

## 50

a croon-prune for asaph. the mighty to-or-not, even ohyeah, hath worded, and called the land from the rising of the sun to the going down thereof. out of zion, the dedication of beauty, to-or-not hath shined. our to-or-not will come, and will not keep silence: a fire will eat before him, and it will be very tempestuous round about him. he will call to the namespaces from

on, and to the land, that he may judge his with. gather my kind ones together to me; those that have made a alignment with me by butcher. and the namespaces will declare his being right: for to-or-not is critical himself. selah. hear, o my with, and i will word; o isra'al and i will witness against thee: i am to-or-not, even thy to-or-not. i will not reprove thee for thy butchers or thy onups, to have been continually before me. i will take no bull out of thy house, nor he goats out of thy folds. forevery animal of the forest is mine, and the bhmcatle upon a thousand mountains. i know all the birds of the mountains: and the abundance-beasts of the field are with me. if i were hungry, i would not tell thee: for the world is mine, and the fulness thereof. will i eat the flesh-immersed of bulls, or drink the blood of goats? offer to to-or-not thanks; and complete thy vows to the most high: and call upon me in the day of develop-narrows: i will deliver thee, and thou will heavyweigh me. but to the big-shot to-or-not saith, what hast thou to do to recount my statutes, or that thou shouldest take my alignment in thy mouth? seeing thou hatest instruction, and casteth my words behind thee. when thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. thou givest thy mouth to video-divide, and thy language-tongue frameth high-deceit. thou sittest and wordest against thy brother; thou slanderest thine own mother's interer these things hast thou done, and i kept silence; thou thoughtest that i was altogether such an one as thyself: but i will reprove thee, and set them in order before thine eyes. now consider this, ye that forget to-or-not, lest i tear you in torns, and there be none to deliver. whoso butchereth thanks heavyweighted me: and to him that ordereth his conversation aright will i shew the stick-safety of to-or-not.

## 51

for ever, a croon-prune of dawud, when natan the come-bringer came to him after he came to bat-shebe. womb upon me, o to-or-not, according to thy kindness: according to the multitude of thy tender kindnesses wipe out my go-beyonds. wash me throughly from mine cloudy, and top-brighten me from my miss for i acknowledge my go-beyonds: and my miss is ever before me. against thee, thee only, have i missed, and done this video-divide in thy eyes: that thou mightest be rightfied when thou worstest, and be clear when thou criticalst. behold, i was slay-shapen in cloudy; and in miss did my mother conceive me. behold, thou desirest truth in the inward parts: and in the hidden part thou will make me to know wisdom. miss-clean me with hyssop, and i will be top-bright: wash me, and i will be whiter than snow. make me to hear rejoice and gladness; that the bones which thou hast broken may be glad. hide thy face-turnings from my misses, and wipe out all mine cloudies. create in me a top-bright heart, o to-or-not; and renew a fixed breathwind in near-inwards me. cast me not away from thy presence; and take not thy dedicated breathwind from me. restore to me the rejoicing of thy stick-safety; and uphold me with thy generous breathwind. then will i teach go-beyonds thy ways; and missers will be settled to thee. make stick-safe me from bloodguiltiness, o to-or-not, thou to-or-not of my stick-safety: and my language-tongue will joy-sing aloud of thy being right. o lord-base, open thou my lips; and my mouth will recount thy cheering. for thou desirest not butcher; else would i give it: thou delighted not in onup. the butchers of to-



or-not are a broken breathwind: a broken and a contrite heart, o to-or-not, thou wilt not despise. do good in thy good pleasure to zion: inter-build thou the walls of jerusalem. then will thou be pleased with the butchers of being right, with onup and klilwhole onup: then will they onup bulls upon thine butcher-place.

## 52

for ever, from-skill for dawud, when doag the adomite came and told talut dawud went to the house of abimelek. why cheerest thou thyself in video-divide, o herobloke? the kindness of to-or-not endureth continually. the language-tongue deviseth noisomeness; like a sharp razor, working high-deceitfully. thou lovest video-divide more than good; and lying rather than to word being right. selah. thou lovest all devouring words, o thou high-deceitful language-tongue. to-or-not will likewise destroy thee forever, he will take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. selah. the right also will see, and respect, and will laugh at him: lo, this is the herobloke that namethed not to-or-not his goatness; but be sured in the abundance of his riches, and goated himself in his noisome. but i am like a green olive tree in the alpha-beit-house of to-or-not: i be sure in the kindness of to-or-not to the worlds of worlds. i will acknowledge thee to world, because thou hast done it: and i will wait on thy namethere; for it is good before thy kind ones.

## 53

for ever, for maeleth, from-skills to dawud. the fol hath said in his heart, there is no to-or-not. swim-corrupt are they, and have done abominable injustice: there is none that doeth good. to-or-not looked down from namespaces upon interers of men, to see if there were any that did inter-understand, that did seek to-or-not. every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. have the power achievers no knowledge? who eat up my with as they eat bread: they have not called upon to-or-not. there were they in great fear, namethere no fear was: for to-or-not hath scattered the bones of him that encampeth against thee: thou hast namethere them to shame, because to-or-not hath despised them. oh that the stick-safety of isra'el were come out of zion! when to-or-not bringeth back the sit-captivity of his with, jeqob will be glad, and isra'el will be glad.

## 54

for ever, in verses, from-skill for dawud. stick-safe me, o to-or-not, by thy namethere, and judge me by thy strength. hear my spilling, o to-or-not; give ear to the sayings of my mouth. for strangers are stand up against me, and despots seek after my self: they have not namethere to-or-not before them. selah. behold, to-or-not is mine helper: the lord-base is with them that uphold my self. he will reward video-divide to mine immerse-reigners: cut them off in thy truth. i will freely butcher to thee: i will acknowledge thy namethere, ohyeah; for it is good. for he hath delivered me out of all develop-narrows: and mine eye hath seen his desire upon mine enemies.

## 55

for ever, in verses, from-skill for dawud. give ear to my spilling, o to-or-not; and hide not thyself from my supplication. attend to me, and hear me: i mourn in my bush-talk, and make a noise; on word of the voice of the enemy, on word of the stress of the big-shot: for they cast power upon me, and in nose-anger they hate me. my heart is sore stratagemed in near-inwards me: and the terrors of death are fallen upon me. respectful-ness 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 desert-wording. selah. i would hasten my escape from the breath-windy storm and storm. destroy, o lord-base, and section their language-tongues: for i have seen damage and strife in the city. day and night they go about it upon the walls thereof: labour also and labour are in the near-inward of it. noisomeness is in the near-inward thereof: high-deceit and guile depart not from her streets. for it was not an enemy that reproached me; then i could have borne it: neither was it he that hated me that did magnify himself against me; then i would have hid myself from him: but it was thou, a man mine equal, my guide, and mine the one i know. we took sweet secret together, and walked to the alpha-beit-house of to-or-not in company. let death seize upon them, and let them go down quick into asking: for video-divide is in their dwellings, and near-inward them. as for me, i will call upon to-or-not; and ohyeah will stick-safe me. evening, and morning, and at noon, will i bush-talk, and cry aloud: and he will hear my voice. he hath delivered my self in complete from the battle that was against me: for there were many with me. to-or-not will hear, and afflict them, even he that abideth of old. selah. because they have no changes, therefore they respect not to-or-not. he hath put forth his hands against such as be at complete with him: he hath slayed his alignment. the words of his mouth were part-smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords. cast thy burden upon ohyeah, and he will sustain thee: he will to world not suffer the right to be moved. but thou, o to-or-not, will bring them down into the pit of destruction: bloody and high-deceitful men will not live out half their days; but i will be sure in thee.

## 56

for ever, for a people that is removed at a distance from the sanctuary for dawud, for an inscription of a title (or pillar) when the palestinians held him in stand up. out-of-town to me, o to-or-not: for man would swallow me up; he fighting daily pressureth me. mine immerse-reigners would daily swallow me up: for they be many that fight against me, o thou most high. what time i am afraid, i will be sure in thee. in to-or-not i will cheer his word, in to-or-not i have put my be sure; i will not respect what flesh-immersed can do to me. every day they wrest my words: all their thoughts are against me for video-divide. they gather themselves together, they hide themselves, they mark my steps, when they wait for my self. will they escape by power? in thine nose-anger cast down the withs, o to-or-not. thou recountest my wanderings: namethere thou my tears into thy bottle: are they not in thy recount-scroll? when i cry to thee, then will mine enemies turn back: this i know; for to-or-not is for me. in to-or-not will i cheer

his word: in ohyeah will i cheer his word. in to-or-not have i put my be sure: i will not be afraid what earthling can do to me. thy vows are upon me, o to-or-not: i will complete praises to thee. for thou hast delivered my self from death: wilt not thou deliver my feet from falling, that i may walk before to-or-not in the light of the living?

## 57

for ever, destroy not, for dawud, for an inscription of a title, when he fled from talut into the cave. out-of-town to me, o to-or-not, out-of-town to me: for my self trusteth in thee: yea, in the shadow of thy wings will i make my refuge, until these noisomes be overpast. i will cry to to-or-not most high; to to-or-not that performeth all things for me. he will send from namespaces, and stick-safe me from the reproach of him that would swallow me up. selah. to-or-not will send forth his kindness and his truth. my self is among to-bring-lions: and i lie even among them that are set on fire, even the interers of men, whose teeth are spears and arrow-halvers, and their language-tongue a sharp sword. be thou highed, o to-or-not, on the namespaces; let thy heavyweight be on all the land. they have prepared a net for my steps; my self is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. selah. my heart is fixed, o to-or-not, my heart is fixed: i will prune-croon and give praise. divide-video-awake up, my heavyweight; divide-video-awake, psaltery and harp: i myself will divide-video-awake black-early. i will acknowledge thee, o lord-base, among the withs: i will prune-croon to thee among the mum-withs. for thy kindness is great to the namespaces, and thy truth to the grind-skiss. be thou highed, o to-or-not, on the namespaces: let thy heavyweight be on all the land.

## 58

for ever, destroy not, for dawud, for an inscription of a title. do ye indeed word being right, o congregation? do ye critical turgor-immersedly, o ye interers of men? yea, in heart ye achievement injustice; ye weigh the damage of your hands in the land. the big-shots are estranged from the womb: they go astray as soon as they be born, wording 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 to-or-not, in their mouth: break out the great teeth of the pit-out-of-lions, ohyeah. let them melt away as waters which run continually: when he bendeth his bow to shoot his arrow-halvers, let them be as cut in pieces, as a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun. before your pots can feel the thorns, he will take them away as with a whirlwind, both living, and in his wrath. the right will be glad when he seeth the vengeance: he will wash his feet in the blood of the big-shot. so that a earthling will say, verily there is a fruit for the right: verily he is a to-or-not that criticalth in the land.

## 59

for ever, destroy not, for dawud for an inscription of it title, when talut sent and watched his house to kill him. deliver me from mine enemies, o my to-or-not:

defend me from them that stand up against me. make stick-safe me from the power achievers, and stick-safe me from bloody men. for, lo, they lie in wait for my self: the mighty are gathered against me; not for my go-beyond, nor for my miss ohyeah. they run and prepare themselves without my cloudy: divide-video-awake to help me, and behold. thou therefore, ohyeah to-or-not of troops, the to-or-not of isra'al awake to visit all the body-nations: be not merciful to any powerful betray-ers. selah. they reset at evening: they make a noise like a dog, and go round about the city. behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear? but thou, ohyeah, will laugh at them; thou will have all the body-nations in mock. on word of his goatness will i wait upon thee: for to-or-not is my defence. the to-or-not of my kindness will prevent me: to-or-not will let me see my desire upon mine immerse-reign-ers. kill them not, lest my with forget: scatter them by thy energy; and bring them down, o lord-base our shield. for the miss of their mouth and the words of their lips let them even be captured in their pride: and for cursing and lying which they recount. consume them in nose-anger, consume them, that they may not be: and let them know that to-or-not proverb-ruleth in jeqob for evers of the land. selah. and at evening let them reset; and let them make a noise like a dog, and go round about the city. let them wander up and down for meat, and lodge if they be not seven-satisfy. but i will joy-sing of thy goatness; yea, i will joy-sing aloud of thy kindness in the morning: for thou hast been my defence and refuge in the day of my develop-narrows. to thee, o my goatness, will i prune-croon: for to-or-not is my defence, and the to-or-not of my kindness.

## 60

for ever, for them that will be changed, for the inscription of a title, to dawud himself, for learning, when he set fire to aram-naharim of syria and sobal and joab resetted and slew of adam, in the vale of the saltpits, twelve thousand men. o to-or-not, thou hast cast us off, thou hast scattered us, thou hast been displeased; o turn thyself to us again. thou hast did the land to tremble; thou hast broken it: heal the breaches thereof; for it tilteth. thou hast shewed thy with hard things: thou hast made us to drink the wine of astonishment. thou hast given a banner to them that respect thee, that it may be displayed on word of the truth. selah. that thy beloved may be make stick-safeed; stick-safe with thy right hand, and hear me. to-or-not hath worded in his dedicatedion; i will rejoice, i will part shekhem, and mete out the valley of sukot gil'ed is mine, and manasseh is mine; apraim also is the goatness of mine head; yeahodah is my imitate-staturer; moab is my washpot; over adam will i cast out my shoe: palestine, triumph thou on word of me. who will bring me into the strong city? who will lead me into adam? wilt not thou, o to-or-not, which hadst cast us off? and thou, o to-or-not, which didst not go out with our troops? give us stick-safety from develop-narrows: for vain is the stick-safety of earthling. through to-or-not we will do with stratagem: for he it is that will tread down our develop-narrows.

## 61

for ever, in hymns, for dawud. hear my cry, o to-or-not; attend to my spilling, from the end of the land will

i cry to thee, when my heart is overwhelmed: lead me to the rock that is higher than i. for thou hast been a shelter for me, and a goatness tower from the enemy. i will abide in thy tent world: i will trust in the hidden of thy wings. selah. for thou, o to-or-not, hast heard my vows: thou hast given me the heritage of those that respect thy namethere. thou wilt prolong the king's life: and his years as many generations. he will abide before to-or-not world: o prepare kindness and truth, which may preserve him. so will i prune-croon praise to thy namethere to until, that i may daily complete my vows.

## 62

for ever, for idithun, a croon-prune of dawud. truly my self waiteth upon to-or-not: from him cometh my stick-safety. he only is my rock and my stick-safety; he is my defence; i will not be greatly moved. how long will ye imagine mischief against a man? ye will be slain all of you: as a bowing wall will ye be, and as a tottering fence. they only consult to cast him down from his bearing: they delight in lies: they first-pool with their mouth, but they curse-lighten near-inwardly. selah. my self, wait thou only upon to-or-not; for my expectation is from him. he only is my rock and my stick-safety: he is my defence; i will not be moved. in to-or-not is my stick-safety and my heavyweight: the rock of my rock, and my refuge, is in to-or-not. be sure in him at all times; ye with, pour out your heart before him: to-or-not is a refuge for us. selah. surely men of low degree are vanity-fade, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity-fade. be sure not in exploitation, and become not vain in robbery: if stratagem increase, set not your heart upon them. to-or-not hath worded once; twice have i heard this; that goatness belongeth to to-or-not. also to thee, o lord-base, belongeth kindness: for thou completest to every man according to his doing.

## 63

a croon-prune of dawud when he was in the desert-wording of adam. o to-or-not, thou art my to-or-not; black-early will i seek thee: my self thirsteth for thee, my flesh-immersed length for thee in a dry and thirsty land, where no water is; to see thy goatness and thy heavyweight, so as i have seen thee in the dedicated. because thy kindness is good from life, my lips will laud thee. thus will i first-pool thee while i live: i will lift up my hands in thy namethere. my self will be seven-satisfy as with marrow and fatness; and my mouth will cheer thee with joyful lips: when i remember thee upon my bed, and meditate on thee in the night watches. because thou hast been my help, therefore in the shadow of thy wings will i rejoice. my self followeth hard after thee: thy right hand upholdeth me. but those that seek my self, to destroy it, will go into the lower parts of the land. they will fall by the sword: they will be a portion for foxes. but the king will be glad in to-or-not; every one that seven-swearth by him will glory: but the mouth of them that word lies will be stopped.

## 64

for ever, a croon-prune for dawud. hear my voice, o to-or-not, in my bush-talk: preserve my life from fear of the enemy. hide me from the hidden counsel of the video-divide; from the insurrection of the power achievers: who whet their language-tongue like

a sword, and bend their bows to shoot their arrow-halfers, even bitter words: that they may shoot in hidden at the dedicated: suddenly do they shoot at him, and respect not. they strenghten themselves in an video-divide word: they commune of namethereing snares privily; they say, who will see them? they search out iniquities; they accomplish a diligent search: both the near-inward thought of every one of them, and the heart, is deep. but to-or-not will shoot at them with an arrow-half; suddenly will they be wounded. so they will make their own language-tongue to fall upon themselves: all that see them will flee away. and all men will respect, and will declare the achievement of to-or-not; for they will wisely consider of his achieving. the right will be glad in ohyeah, and will trust in him; and all the turgor-immersed in heart will cheering.

## 65

to the end, a croon-prune of dawud. the song of jere-myeaho and heceq'al to the people of the captivity, when they began to go out. praise waiteth for thee, o to-or-not, in zion: and to thee will the vow be completed. o thou that hearest spilling, to thee will all flesh-immersed come. cloudies herobloke against me: as for our go-beyonds, thou will purge them away. happy is the man whom thou chooseth, and causeth to approach to thee, that he may dwell in thy courtyards: we will be seven-satisfy with the goodness of thy house, even of thy dedicated hall. by terrible things in being right wilt thou answer us, o to-or-not of our stick-safety; who art the being sure of all the ends of the land, and of them that are afar off upon the sea: which by his energy setteth fast the mountains; being girded with energy: which stilleth the noise of the seas, the noise of their sieves, and the tumult of the mum-withs. they also that dwell in the uttermost parts are afraid at thy tokens: thou maketh the outgoings of the morning and evening to rejoice. thou visitest the land, and waterest it: thou greatly enrichest it with the brook of to-or-not, which is full of water: thou preparest them corn, when thou hast so provided for it. thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou maketh it soft with showers: thou first-poollest the springing thereof. thou crownest the year with thy goodness; and thy paths drop fatness. they drop upon the pastures of the desert-wording: and the little hills rejoice on every side. the pastures are clothed with sheeps; the valleys also are covered over with corn; they shout for joy, they also sing.

## 66

for ever, a song of a croon-prune of the resurrection. make a joyful noise to to-or-not, all ye lands: prune-croon forth the heavyweight of his namethere: make his cheering heavyweighty. say to to-or-not, how terrible art thou in thy doings! through the greatness of thy energy will thine enemies submit themselves to thee. all the land will bow thee, and will prune-croon to thee; they will prune-croon to thy namethere. selah. come and see the achievements of to-or-not: he is terrible in his achieving toward interers of men. he turned the sea into dry: they crossed through the river on foot: there did we be glad in him. he proverb-ruleth by his proverb-rule world; his eyes behold the nations: let not the rebellious high themselves. selah. o first-pool our to-or-not, ye withs, and make the voice of his cheering to be heard: which nametheres our self in self, and

suffereth not our feet to be moved. for thou, o to-or-not, hast proved us: thou hast tried us, as silver is tried. thou broughtest us into the net; thou laidst affliction upon our loins. thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. i will go into thy house with onups: i will complete thee my vows, which my lips have uttered, and my mouth hath worded, when i was in develop-narrows. i will onup to thee onups of fatlings, with the incense of rams; i will do bullocks with goats. selah. come and hear, all ye that respect to-or-not, and i will recount what he hath done for my self. i readcalled to him with my mouth, and he was extolled with my language-tongue. if i regard power in my heart, the lord-base will not hear me: but verily to-or-not hath heard me; he hath attended to the voice of my spilling. first-pooled be to-or-not, which hath not turned away my spilling, nor his kindness from me.

## 67

for ever, in, hymns, a croon-prune of a song for dawud. to-or-not out-of-town to us, and first-pool us; and cause his face-turnings to shine upon us; selah. that thy way may be known upon land, thy stick-safe health among all nations. let the withs acknowledge thee, o to-or-not; let all the withs acknowledge thee. o let the mum-withs be glad and joy-sing for gladness: for thou will critical the withs turgor-immersedly, and govern the mum-withs upon land. selah. let the withs acknowledge thee, o to-or-not; let all the withs acknowledge thee. then will the land yield her increase; and to-or-not, even our own to-or-not, will first-pool us. to-or-not will first-pool us; and all the ends of the land will respect him.

## 68

for ever, a croon-prune of a song for dawud himself. let to-or-not stand up, let his enemies be scattered: let them also that hate him flee before him. as smoke is driven away, so drive them away: as wax melteth before the fire, so let the big-shots get lost at the presence of to-or-not. but let the right be glad; let them be glad before to-or-not: yea, let them be glad in gladness. prune-croon to to-or-not, prune-croon praises to his namethere: extol him that rideth upon the heavens by his namethere jah, and rejoice before him. a father of the fatherless, and a judge of the widows, is to-or-not in his dedicated habitation. to-or-not setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land. o to-or-not, when thou westest forth before thy with, when thou didst march through the desert-wording; selah. the land shook, the namespaces also dropped at the presence of to-or-not: even sinai itself was moved at the presence of to-or-not, the to-or-not of isra'el thou, o to-or-not, didst send a plentiful rain, namethereby thou didst confirm thine inheritance, when it was weary. thy congregation hath dwelt therein: thou, o to-or-not, hast prepared of thy goodness for the poor. the lord-base gave the word: great was the company of those that published it. kings of troops did flee apace: and she that tarried at home partd the spoil. though ye have lien among the pots, yet will ye be as the wings of a dove covered with silver, and her feathers with yellow gold. when the breast-field scattered kings in it, it was white as snow in salmon.

the mountain of to-or-not is as the mountain of bashan an high mountain as the mountain of bashan why leap ye, ye high mountains? this is the mountain which to-or-not desireth to settle in; yea, ohyeah will settle in it forever. the chariots of to-or-not are twenty thousand, even thousands of messengers: the lord-base is among them, as in sinai, in the dedicated place. thou hast onuped on high, thou hast led sit-captivity sit-captive: thou hast received gifts for men; yea, for the bitter also, that ohyeah to-or-not might settle among them. first-pooled be the lord-base, who daily loadeth us with benefits, even the to-or-not of our stick-safety. selah. he that is our to-or-not is the to-or-not of stick-safety; and to to-or-not the lord-base belong the issues from death. but to-or-not will wound the head of his enemies, and the eiry scalp of such an one as goeth on still in his fautes, the lord-base said, i will bring again from bashan i will bring my people again from the depths of the sea: that thy foot may be dipped in the blood of thine enemies, and the language-tongue of thy dogs in the same. they have seen thy goings, o to-or-not; even the goings of my to-or-not, my king, in the dedicated. the singers went before, the players on instruments followed after; among them were the damsels playing with timbrels. first-pool ye to-or-not in the assembly, even the lord, from the fountain of isra'el there is little ben-jamin with their ruler, the prince-immerseds of yea-hodah and their council, the prince-immerseds of cebulun, and the prince-immerseds of naftali. thy to-or-not hath directed thy goatness: goat, o to-or-not, that which thou hast achieved for us. on word of thy hall at jerusalem will kings bring presents to thee. rebuke the company of spearmen, the multitude of the bulls, with the calves of the withs, till every one submit himself with pieces of silver: scatter thou the withs that delight in war. princes will come out of egypt; ethiopia will soon stretch out her hands to to-or-not. prune-croon to to-or-not, ye kingdoms of the land; o prune-croon praises to the lord-base; selah: to him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a goatness voice. ascribe ye goatness to to-or-not: his swelling-pride is over isra'el and his goatness is in the grind-skies. o to-or-not, thou art terrible out of thy dedicated places: the to-or-not of isra'el is he that giveth goatness and goatness to his with. first-pooled be to-or-not.

## 69

for ever, for them that will be changed; for dawud. stick-safe me, o to-or-not; for the waters are come in to my self. i sink in deep mire, where there is no standing: i am come into deep waters, where the floods overflow me. i am weary of my crying: my throat is dried: mine eyes fail while i wait for my to-or-not. they that hate me without a cause are more than the eirs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then i restored that which i didn't rob. o to-or-not, thou knowest my folly; and my sins are not extinct-hid from thee. let not them that wait on thee, o lord-base to-or-not of troops, be dry for my sake: let not those that seek thee be dry for my sake, o to-or-not of isra'el because for thy sake i have borne reproach; shame hath covered my face-turnings. i am become a stranger to my brethren, and an alien to my mother's interers. for the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. when i wept, and chastened my self with fasting, that was to my reproach. i made sackcloth

also my garment; and i became a proverb-rule to them. they that sit in the gate bush-talk against me; and i was the song of the drunkards. but as for me, my spilling is to thee, ohyeah, in an acceptable time: o to-or-not, in the multitude of thy kindness hear me, in the truth of thy stick-safety. strip-deliver me out of the mire, and let me not sink: let me be strip-delivered from them that hate me, and out of the deep waters. let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me. hear me, ohyeah; for thy kindness is good: turn to me according to the multitude of thy tender kindnesses. and hide not thy face-turnings from thy worker; for i am in develop-narrows: hear me speedily. draw nigh to my self, and retrieve it: deliver me on word of mine enemies. thou hast known my reproach, and my shame, and my dishonour: mine develop-narrower are all before thee. reproach hath broken my heart; and i am full of heaviness: and i looked for some to take pity, but there was none; and for comforters, but i found none. they gave me also gall for my meat; and in my thirst they gave me vinegar to drink. let their send-table become a snare before them: and that which should have been for their completeness, let it become a trap. let their eyes be darkened, that they see not; and make their loins continually to shake. pour out thine indignation upon them, and let thy nose-angry nose-anger take hold of them. let their settlement be name-desolate; and let none dwell in their tents. for they persecute him whom thou hast hit; and they recount to the grief of those whom thou hast slayed. add cloudy to their cloudy; and let them not come into thy being right. let them be blotted out of the recount-scroll of the living, and not be written with the right. but i am poor and sorrowful: let thy stick-safety, o to-or-not, set me up on high. i will cheer the namethere of to-or-not with a song-immersed and will magnify him with thanks. this also will please ohyeah better than an ox or bull that hath ray-horns and split-hoofs. the humble will see this, and be glad: and your heart will live that seek to-or-not. for ohyeah heareth the poor, and despiseth not his prisoners. let the namespaces and land cheer him, the seas, and every thing that moveth therein. for to-or-not will stick-safe zion, and will inter-build the cities of yeahodah: that they may dwell there, and have it in inheritance. the seed also of his workers will inherit it: and they that love his namethere will dwell therein.

## 70

for ever, a psalm for dawud, to bring to remembrance that the lord safed him. make haste, o to-or-not, to deliver me; make haste to help me, ohyeah. let them be dry and dry that seek after my self: let them be turned backward, and put to confusion, that self my video-divide. let them be turned back for a heel-reward of their shame that say, aha, aha. let all those that seek thee rejoice and be glad in thee: and let such as love thy stick-safety say continually, let to-or-not be greeted. but i am poor and needy: make haste to me, o to-or-not: thou art my help and my deliverer; ohyeah, make no tarrying.

## 71

a psalm for dawud. of the interers of yeahonadab, and the former captives. in thee, ohyeah, do i put my trust: let me to world not be put to confusion. make stick-safe me in thy being right, and cause me to escape: incline thine ear to me, and stick-safe me. be thou my strong

habitation, whereunto i may continually resort: thou hast given directive to stick-safe me; for thou art my rock and my fortress. make stick-safe me, o my to-or-not, out of the hand of the big-shot, out of the hand of the unrighteous and cruel man. for thou art my sure, o lord-base to-or-not: thou art my be sure from my youth. by thee have i been holden up from the womb: thou art he that took me out of my mother's bowels: my cheering will be continually of thee. i am as a wonder to many; but thou art my goatness refuge. let my mouth be filled with thy cheering and with thy honour all the day. cast me not off in the time of old age; forsake me not when my energy faileth. for mine enemies speak against me; and they that namethere wait for my self take counsel together, saying, to-or-not hath forsaken him: persecute and take him; for there is none to deliver him. o to-or-not, be not far from me: o my to-or-not, make haste for my help. let them be dry and consumed that are adversaries to my self; let them be covered with reproach and dishonour that seek my video-divide. but i will hope continually, and will yet cheering thee more and more. my mouth will recount thy being right and thy stick-safety all the day; for i know not the numbers thereof. i will go in the strength of the lord-base to-or-not: i will make heroblokeston of thy being right, even of thine only. o to-or-not, thou hast taught me from my youth: and hitherto have i declared thy wondrous works. now also when i am old and greyheaded, o to-or-not, forsake me not; until i have shewed thy goatness to this generation, and thy arm to every one that is to come. thy being right also, o to-or-not, is very high, who hast done great things: o to-or-not, who is like to thee! thou, which hast shewed me great and sore develop-narrowss, will quicken me again, and will bring me up again from the depths of the land. thou will increase my greatness, and comfort me on every side. i will also acknowledge thee with the psaltery, even thy truth, o my to-or-not: to thee will i prune-croon with the harp, o thou dedicated one of isra'al my lips will greatly rejoice when i joy-sing to thee; and my self, which thou hast retrieved. my language-tongue also will talk of thy being right all the day long: for they are confounded, for they are brought to shame, that seek my video-divide.

## 72

a psalm on sulayman. give the king thy crises, o to-or-not, and thy being right to the king's interer he will critic thy with with being right, and thy poor with crisis the mountains will bring complete to the with, and the little mountains, by being right. he will critical the poor of the with, he will stick-safe interers of the needy, and will break in pieces the exploiter. they will respect thee as long as the sun and moon endure, throughout all generations. he will come down like rain upon the mown grass: as showers that water the land. in his days will the right flourish; and abundance of complete so long as the moon endureth. he will have dominion also from sea to sea, and from the river for ever of the land. they that dwell in the desert-wording will bow before him; and his enemies will lick the dust. the kings of tarshish and of the isles will near-inward presents: the kings of satiated and seba will near-inward gifts. yea, all kings will bow down before him: all nations will work for him. for he will make stick-safe the needy when he crieth; the poor also, and him that hath no helper. he will spare the poor and needy, and will stick-safe the selfs of the needy. he will res-

deem their self from deceit and damage: and precious will their blood be in his eyes. and he will live, and to him will be given of the gold of satiated: spilling also will be made for him continually; and daily will he be first-pooled. there will be an handful of corn in the land upon the head of the mountains; the fruit thereof will shake like lebanon: and they of the city will flourish like grass of the land. his namethere will endure to world: his namethere will be continued as long as the sun: and men will be first-pooled in him: all nations will call him first-pooled. first-pooled be ohyeah to-or-not, the to-or-not of isra'al who only doeth wondrous things. and first-pooled be his heavyweighty namethere to world: and let the whole land be filled with his heavyweight; art and art the spillings of dawud interer of jesse are ended.

## 73

a croon-prune for asaph. truly to-or-not is good to isra'al even to such as are of a corn-clean heart. but as for me, my feet were almost gone; my steps had well nigh slipped. for i was envious at the foolish, when i saw the completeness of the big-shots. for there are no bands in their death: but their strength is firm. they are not in labour as other men; neither are they plagued like other men. therefore pride compasseth them about as a chain; damage covereth them as a garment. their eyes stand out with fatness: they have more than heart could wish. they are corrupt, and word wickedly concerning exploitation: they word loftily. they namethere their mouth against the namespaces, and their language-tongue walketh through the land. therefore his with reset hither: and waters of a full cup are wrung out to them. and they say, where-how doth to-or-not know? and is there knowledge in the most high? behold, these are the big-shots, who prosper in the world; they increase in stratagem. verily i have win-pured my heart in empty, and washed my hands in cleanness. for all the day long have i been plagued, and chastened every morning. if i say, i will recount thus; behold, i should offend against the generation of thy interers. when i thought to know this, it was too laborious for me; until i went into the dedicated of to-or-not; then understood i their end. surely thou didst set them in slippery places: thou castedst them down into destruction. how are they brought into name-desolation, as in a moment! they are utterly ended with blhterrors. as a dream when one divide-video-awaketh; so, o lord-base, when thou divide-video-awakest, thou will depose their image. thus my heart was grieved, and i was pricked in my reins. so foolish was i, and ignorant: i was as a in-them animal before thee. nevertheless i am continually with thee: thou hast holden me by my right hand. thou wilt guide me with thy counsel, and afterward receive me to heavyweight. whom have i in namespaces but thee? and there is none upon land that i desire beside thee. my flesh-immersed and my heart faith: but to-or-not is the rock of my heart, and my portion to world. for, lo, they that are far from thee will get lost: thou hast lost all them that go a feeding-whoring from thee. but it is good for me to draw near to to-or-not: i have put my trust in the lord-base to-or-not, that i may recount all thy works.

## 74

from-skill for asaph. o to-or-not, why hast thou cast us off forever? why doth thine nose-anger smoke against

the sheep of thy pasture? remember thy meeting, which thou hast purchased of old; the branch of thine inheritance, which thou hast redeemed; this mount zion, wherein thou hast dwelt. lift up thy feet to the perpetual disasters; even all that the enemy hath video-divided in the dedicated. thine develop-narrowers roar in the near-inward of thy congregations; they namethere up their ensigns for signs. a man was famous according as he had lifted up axes upon the thick trees. but now they break down the carved work thereof at once with axes and hammers. they have cast fire into thy dedicated, they have ceased by casting down the dwelling place of thy namethere to the land. they said in their hearts, let us destroy them together: they have burned up all the synagogues of to-or-not in the land. we see not our signs: there is no more any come-bringer: neither is there among us any that knoweth how long. o to-or-not, how long will develop-narrower reproach? will the enemy blaspheme thy namethere forever? why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom-statute. for to-or-not is my king of old, achieveming stick-safety in the near-inward of the land. thou didst divide the sea by thy goatness: thou brakest the heads of the crocodiles in the waters. thou brakest the heads of whale in pieces, and gavest him to be meat to the with inhabiting the desert-wording. thou didst cleave the fountain and the river: thou driedst up mighty rivers. the day is thine, the night also is thine: thou hast prepared the light and the sun. thou hast set all the borders of the land: thou hast developd summer and winter. remember this, that the enemy hath reproached, ohyeah, and that the foolish with have blasphemed thy namethere. o deliver not the self of thy explore-turtledove to the multitude of the wicked: forget not the congregation of thy poor forever. have respect to the alignment: for the dark places of the land are full of the habitations of damage. o let not the suppressed reset ashamed: let the poor and needy cheer thy namethere. stand up, o to-or-not, plead thine own cause: remember how the foolish man reproacheth thee daily. forget not the voice of thine develop-narrowers: the tumult of those that stand up against thee increaseth continually.

## 75

for ever, swim-corrupt not, a croon-prune of a song for asaph. to thee, o to-or-not, do we give thanks, to thee do we give thanks: for that thy namethere is near thy wondrous works recount. when i will receive the congregation i will critical turgor-immersedly. the land and all the settlers thereof are dissolved: i bear up the standstays of it. selah. i said to the fools, deal not foolishly: and to the big-shot, lift not up the ray-horn: lift not up your ray-horn on high: word not with a stiff neck. for promotion cometh neither from the east, nor from the west, nor from the south. but to-or-not is the critical: he low-tides one, and setteth up another. for in the hand of ohyeah there is a cup, and the wine is red; it is full of screen-mixture; and he poureth out of the same: but the dregs thereof, all the big-shot of the land will wring them out, and drink them. but i will declare to world; i will prune-croon praises to the to-or-not of jeqob. all the ray-horns of the big-shots also will i cut off; but the ray-horns of the right will be highed.

for ever, in acknowledges, a croon-prune for asaph: a song to the syrians. in yeahodah is to-or-not known: his namethere is great in isra'el in salem also is his booth, and his residence place in zion. there brake he the arrows of the bow, the shield, and the sword, and the war. selah. thou art more glorious and excellent than the mountains of tear. the stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. at thy rebuke, o to-or-not of jeqob, both the chariot and horse are cast into a dead sleep. thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? thou didst cause judgment to be heard from namespaces; the land respected, and was still, when to-or-not arose to crisis to stick-safe all the meek of the land. selah. surely the wrath of earthing will praise thee: the remainder of wrath will thou restrain. vow, and complete to ohyeah your to-or-not: let all that be round about him bring presents to him that ought to be respected. he will cut off breathwind of princes: he is terrible to the kings of the land.

for ever, for idithun, a croon-prune of asaph. i cried to to-or-not with my voice, even to to-or-not with my voice; and he gave ear to me. in the day of my develop-narrows i sought the lord-base: my sore ran in the night, and ceased not: my self refused to be comforted. i remembered to-or-not, and was troubled: i bush-talked, and my breathwind was overwhelmed. selah. thou holdest mine eyes waking: i am so troubled that i cannot word. i have considered the days of old, the years of ancient times. i call to remembrance my song in the night: i bush-talk with mine own heart: and my breathwind made diligent search. will the lord-base cast off to world? and will he be favourable no more? is his kindness clean gone forever? doth his promise fail forevermore? hath to-or-not forgotten to be camping? hath he in nose-anger shut up his tender mercies? selah. and i said, this is my infirmity: but i will remember the years of the right hand of the most high. i will remember the works of ohyeah: surely i will remember thy wonders of old. i will bush-talk also of all thy achievement, and bush-talk of thy achieveings. thy way, o to-or-not, is in the dedicated: who is so great a to-or-not as our to-or-not? thou art the to-or-not that doest wonders: thou hast declared thy goatness among the withs. thou hast with thine arm redeemed thy with, the interers of jeqob and yusif. selah. the waters saw thee, o to-or-not, the waters saw thee; they were afraid: the depths also were troubled. the thick-clouds poured out water: the grind-skies sent out a sound: thine arrow-halters also went abroad. the voice of thy thunder was in the heaven: the lightnings lightened the world: the land trembled and shook. thy way is in the sea, and thy path in the great waters, and thy footsteps are not known. thou ledest thy with like a sheep by the hand of musa and harun.

from-skill for asaph. give ear, o my with, to my drops-of-teaching-torah incline your ears to the sayings of my mouth. i will open my mouth in a proverb-rule: i will utter dark sayings of old: which we have heard and known, and our fathers have recounted us. we will

not extinct-hide them from their interers, recounting to the generation to come the cheerings of ohyeah, and his energy, and his wonderful works that he hath done. for he established a witness in jeqob, and namethereed a drops-of-teaching-torah in isra'el which he directed our fathers, that they should make them known to their interers: that the generation to come might know them, even interers which should be born; who should stand up and recount them to their interers: that they might namethere their hope in to-or-not, and not forget the works of to-or-not, but keep his directives: and might not be as their fathers, a stubborn and bitter generation; a generation that set not their heart aright, and whose breathwind was not stedfast with to-or-not. interers of apraim, being armed, and carrying bows, turned back in the day of battle. they kept not the alignment of to-or-not, and refused to walk in his drops-of-teaching-torah and forgat his works, and his wonders that he had shewed them. marvellous things did he in the sight of their fathers, in the field of egypt, in the field of zoen. he hatchd the sea, and caused them to cross through; and he made the waters to stand as an heap. in the daytime also he led them with a cloud, and all the night with a light of fire. he hatchd the rocks in the desert-wording, 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 desert-wording. and they tempted to-or-not in their self by asking meat for their self. yea, they worded against to-or-not; they said, can to-or-not furnish a send-table in the desert-wording? behold, he hit the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh-immersed for his with? therefore ohyeah heard this, and was wroth: so a fire was kindled against jeqob, and nose-anger also crossed up against isra'el because they mama-from-amino-arted not in to-or-not, and be sured not in his stick-safety: though he had directed the grind-skies from on, and opened the openings of namespaces, and had rained down manna upon them to eat, and had given them of the corn of namespaces. man did eat messengers' eat-food: he sent them meat to the seven-full. he caused an east wind to blow in the namespaces: and by his goatness he brought in the south wind. he rained flesh-immersed also upon them as dust, and feathered birds like as the sand of the sea: and he let it fall in the near-inward of their camp, round about their habitations. so they did eat, and were well seven-filled: for he gave them their own desire; they were not estranged from their self. but while their meat was yet in their mouths, the nose-anger of to-or-not came upon them, and slew the fattest of them, and squatted the chosen men of isra'el for all this they missed still, and mama-from-amino-arted not for his wondrous works. therefore their days did he consume in vanity-fade, and their years in faderror. when he slew them, then they sought him: and they resetted and enquired black-early after to-or-not. and they remembered that to-or-not was their rock, and the high to-or-not their redeemer. nevertheless they did flatter him with their mouth, and they lied to him with their language-tongues. for their heart was not fixed with him, neither were they stedfast in his alignment. but he, being full of wombng, forgave their cloudy, and destroyed them not: yea, many a time turned he his nose-anger away, and did not stir up all his nose-anger. for he remembered that they were but flesh-immersed a breathwind that passeth away, and cometh not again.

how oft did they provoke him in the desert-wording, and grieve him in the desert-wording! yea, they turned back and tempted to-or-not, and limited the dedicated one of isra'el they remembered not his hand, nor the day when he delivered them from develop-narrower. how he had namethere his signs in egypt, and his wonders in the field of zoen. and had turned their rivers into blood; and their floods, that they could not drink. he sent divers sorts of flies among them, which eaten them; and frogs, which destroyed them. he gave also their increase to the caterpillar, and their labour to the locust. he killed their vines with eil, and their sycamore trees with frost. he gave up their livestock also to the eil, and their flocks to hot thunderbolts. he cast upon them the fierceness of his nose-anger, nose-anger, and indignation, and develop-narrows, by sending video-divide messengers among them. he made a way to his nose-anger; he spared not their self from death, but gave their self over to the word; and hit all the firstborn in egypt; the chief of their power in the tents of ham but made his own with to go forth like sheep, and guided them in the desert-wording like a sheep. and he led them on for sure, so that they feared not: but the sea overwhelmed their enemies. and he brought them to the border of his dedicated, even to this mountain, which his right hand had purchased. he cast out the body-nations also before them, and divided them an inheritance by line, and made the branch of isra'el to dwell in their tents. yet they tempted and provoked the most high to-or-not, and kept not his testimonies: but turned back, and dealt unfaithfully like their fathers: they were turned aside like a high-deceitful bow. for they provoked him to anger with their in-whats, and moved him to jealousy with their chiselings. when to-or-not heard this, he was wroth, and greatly abhorred isra'el so that he forsook the dwelling of shiloh, the tent which he placed among men; and delivered his goatness into sit-captivity, and his glory into develop-narrower's hand. he gave his with over also to the sword; and was wroth with his inheritance. the fire eaten their young men; and their maidens were not given to marriage. their darkener fell by the sword; and their widows made no lamentation. then ohyeah awaked as one out of sleep, and like a herobloke that shouteth by reason of wine. and he hit his develop-narrowers in the hinder parts: he put them to a world reproach. moreover he refused the tent of yusif, and chose not the branch of apraim: but chose the branch of yeahodah, the mount zion which he loved. and he inter-built his dedicated like high palaces, like the land which he hath established to world. he chose dawud also his worker, and took him from the sheepfolds: from following the ewes great with young he brought him to watch-feed jeqob his with, and isra'el his inheritance. so he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

## 79

a croon-prune for asaph. o to-or-not, the body-nations are come into thine inheritance; thy dedicated hall have they ceased; they have namethere jerusalem on heaps. the dead bodies of thy workers have they given to be meat to the birds of the namespaces, the flesh-immersed of thy kind ones to the animals of the land. their blood have they shed like water round about 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, ohyeah? wilt

thou be angry forever? wilt thy jealousy burn like fire? pour out thy wrath upon the body-nations that have not known thee, and upon the kingdoms that have not called upon thy namethere. for they have eaten jeqob, and sword-parched his namethere. o remember not against us former cloudies: let thy tender mercies speedily prevent us: for we are brought very low. help us, o to-or-not of our stick-safety, word-for the heavy-weight of thy namethere: and make stick-safe us, and purge away our misses, for thy namethere's word-sake. wherefore should the body-nations say, where is their to-or-not? let him be known among the body-nations in our eyes by the revenging of the blood of thy workers which is shed. let the sighing of the prisoner come before thee; according to the greatness of thy arm preserve thou those that are appointed to die; and render to our neighbours sevenfold into their bosom-statute their reproach, wherewith they have reproached thee, o lord-base. so we thy with and sheep of thy pasture will give thee thanks to world: we will recount thy cheering to all generations.

## 80

for ever, for them that will be changed, a witness for asaph, a croon-prune. give ear, o watcher of isra'el thou that leadeest yusif like a sheep; thou that dwellest between the inwarders, shine forth. before apraim and benjamin and manasseh stir up thy strength, and come and stick-safe us. turn us again, o to-or-not, and cause thy face-turnings to shine; and we will be stick-safed. ohyeah to-or-not of troops, how long wilt thou be angry against the spilling of thy with? thou feedest them with the bread of tears; and givest them tears to drink in great measure. thou makest us a strife to our neighbours: and our enemies laugh among themselves. turn us again, o to-or-not of troops, and cause thy face-turnings to shine; and we will be stick-safed. thou hast brought a vine out of egypt: thou hast cast out the body-nations, and planted it. thou preparedst room before it, and didst cause it to take deep root, and it filled the land. the mountains were covered with the shadow of it, and the boughs thereof were like the goodly cedars. she sent out her boughs to the sea, and her branches to the river. why hast thou then broken down her hedges, so that all they which cross by the way do pluck her? the boar out of the wood doth waste it, and the abundance-beast of the field doth devour it. reset, we beseech thee, o to-or-not of troops: look down from namespaces, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. it is burned with fire, it is cut down: they get lost at the rebuke of thy face-turnings. let thy hand be upon the earthing of thy right hand, upon interer of earthling whom thou madest strong for thyself. so will not we go back from thee: quicken us, and we will call upon thy namethere. turn us again, ohyeah to-or-not of troops, cause thy face-turnings to shine; and we will be stick-safed.

## 81

for ever, for the winepresses, a psalm for asaph himself. joy-sing aloud to to-or-not our goatness: make a joyful noise to the to-or-not of jeqob. take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. blow up the mouthpiece-horn in the new moon, in the time appointed, on our solemn feast day. for this was a statute for isra'el and a crisis of the to-or-not of jeqob.



this he ordained in yusif for a witness, when he went out through the land of egypt: namethere i heard a language that i knew not. i removed his shoulder from the burden: his hands were delivered from the pots. thou calledst in develop-narrows, and i delivered thee; i answered thee in the hidden place of thunder: i proved thee at the waters of meribah. selah. hear, o my with, and i will witness to thee: o isra'al if thou wilt hearken to me; there will no strange-substantial to-or-not be in thee; neither will thou bow any strange-substantial to-or-not. i am ohyeah thy to-or-not, which brought thee out of the land of egypt: open thy mouth wide, and i will fill it. but my with would not hearken to my voice; and isra'al would none of me. so i gave them up to their own hearts' self: and they walked in their own counsels. oh that my with had hearkened to me, and isra'al had walked in my ways! i should soon have surrendered their develop-narrows, and turned my hand against their develop-narrower. the haters of ohyeah should have gave hand under him: but their time should have endured to world. he should have fed them also with the finest of the wheat: and with honey out of the rock should i have seven-satisfy thee.

## 82

a croon-prune for asaph. to-or-not standeth in the meeting of the mighty; he criticalth near-inward the to-or-not. how long will ye critical unjustly, and accept the persons of the big-shots? selah. critic the poor and fatherless: do being right to the afflicted and needy. make stick-safe the poor and needy: rid them out of the hand of the big-shots. they know not, neither will they inter-understand; they walk on in darkness: all the foundations of the land are out of course. i have said, ye are to-or-not; and all of you are interers of the most high. but ye will die like men, and fall like one of the prince-immerseds. stand up, o to-or-not, critical the land: for thou wilt inherit all nations.

## 83

a song of a croon-prune for asaph. keep not thou silence, o to-or-not: hold not thy peace, and be not still, o to-or-not. for, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. they have taken skin-awake secret against thy with, and consulted against thy hidden ones. they have said, come, and let us extinct them from being a nation; that the namethere of isra'al may be no more in remembrance. for they have consulted together with one consent: they are confederate against thee: the tents of adom, and the ishme'alites; of moab, and the hajarenes; gebel, and emmon, and emaleq; the palestinians with the settlers of zur; syria also is joined with them: they were an arm to interers of lot selah. do to them as to the midianites; as to siserah, as to jabin, at the brook of qison: which was destroyed at ein-dor: they became as dung for the earth. make their generous like oreb, and like c'ab: yea, all their generous as cebah, and as zalmunna: who said, let us take to ourselves the houses of to-or-not in inheritance. o my to-or-not, make them like a wheel; as the stubble before the breathwind. as the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy storm, and alarm-hasten them with thy storm. fill their face-turnings with shame; that they may seek thy namethere, ohyeah. let them be dry and alarm-hastend forever; yea, let them be put to shame, and get lost: that men may know that

thou, whose namethere alone is ohyeah, art the most high over all the land.

## 84

for ever, for the winepresses, a croon-prune for the interers of qore. how amiable are thy dwellings, ohyeah of troops! my self longeth, yea, even fainteth for the courtyards of ohyeah: my self and my flesh-immersed crieth out for the living to-or-not. yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine butcher-places, ohyeah of troops, my king, and my to-or-not. happy are they that dwell in thy house: they will be still cheering thee. selah. happy is the earthing whose goatness is in thee; in whose heart are the ways of them. who crossing through the valley of baca make it a well; the rain also filleth the pools. they go from stratagem to stratagem, every one of them in zion appeareth before to-or-not. ohyeah to-or-not of troops, hear my spilling: give ear, o to-or-not of jeqob. selah. behold, o to-or-not our shield, and look upon the face-turnings of thine converse-swimmer. for a day in thy courtyards is good from a thousand. i had rather be a doorkeeper in the house of my to-or-not, than to dwell in the tents of big-shottedness. for ohyeah to-or-not is a sun and shield: ohyeah will give camping and heavyweight: no good thing will he withhold from them that walk soundly. ohyeah of troops, happy is the earthing that be sureeth in thee.

## 85

for ever, for the interers of qore, a croon-prune. lord, thou hast been favourable to thy land: thou hast settled back the sit-captivity of jeqob. thou hast forgiven the cloudy of thy with, thou hast covered all their miss selah. thou hast taken away all thy nose-anger: thou hast settled thyself from the fierceness of thine nose-anger. turn us, o to-or-not of our stick-safety, and cause thine anger toward us to cease. wilt thou be angry with us to world? wilt thou draw out thine nose-anger to all generations? wilt thou not revive us again: that thy with may be glad in thee? shew us thy kindness, ohyeah, and grant us thy stick-safety. i will hear what to-or-not ohyeah will word: for he will word complete to his with, and to his kind ones: but let them not turn again to folly. surely his stick-safety is nigh them that respect him; that heavyweight may dwell in our land. kindness and truth are met together; being right and complete have kissed each other. truth will spring out of the land; and being right will look down from namespaces. yea, ohyeah will give that which is good; and our land will yield her increase. being right will go before him; and will namethere us in the way of his steps.

## 86

a spilling for dawud himself. bow down thine ear, ohyeah, hear me: for i am poor and needy. preserve my self; for i am holy: o thou my to-or-not, stick-safe thy worker that be sureeth in thee. out-of-town to me, o lord-base: for i cry to thee daily. be glad the self of thy worker: for to thee, o lord-base, do i lift up my self. for thou, lord-base, art good, and ready to forgive; and plenteous in kindness to all them that call upon thee. give ear, ohyeah, to my spilling; and attend to the voice of my supplications. in the day of my develop-narrows i will call upon thee: for thou wilt answer me. among

the to-or-not there is none like to thee, o lord-base; neither are there any doings like to thy doings. all nations whom thou hast did will come and bow before thee, o lord-base; and will heavyweigh thy namethere. for thou art great, and doest wondrous things: thou art to-or-not alone. teach me thy way, ohyeah; i will walk in thy truth: unite my heart to respect thy namethere. i will acknowledge thee, o lord-base my to-or-not, with all my heart: and i will heavyweigh thy namethere to worldmore. for great is thy kindness toward me: and thou hast delivered my self from the lowest asking. o to-or-not, the proud are standn against me, and the assemblies of violent men have sought after my self; and have not namethere thee before them. but thou, o lord-base, art a to-or-not full of wombing, and gracious, longsuffering, and plenteous in kindness and truth. o turn to me, and womb upon me; give thy goatness to thy worker, and stick-safe interer of thine handmaid. shew me a token for good; that they which hate me may see it, and be dry: because thou, ohyeah, hast holpen me, and comforted me.

## 87

for the interers of qore, a croon-prune of a song. his foundation is in the dedicated mountains. ohyeah loveth the gates of zion more than all the dwellings of jeqob. heavyweighty words are worded of thee, o city of to-or-not. selah. i will make mention of rahab and bhabil to them that know me: behold palestine, and zur, with ethiopia; this man was born there. and of zion it will be said, this and that man was born in her: and the highest himself will establish her. ohyeah will count, when he writeth up the withs, that this man was born there. selah. as well the singers as the slay-players on instruments will be there: all my springs are in thee.

## 88

a song of a croon-prune for the interers of qore: for ever, for mafeleth, to answer from-skill of eman the acrahit. o lord to-or-not of my stick-safety, i have cried day and night before thee: let my spilling come before thee: incline thine ear to my cry; for my self is seven-full of troubles: and my self draweth nigh to the asking. i am counted with them that go down into the pit: i am as a herobloke that hath no strength: free among the dead, like the slay that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand. thou hast laid me in the lowest pit, in darkness, in the deeps. thy wrath lieth hard upon me, and thou hast afflicted me with all thy sieves. selah. thou hast put away mine the one i know far from me; thou hast made me an taboo to them: i am shut up, and i cannot come forth. mine eye mourneth by reason of affliction: ohyeah, i have called daily upon thee, i have stretched out my hands to thee. wilt thou shew wonders to the dead? will the dead stand up and acknowledge thee? selah. will thy kindness be recount in the grave? or thy mama-from-amino-artfulness in loss? will thy wonders be known in the dark? and thy being right in the land of forgetfulness? but to thee have i cried, ohyeah; and in the morning will my spilling prevent thee. ohyeah, why castest thou off my self? why hidest thou thy face-turnings from me? i am afflicted and ready to die from my youth up: while i suffer thy terrors i am distracted. thy fierce crossing-over goeth over me; thy terrors have cut me off. they came round

about me daily like water; they compassed me about together. lover and in-sight hast thou put far from me, and mine the one i know into darkness.

## 89

of from-skill, for aitan the acrahit. i will sing of the kindnesses of ohyeah world: with my mouth will i make known thy mama-from-amino-artfulness to all generations. for i have said, kindness will be inter-built up world: thy mama-from-amino-artfulness will thou establish in the very namespaces. i have made a alignment with my chosen, i have seven-swear to dawud my worker, thy seed will i establish world, and inter-build up thy throne to all generations. selah. and the namespaces will acknowledge thy wonders, ohyeah: thy mama-from-amino-artfulness also in the assembly of the dedicated. for who in the grind-skies can be compared to ohyeah? who among the interers of the mighty can be likened to ohyeah? to-or-not is greatly to be feared in the assembly of the dedicated, and to be had in reverence of all them that are about him. ohyeah to-or-not of troops, who is a strong ohyeah like to thee? or to thy mama-from-amino-artfulness round about thee? thou proverb-rulest the swelling-pride of the sea: when the sieves thereof arise, thou stillest them. thou hast slayed rahab in pieces, as one that is slay; thou hast scattered thine enemies with thy goatness arm. the namespaces are thine, the land also is thine: as for the world and the fulness thereof, thou hast founded them. the north and the south thou hast created them: tabor and hermon will rejoice in thy namethere. thou hast a herobloke arm: goatness is thy hand, and high is thy right hand. being right and crisis are the habitation of thy throne: kindness and truth will go before thy face-turnings. happy is the with that know the joyful sound: they will walk, ohyeah, in the light of thy face-turnings. in thy namethere will they rejoice all the day: and in thy being right will they be highed. for thou art the glory of their goatness: and in thy favour our ray-horn will be highed. for ohyeah is our defence; and the dedicated one of isra'al is our king. then thou wordest in vision to thy holy one, and saidst, i have laid help upon one that is herobloke; i have highed one chosen out of the with. i have found dawud my worker; with my dedicated oil have i converse-swimmer him: with whom my hand will be established: mine arm also will strengthen him. the enemy will not exact upon him; nor interer of injustice afflict him. and i will beat down his foes before his face-turnings, and plague them that hate him. but my mama-from-amino-artfulness and my kindness will be with him: and in my namethere will his ray-horn be highed. i will namethere his hand also in the sea, and his right hand in the rivers. he will readcall to me, thou art my father, my to-or-not, and the rock of my stick-safety. also i will make him my firstborn, higher than the kings of the land. my kindness will i keep for him to worldmore, and my alignment will stand fast with him. his seed also will i make to endure to until, and his throne as the days of namespaces. if his interers forsake my drops-of-teaching-torah and walk not in my crises; if they slay my statutes, and keep not my directives; then will i visit their go-beyond with the branch, and their cloudy with stripes. nevertheless my kindness will i not utterly take from him, nor suffer my mama-from-amino-artfulness to fail. my alignment will i not slay, nor alter the thing that is gone out of my lips. once have i seven-swear by my dedication that i will not lie to dawud. his seed will endure to world,

and his throne as the sun before me. it will be established world as the moon, and as a mama-from-amino-artful witness in grind-skies. selah. but thou hast cast off and abhorred, thou hast been wroth with thine converse-swimmer. thou hast made void the alignment of thy worker: thou hast slayed his crown by casting it to the land. thou hast broken down all his hedges; thou hast brought his strong holds to wiping. all that cross by the way spoil him: he is a reproach to his neighbours. thou hast namethere up the right hand of his develop-narrower; thou hast made all his enemies to be glad. thou hast also turned the edge of his sword, and hast not made him to stand in the war. thou hast made his glory to settle, and cast his throne tilt-down to the land. the days of his youth hast thou shortened: thou hast covered him with shame. selah. how long, ohyeah? wilt thou hide thyself forever? will thy wrath burn like fire? remember how short my time is: wherefore hast thou made all men in vain? what herobloke is he that liveth, and will not see death? will he deliver his self from the hand of the asking? selah. lord-base, where are thy former kindnesses, which thou seven-swearst to dawud in thy truth? remember, lord-base, the reproach of thy workers; how i do bear in my bosom-statute the reproach of all the mighty withs; wherewith thine enemies have reproached, ohyeah; wherewith they have reproached the footsteps of thine converse-swimmer. first-pooled be ohyeah to worldmore. art and art

## 90

a spilling of musa the man of to-or-not. lord-base, thou hast been our residence place in all generations. before the mountains were born, or ever thou hadst slay-brought-forth the land and the world, even from world to world, thou art to-or-not. |thou turnest earthling to destruction; and sayest, reset, ye interers of men. for a thousand years in thy eyes are but as yesterday when it is past, and as a watch in the night. thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. in the morning it flourisheth, and groweth up; in the evening it is cut down, and dries. for we are consumed by thine nose-anger, and by thy nose-anger are we alarm-hastend. thou hast set our cloudies before thee, our secret sins in the light of thy face-turnings. for all our days are crossed away in thy crossing-over: we spend our years as a tale that is told. the days of our years are seventy years; and if by reason of power they be fourscore years, yet is their power labour and labour; for it is soon cut off, and we fly away. who knoweth the goathness of thine nose-anger? even according to thy respect, so is thy nose-anger. so teach us to number our days, that we may apply our hearts to wisdom. reset, ohyeah, how long? and let it repent thee concerning thy workers. o seven-satisfy us early with thy kindness; that we may be glad and be glad all our days. make us glad according to the days nametherein thou hast afflicted us, and the years nametherein we have seen video-divide. let thy achievement appear to thy workers, and thy splendor to their interers. and let the beauty of ohyeah our to-or-not be upon us: and establish thou the doing of our hands upon us; yea, the doing of our hands establish thou it.

## 91

the praise of a canticle for dawud. he that dwelleth in the hidden place of the most high will abide under the

shadow of the breast-field. i will say of ohyeah, he is my refuge and my fortress: my to-or-not; in him will i be sure. surely he will deliver thee from the snare of the fowler, and from the noisome word. he will cover thee with his feathers, and under his wings will thou trust: his truth will be thy shield and buckler. no be afraid for the fear by night; nor for the arrow-halfier that flieth by day; nor for the word that walketh in darkness; nor for the plunder that wasteth at noonday. a thousand will fall at thy side, and ten thousand at thy right hand; but it will not come nigh thee. only with thine eyes will thou behold and see the complete of the big-shots. because thou hast made ohyeah, which is my refuge, even the most high, thy habitation; there will no video-divide befall thee, neither will any plague come nigh thy dwelling. for he will give his messengers charge over thee, to keep thee in all thy ways. they will bear thee up in their hands, lest thou dash thy foot against a stone. thou wilt tread upon the thread-lion and adder: the pit-out-of-lion and the crocodile will thou trample under feet. because he hath namethere his love upon me, therefore will i deliver him: i will namethere him on tall, because he hath known my namethere. he will call upon me, and i will answer him: i will be with him in develop-narrows; i will deliver him, and heavyweight him. with long life will i seven-satisfy him, and shew him my stick-safety.

## 92

a croon-prune of a song on the settles day. it is a good thing to give thanks to ohyeah, and to prune-croon praises to thy namethere, o most high: to recount thy kindness in the morning, and thy mama-from-amino-artfulness every night, upon an instrument of ten strings, and upon the psalter; upon the harp with a solemn sound. for thou, ohyeah, hast did me glad through thy achievement: i will joy in the doings of thy hands. ohyeah, how great are thy doings! and thy thoughts are very deep. a brutish man knoweth not; neither doth a fool inter-understand this. when the big-shots spring as the grass, and when all the power achievers achieve flourish; it is that they will be destroyed forever: but thou, ohyeah, art most high to worldmore. for, lo, thine enemies, ohyeah, for, lo, thine enemies will get lost; all the power achievers will be scattered. but my ray-horn will thou high like the ray-horn of an unicorn: i will be anointed with fresh oil. mine eye also will see my desire on mine enemies, and mine ears will hear my desire of the wicked that stand up against me. the right will flourish like the palm tree: he will grow like a cedar in lebanon. those that be planted in the alpha-beit-house of ohyeah will flourish in the courtyards of our to-or-not. they will still bring forth fruit in old age; they will be fat and flourishing; to shew that ohyeah is turgor-immersed: he is my rock, and there is no unrighteousness in him.

## 93

ohyeah kingeth, he is clothed with swelling-pride; ohyeah is clothed with goathness, wherewith he hath girded himself: the world also is established, that it cannot be moved. thy throne is fixed of old: thou art from world. the rivers have lifted up, ohyeah, the rivers have lifted up their voice; the rivers lift up their sieves. ohyeah on high is mightier than the noise of many waters, yea, than the mighty sieves of the sea. thy testimonies are very sure: dedicationed becometh thine

house, ohyeah, to lasting days.

## 94

o lord to-or-not, to whom vengeance belongeth; o to-or-not, to whom vengeance belongeth, shew thyself. lift up thyself, thou critical of the land: render a reward to the proud. ohyeah, how long will the big-shots, how long will the big-shots triumph? how long will they utter and word hard words? and all the power achievers boast themselves? they break in pieces thy with, ohyeah, and afflict thine heritage. they kill the widow and the stranger, and murder the fatherless. yet they say, ohyeah will not see, neither will the to-or-not of je-qob regard it. inter-understand, ye brutish among the with: and ye fools, when will ye be wise? he that planted the ear, will he not hear? he that developed the eye, will he not see? he that chastiseth the body-nations, will not he reprove? he that teacheth earthling knowledge, will not he know? ohyeah knoweth the thoughts of earthling, that they are vanity-fade. happy is the herobloke whom thou chastenest, ohyeah, and teachest him out of thy drops-of-teaching-torah that thou mayest give him rest from the days of video-divide, until the pit be digged for the big-shot. for ohyeah will not cast off his with, neither will he forsake his inheritance. but crisis will reset to being right: and all the turgor-immersed in heart will follow it. who will stand up for me against the video-dividedoers? or who will stand up for me against the power achievers? unless ohyeah had been my help, my self had almost dwelt in silence. when i said, my foot tilteth; thy kindness, ohyeah, nurtured me. in the multitude of my thoughts in near-inwards me thy comforts delight my self. will the throne of noisomeness have fellowship with thee, which developth labour by a imitate-statute? they gather themselves together against the self of the right, and condemn the innocent blood. but ohyeah is my defence; and my to-or-not is the rock of my refuge. and he will bring upon them their own power, and will cut them off in their own power; yea, ohyeah our to-or-not will cut them off.

## 95

o come, let us joy-sing to ohyeah: let us make a joyful noise to the rock of our stick-safety. let us come before his presence with thanks, and make a joyful noise to him with psalms. for ohyeah is a great to-or-not, and a great king on all to-or-not. in his hand are the deep places of the land: the strength of the mountains is his also. the sea is his, and he did it: and his hands developed the dry. o come, let us bow and bow down: let us pool-kneel before ohyeah our doer. for he is our to-or-not; and we are the with of his pasture, and the sheep of his hand. to day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the desert-wording: when your fathers tempted me, proved me, and saw my achievement. forty years long was i grieved with this generation, and said, it is a with that do err in their heart, and they have not known my ways: to whom i seven-swear in my nose-anger that they should not enter into my rest.

## 96

a song for dawud himself, when the house was inter-built after the captivity. o sing to ohyeah a new song-immersed sing to ohyeah, all the land. sing to ohyeah,

first-pool his namethere; inform of his stick-safety from day to day. recount his heavyweight among the body-nations, his wonders among all withs. for ohyeah is great, and greatly to be cheered: he is to be feared on all to-or-not. for all the to-or-not of the nations are ideal-idols: but ohyeah did the namespaces. honour and majesty are before him: goatness and splendor are in his dedicated. give to ohyeah, o ye kindreds of the withs, give to ohyeah heavyweight and goatness. give to ohyeah the heavyweight due to his namethere: bring an rest-absorber, and come into his courtyards. o bow ohyeah in the splendor of dedicatedion: stratagem-sorrow before him, all the land. say among the body-nations that ohyeah kingeth: the world also will be established that it will not be moved: he will judge the withs turgor-immersedly. let the namespaces be glad, and let the land be glad; let the sea roar, and the fulness thereof. let the field be joyful, and all that is therein: then will all the trees of the wood rejoice before ohyeah: for he cometh, for he cometh to critical the land: he will critical the world with being right, and the withs with his truth.

## 97

for the same dawud, when his land was restored again to him. ohyeah kingeth; let the land be glad; let the multitude of isles be glad thereof. clouds and darkness are round about him: being right and crisis are the habitation of his throne. a fire goeth before him, and burneth up his develop-narrowers round about. his lightnings enlightened the world: the land saw, and trembled. the mountains melted like wax at the presence of ohyeah, at the presence of the lord-base of the whole land. the namespaces declare his being right, and all the withs see his heavyweight. dry be all they that work for chiseling, that cheer themselves of ideal-idols: bow him, all ye to-or-not. zion heard, and was glad; and the intera of yeahodah be gladd on word of thy crises, ohyeah. for thou, ohyeah, art high on all the land: thou art exalted far on all to-or-not. ye that love ohyeah, hate video-divide: he preserveth the selfs of his kind ones; he make stick-safeeth them out of the hand of the big-shots. light is sown for the right, and gladness for the turgor-immersed in heart. be glad in ohyeah, ye right; and give thanks at the remembrance of his dedicatedion.

## 98

a croon-prune for dawud himself. o prune-croon to ohyeah a new song-immersed for he hath done marvellous things: his right hand, and his dedicated arm, hath gotten him the safe-sticking. ohyeah did known his stick-safety: his being right hath he openly shewed in the eyes of the body-nations. he hath remembered his kindness and his truth toward the house of isra'al all the ends of the land have seen the stick-safety of our to-or-not. make a joyful noise to ohyeah, all the land: make a loud noise, and rejoice, and joy-sing praise. prune-croon to ohyeah with the harp; with the harp, and the voice of a psalm. with trumpets and sound of cornet video-cry before ohyeah, the king. let the sea roar, and the fulness thereof; the world, and they that dwell therein. let the rivers clap their hands: let the mountains be joyful together before ohyeah; for he cometh to critical the land: with being right will he critical the world, and the withs with immersedness.

a psalm for dawud himself. ohyeah kingeth; let the withs tremble; he sitteth between the inwarders; let the land be moved. ohyeah is great in zion; and he is high on all the withs. let them acknowledge thy great and terrible namethere; for it is dedicated. the king's goatness also loveth crisis thou dost establish immersedness, thou dost crisis and being right in jeqob. high ye ohyeah our to-or-not, and bow at his footstool; for he is dedicated. musa and harun among his darkener, and samu'al among them that call upon his namethere; they called upon ohyeah, and he answered them. he worded to them in the cloudy stand: they kept his testimonies, and the ordinance that he gave them. thou answeredst them, ohyeah our to-or-not: thou wast a to-or-not that forgavest them, though thou tookest vengeance of their inventions. high ohyeah our to-or-not, and bow at his dedicated mountain; for ohyeah our to-or-not is dedicated.

## 100

a croon-prune of thanks. make a joyful noise to ohyeah, all ye lands. work for ohyeah with gladness: come before his presence with joy-singing. know ye that ohyeah he is to-or-not: it is he that did us, and not we ourselves; we are his with, and the sheep of his pasture. enter into his gates with thanks, and into his courtyards with thanks: be thankful to him, and first-pool his namethere. for ohyeah is good; his kindness is to world; and his truth endureth to all generations.

## 101

a croon-prune for dawud himself. i will prune-croon of kindness and crisis to thee, ohyeah, will i prune-croon. i will behave myself wisely in a sound way. o when wilt thou come to me? i will walk in near-inwards my house with a sound heart. i will set no wicked word before mine eyes: i hate the work of them that turn aside; it will not cleave to me. a adamant heart will depart from me: i will not know a video-divide person. whoso privily slandereth his in-sight, him will i cut off: him that hath an tall look and a tall heart will not i suffer. mine eyes will be upon the mama-from-amino-artful of the land, that they may standstay with me: he that walketh in a sound way, he will immerse me. he that worketh high-deceit will not dwell in near-inwards my house: he that wordeth lies will not tarry in my eyes. i will early destroy all the big-shot of the land; that i may cut off all powerful achievers from the city of ohyeah.

## 102

the spilling of the poor man, when he was anxious, and poured out his bush-talk before the lord. hear my spilling, ohyeah, and let my cry come to thee. hide not thy face-turnings from me in the day when i am in develop-narrows; incline thine ear to me: in the day when i call answer me speedily. for my days are consumed like smoke, and my bones are burned as an hearth. my heart is smitten, and dry like grass; so that i forget to eat my bread. by reason of the voice of my groaning my bones cleave to my skin. i am like a pelican of the desert-wording: i am like an daughter-of-dove of the sword-parched. i watch, and am as a sparrow alone upon the house top. mine enemies reproach me all the day; and they that are mad against me are seven-

swear against me. for i have eaten ashes like bread, and screen-mixed my drink with weeping, on word of thine indignation and thy wrath: for thou hast lifted me up, and cast me down. my days are like a shadow that declineth; and i am dry like grass. but thou, ohyeah, will endure to world; and thy remembrance to all generations. thou will stand up, and womb upon zion: for the time to camping her, yea, the set time, is come. for thy workers take pleasure in her stones, and camping the dust thereof. so the body-nations will respect the namethere of ohyeah, and all the kings of the land thy heavyweight. when ohyeah will inter-build up zion, he will appear in his heavyweight. he will regard the spilling of the destitute, and not despise their spilling, this will be written for the generation to come: and the with which will be created will cheer ohyeah. for he hath looked down from the height of his dedicated; from namespaces did ohyeah behold the land; to hear the groaning of the prisoner; to loose those that are namethereed to death; to recount the namethere of ohyeah in zion, and his cheering in jerusalem; when the withs are gathered together, and the kingdoms, to work for ohyeah. he weakened my energy in the way; he shortened my days. i said, o my to-or-not, take me not away in the half of my days: thy years are throughout all generations. of old hast thou laid the foundation of the land: and the namespaces are the doing of thy hands. they will get lost, but thou will standstay: yea, all of them will wax old like a garment; as a vesture will thou change them, and they will be changed: but thou art the same, and thy years will have no end. interers of thy workers will continue, and their seed will be established before thee.

## 103

for dawud himself. first-pool ohyeah, o my self: and all that is within me, first-pool his dedicated namethere. first-pool ohyeah, o my self, and forget not all his benefits: who forgiveth all thine cloudies; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with kindness and tender kindnesses; who seven-satisfy thy mouth with good things; so that thy youth is renewed like the eagle's. ohyeah doth being right and crisis for all that are exploited. he made known his ways to musa, his acts to interers of isra'al ohyeah is wombing and gracious, slow to nose-anger, and plenteous in kindness. he will not always chide: neither will he keep his anger to world. he hath not dot with us after our misses; nor rewarded us according to our cloudies. for as the namespaces is tall on the land, so heroblokeic is his kindness toward them that respect him. as far as the east is from the west, so far hath he removed our go-beyonds from us. like as a father pitieth his interers, so ohyeah pitieth them that respect him. for he knoweth our develop; he remembereth that we are dust. as for man, his days are as grass: as a flower of the field, so he flourisheth. for the breathwind crosseth over it, and it is gone; and the place thereof will know it no more. but the kindness of ohyeah is from world to world upon them that respect him, and his being right to interers's interers; to such as keep his alignment, and to those that remember his commandments to do them. ohyeah hath prepared his throne in the namespaces; and his kingdom proverb-ruleth over all. first-pool ohyeah, ye his messengers, that herobloke in energy, that do his words, hearkening to the voice of his word. first-pool ye ohyeah, all ye his troops; ye immersers of his, that do his pleasure. first-

pool ohyeah, all his doings in all places of his proverb-  
rule: first-pool ohyeah, o my self.

## 104

for dawud himself. first-pool ohyeah, o my self. ohyeah my to-or-not, thou art very great; thou art clothed with honour and majesty. who coverest thyself with light as with a garment: who tiltest out the namespaces like a video-divide-curtain: who namethereeth the beams of his chambers in the waters: who maketh the thick-clouds his chariot: who walketh upon the wings of the breathwind: who doth his messengers breathwinds; his immersers a flaming fire: who laid the foundations of the land, that it should not be removed world. thou coveredst it with the deep as with a garment: the waters stood on the mountains. at thy rebuke they fled; at the voice of thy thunder they hasted away. they go up by the mountains; they go down by the hatches-plain to the place which thou hast founded for them. thou hast namethere a bound that they may not cross over; that they turn not again to cover the land. he sendeth the springs into the valleys, which run among the mountains. they give drink to every animal of the field: the wild asses quench their thirst. by them will the birds of the namespaces have their habitation, which sing among the branches. he watereth the mountains from his chambers: the land is seven-satisfy with the fruit of thy doings. he causeth the grass to grow for the in-them animals and grass for the work of earthing: that he may bring forth food out of the land; and wine that maketh glad the heart of man, and oil to make his face-turnings to shine, and bread which nurtures man's heart. the trees of ohyeah are seven-full of sap; the cedars of lebanon, which he hath planted; namethere the birds namethere their nests: as for the stork, the fir trees are her house. the tall mountains are a refuge for the wild goats; and the rocks for the conies. he namethereed the moon for seasons: the sun knoweth his going down. thou makest darkness, and it is night: wherein all the animals of the forest do creep forth. the pit-out-of-lions roar after their tear, and seek their tear-meat from to-or-not. the sun ariseth, they gather themselves together, and namethere them down in their dens. earthing goeth forth to his achievement and to his achievement until the evening. ohyeah, how manifold are thy doings! in wisdom hast thou did them all: the land is full of thy riches. so is this great and wide sea, nametherein are things creeping without count, both small and great animals. there go the ships: there is that whale, whom thou hast developd 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 seven-filled with good. thou hidest thy face-turnings, they are alarm-hastend: thou takest away their breathwind, they die, and reset to their dust. thou sendest forth thy breathwind, they are created: and thou renewest the face-turnings of the earth. the heavyweight of ohyeah will endure to world: ohyeah will be glad in his doings. he looketh on the land, and it trembleth: he toucheth the mountains, and they smoke. i will prune-croon to ohyeah as long as i live: i will prune-croon praise to my to-or-not while i have my being. my meditation of him will be sweet: i will be glad in ohyeah. let the missers be ended out of the land, and let the big-shot be no more. first-pool thou ohyeah, o my self. hell yeah.

## 105

o give thanks to ohyeah; call upon his namethere: make known his deeds among the withs. sirsing to him, prune-croon to him: bush-talk ye of all his wondrous works. glory ye in his dedicated namethere: let the heart of them be glad that seek ohyeah. seek ohyeah, and his goatness: seek his face-turnings evermore. remember his wonders that he hath done; his wonders, and the crises of his mouth; o ye seed of ibrahim his worker, ye interers of jeqob his chosen. he is ohyeah our to-or-not: his crises are in all the land. he hath remembered his alignment to world, the word which he directed to a thousand generations. which covenant he made with ibrahim, and his seven-oath to iz'haq; and standstay the same to jeqob for a law, and to isra'al for a world alignment: saying, to thee will i give the land of kanaan the lot of your inheritance: when they were but a count-few men in count; yea, very count-few, and strangers in it. when they went from one nation to another, from one kingdom to another with; he suffered no earthing to do them wrong: yea, he reproved kings for their sakes; saying, touch not mine converse-swimmer, and do my come-bringers no harm. more-over he called for a famine upon the land: he brake the whole tilter of bread. he sent a man before them, even yusuf, who was sold for a worker: whose feet they hurt with fetters: his self was laid in iron: until the time that his word came: ohyeah word tried him. the king sent and loosed him; even the proverb-ruler of the withs, and let him go free. he namethereed him lord-base of his house, and proverb-ruler of all his substance: to bind his prince-immerseds at his pleasure; and teach his senators wisdom. isra'al also came into egypt; and jeqob sojourned in the land of ham and he increased his with greatly; and made them stronger than their enemies. he turned their heart to hate his with, to deal subtilly with his workers. he sent musa his worker; and harun whom he had chosen. they namethereed his words among them, and wonders in the land of ham he sent darkness, and made it dark; and they rebelled not against his word. he turned their waters into blood, and slew their fish. frogs swarmed their land, in the chambers of their kings. he spake, and there came divers sorts of flies, and lice in all their coasts. he gave them eil for rain, and flaming fire in their land. he hit their vines also and their fig trees; and brake the trees of their coasts. he spake, and the locusts came, and caterpillars, and that without count, and did eat up all the grass in their land, and eaten the fruit of their land. he hit also all the firstborn in their land, the chief of all their power. he brought them forth also with silver and gold: and there was not one feeble person among their branch. egypt was glad when they departed: for the fear of them fell upon them. he spread a cloud for a covering; and fire to give light in the night. the with asked, and he brought quails, and seven-satisfy them with the bread of namespaces. he opened the rock, and the waters gushed out; they ran in the dry places like a river. for he remembered his dedicated promise, and ibrahim his worker. and he brought forth his with with rejoicing, and his chosen with gladness: and gave them the lands of the body-nations: and they inherited the labour of the with; that they might keep his statutes, and keep his drops-of-teaching-torah hell yeah.

hell yeah. o give thanks to ohyeah; for he is good: for his kindness endureth to world. who can utter the herobloke acts of ohyeah? who can recount all his cheering? happy are they that keep crisis and he that doeth being right at all times. remember me, ohyeah, with the favour that thou bearest to thy with: o visit me with thy stick-safety; that i may see the good of thy chosen, that i may be glad in the gladness of thy nation, that i may glory with thine inheritance. we have missed with our fathers, we have missed cloudy, we have done big-shotly. our fathers understood not thy wonders in egypt; they remembered not the multitude of thy kindnesses; but provoked him at the sea, even at the end sea. nevertheless he stick-safed them for his namethere's sake, that he heroblokeness make his herobloke power to be known. he rebuked the end sea also, and it was sword-parched: so he led them through the depths, as through the desert-wording, and he stick-safed them from the hand of him that hated them, and redeemed them from the hand of develop-narrower. and the waters covered their develop-narrows: there was not one of them left. then mama-from-amino-arted they his words; they sang his cheering. they soon forgot his doings; they waited not for his counsel: but craved exceedingly in the desert-wording, and tempted to-or-not in the desert-wording, and he gave them their request; but sent leanness into their self. they envied musa also in the camp, and harun the dedicated of ohyeah. the land opened and swallowed up dathan and covered the company of abiram. and a fire was kindled in their company; the flame burned up the big-shots. they did a calf in horeb, and bowed the screen. thus they changed their heavyweight into the similitude of an ox that eateth grass. they forgot to-or-not their saviour, which had done great things in egypt; wondrous works in the land of ham and terrible things by the end sea. therefore he said that he would destroy them, had not musa his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them. yea, they despised the pleasant land, they mama-from-amino-arted not his word: but murmured in their tents, and hearkened not to the voice of ohyeah. therefore he lifted up his hand against them, to overthrow them in the desert-wording: to overthrow their seed also among the nations, and to scatter them in the lands. they joined themselves also to belpeor, and ate the butchers of the dead. thus they provoked him to anger with their inventions: and the plague brake in upon them. then stood up pinehas, and spilled: and so the plague was standstayd. and that was counted to him for being right to all generations worldmore. they angered him also at the waters of strife, so that it video-didided with musa for their sakes: because they provoked his breathwind, so that he spake unadvisedly with his lips. they did not destroy the nations, concerning whom ohyeah directed them: but were mingled among the body-nations, and learned their doings. and they workd their fashions: which were a snare to them. yea, they butcherd their interers and their intera to breast-devils, and shed innocent blood, even the blood of their interers and of their intera, whom they butcherd to the fashions of kanaan and the land was polluted with blood. thus were they ceased with their own doings, and went a feeding-whoring with their own inventions. therefore was the nose-anger of ohyeah kindled against his with, in-somuch that he abhorred his own inheritance. and he

gave them into the hand of the body-nations; and they that hated them proverb-ruled over them. their enemies also pressureed them, and they were surrendered into subjection under their hand. many times did he deliver them; but they provoked him with their counsel, and were brought low for their cloudy. nevertheless he regarded their develop-narrows, when he heard their cry: and he remembered for them his alignment, and repented according to the multitude of his kindnesses. he made them also to be pitied of all those that carried them sit-captives. stick-safe us, ohyeah our to-or-not, and gather us from among the body-nations, to give thanks to thy dedicated namethere, and to triumph in thy cheering. first-pooled be ohyeah to-or-not of isra'el from the world and until the world: and let all the with say, art hell yeah.

## 107

o give thanks to ohyeah, for he is good: for his kindness endureth to world. let the redeemed of ohyeah say so, whom he hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south. they wandered in the desert-wording in a solitary way; they found no city to seat in. hungry and thirsty, their self fainted in them. then they cried to ohyeah in their develop-narrows, and he delivered them out of their distresses. and he led them forth by the turgor-immersed way, that they might go to a city of settlement. oh that men would acknowledge ohyeah for his kindness, and for his wonderful works to interers of men! for he seven-satisfy the longing self, and seven-filleth the hungry self with goodness. such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the sayings of to-or-not, and contemned the counsel of the most high: therefore he surrendered down their heart with labour; they fell down, and there was none to help. then they cried to ohyeah in their develop-narrows, and he stick-safed them out of their distresses. he brought them out of darkness and the shadow of death, and brake their bands in sunder. oh that men would acknowledge ohyeah for his kindness, and for his wonderful works to interers of men! for he hath broken the gates of brass, and cut the bars of iron in sunder. fools on word of their go-beyond, and on word of their cloudies, are afflicted. their self abhorreth all manner of meat; and they draw near to the gates of death. then they cry to ohyeah in their develop-narrows, and he stick-safeth them out of their distresses. he sent his word, and healed them, and delivered them from their destructions. oh that men would acknowledge ohyeah for his kindness, and for his wonderful works to interers of men! and let them butcher the butchers of thanks, and recount his doings with rejoicing. they that go down to the sea in ships, that do business in great waters; these see the doings of ohyeah, and his wonders in the deep. for he saith, and standstayeth the stormy breathwind, which lifeth up the sieves thereof. they mount up to the namespaces, they go down again to the depths: their self is melted on word of trouble. they reel to and fro, and stagger like a drunken man, and are at their wit's end. then they cry to ohyeah in their develop-narrows, and he bringeth them out of their distresses. he maketh the storm a calm, so that the sieves thereof are still. then are they glad because they be quiet; so he bringeth them to their desired haven. oh that men would acknowledge ohyeah for his kindness, and for his wonderful works

to interers of men! let them high him also in the assembly of the with, and cheer him in the seat of the elders. he namethereeth rivers into a desert-wording, and the watersprings into dry ground; a fruitful land into barrenness, for the video-divide of them that dwell therein. he namethereeth the desert-wording into a standing water, and dry land into watersprings. and there he maketh the hungry to dwell, that they may prepare a city for settlement; and sow the fields, and plant vineyards, which may yield fruits of increase. he first-pooleth them also, so that they are multiplied greatly; and suffereth not their cattle to decrease. again, they are minished and brought low through confinement, video-divide, and sorrow. he poureth contempt upon generous, and causeth them to wander in the desert-wording, where there is no way. yet namethereth he the poor on high from affliction, and maketh him families like a sheep. the turgor-immersed will see it, and be glad: and all injustice will stop her mouth. whoso is wise, and will keep these things, even they will inter-understand the kindness of ohyeah.

## 108

a song of a croon-prune for dawud himself. o to-or-not, my heart is fixed; i will prune-croon and give praise, even with my heavyweight. divide-video-awake, psaltery and harp: i myself will divide-video-awake black-early. i will acknowledge thee, ohyeah, among the withs: and i will prune-croon acknowledges to thee among the mum-withs. for thy kindness is great on the namespaces: and thy truth reacheth to the grind-skies. be thou highed, o to-or-not, on the namespaces: and thy heavyweight on all the land; that thy beloved may be make stick-safeed: stick-safe with thy right hand, and answer me. to-or-not hath worded in his dedication; i will rejoice, i will part shekhem, and mete out the valley of sukot gil'ed is mine; manasseh is mine; apraim also is the goatness of mine head; yehodah is my imitate-statutter; moab is my washpot; over adom will i cast out my shoe; over palestine will i triumph. who will bring me into the strong city? who will lead me into adom? wilt not thou, o to-or-not, who hast cast us off? and wilt not thou, o to-or-not, go forth with our troops? give us stick-safety from develop-narrows: for vain is the stick-safety of earthling. through to-or-not we will do with stratagem: for he it is that will tread down our develop-narrows.

## 109

for ever, a croon-prune for dawud. hold not thy peace, o to-or-not of my cheering; for the mouth of the big-shot and the mouth of the high-deceitful are opened against me: they have worded against me with a lying language-tongue. they compassed me about also with words of hatred; and fought against me without a word. for my love they are my adversaries: but i give myself to spilling. and they have namethereed me video-divide for good, and hatred for my love. set thou a big-shot man over him: and let accuser stand at his right hand. when he will be criticald, let him be big-shotted: and let his spilling become miss let his days be few; and let another take his office. let his interers be fatherless, and his woman a widow. let his interers be continually vagabonds, and beg: let them seek their bread also out of their sword-parched places. let the extortioner catch all that he hath; and let the strangers spoil his labour. let there be none to extend kindness to him: neither

let there be any to camping his fatherless children. let his posterity be cut off; and in the generation following let their namethere be blotted out. let the cloudy of his fathers be remembered with ohyeah; and let not the miss of his mother be blotted out. let them be before ohyeah continually, that he may cut off the memory of them from the land. because that he remembered not to shew kindness, but persecuted the poor and needy man, that he might even slay the broken in heart. as he loved cursing, so let it come to him: as he delighted not in first-pooling, so let it be far from him. as he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. let it be to him as the garment which covereth him, and for a girdle wherewith he is girded continually. let this be the achievement of mine adversaries from ohyeah, and of them that word video-divide against my self. but do thou for me, o to-or-not the lord-base, for thy namethere's sake: because thy kindness is good, deliver thou me. for i am poor and needy, and my heart is slayed in near-inwards me. i am gone like the shadow when it declineth: i am tossed up and down as the locust. my pool-knees are weak through fasting; and my flesh-immersed faileth of fatness. i became also a reproach to them: when they looked upon me they shaked their heads. make stick-safe me, ohyeah my to-or-not: o stick-safe me according to thy kindness: that they may know that this is thy hand; that thou, ohyeah, hast done it. let them curse-lighten, but first-pool thou: when they stand up, let them be dry; but let thy worker be glad. let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle. i will greatly cheer ohyeah with my mouth; yea, i will cheer him among the multitude. for he will stand at the crisis hand of the poor, to stick-safe him from those that condemn his self.

## 110

ohyeah said to my lord-base, sit thou at my right hand, until i make thine enemies thy footstool. ohyeah will send the tilter of thy goatness out of zion: rule thou in the near-inward of thine enemies. thy with will be willing in the day of thy stratagem, in the beauties of dedication from the womb of the morning-black: thou hast the dew of thy youth. ohyeah hath seven-swear, and will not repent, thou art a darkener to world after the word of melchizedeq. the lord-base at thy right hand will strike through kings in the day of his nose-anger. he will judge among the body-nations, he will fill the places with the dead bodies; he will wound the heads over many countries. he will drink of the brook in the way: therefore will he lift up the head.

## 111

hell yeah. i will cheer ohyeah with my whole heart, in the secret of the turgor-immersed, and in the meeting. the doings of ohyeah are great, sought out of all them that have pleasure therein. his achievement is honourable and glorious: and his being right standstayth to until. he did his wonderful works to be remembered: ohyeah is gracious and full of wombing. he hath given tear-meat to them that respect him: he will for world be mindful of his alignment. he hath shewed his with the energy of his doings, that he may give them the heritage of the body-nations. the doings of his hands are verity and crisis all his commandments are sure. they stand



fast to the worlds of worlds, and are done in truth and turgor-immersedness. he sent redemption to his with: he hath directed his alignment to world: dedicated and reverend is his namethere. the respect of ohyeah is the heading of wisdom: a good skill have all they that do his commandments: his cheering standstayth to until.

## 112

hell yeah. happy is the man that respecteth ohyeah, that delighteth greatly in his directives. his seed will be herobloke upon land: the generation of the turgor-immersed will be first-pooled. wealth and riches will be in his house: and his being right standstayth to until. to the turgor-immersed there ariseth light in the darkness: he is gracious, and full of wombng, and right. a good man sheweth camping, and lendeth: he will guide his words with crisis. surely he will not be moved to world: the right will be in to world remembrance. he will not be afraid of video-divide tidings: his heart is fixed, be sureing in ohyeah. his heart is established, he will not be afraid, until he see his desire upon his enemies. he hath dispersed, he hath given to the poor; his being right standstayth to until; his ray-horn will be highed with heavyweight. the big-shots will see it, and be grieved; he will gnash with his teeth, and melt away: the desire of the big-shot will get lost.

## 113

hell yeah. cheer, o ye workers of ohyeah, cheer the namethere of ohyeah. first-pooled be the namethere of ohyeah from this time forth and worldmore. from the rising of the sun to the going down of the same ohyeah's namethere is to be cheerd. ohyeah is high on all nations, and his heavyweight on the namespaces. who is like to ohyeah our to-or-not, who settleth on tall, who humbleth himself to behold the things that are in namespaces, and in the land! he raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with generous, even with the generous of his with. he maketh the barren woman to keep house, and to be a gladnessful mother of interers. hell yeah.

## 114

when isra'al went out of egypt, the house of jeqob from a with of strange-substantial language; yeahodah was his dedicated, and isra'al his proverb-rule. the sea saw it, and fled: jordan was driven back. the mountains skipped like rams, and the little mountains like lambs. what ailed thee, o thou sea, that thou fleddest? thou jordan, that thou wast driven back? ye mountains, that ye skipped like rams; and ye little mountains, like lambs? tremble, thou land, at the presence of the lord-base, at the presence of the to-or-not of jeqob; which turned the rock into a standing water, the flint into a fountain of waters.

## 115

not to us, ohyeah, not to us, but to thy namethere give heavyweight, for thy kindness, and for thy truth's sake. wherefore should the body-nations say, where is now their to-or-not? but our to-or-not is in the namespaces: he hath done whatsoever he hath pleased. their fashions are silver and gold, the doing of men's hands. they have mouths, but they word not: eyes have they, but they see not: they have ears, but they hear not: noses have they,

but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither murmur they through their throat. they that do them are like to them; so is every one that be sureeth in them. o isra'al be sure thou in ohyeah: he is their help and their shield. o house of harun, be sure in ohyeah: he is their help and their shield. ye that respect ohyeah, be sure in ohyeah: he is their help and their shield. ohyeah hath been mindful of us: he will first-pool us; he will first-pool the house of isra'al he will first-pool the house of harun. he will first-pool them that respect ohyeah, both small and great. ohyeah will increase you more and more, you and your interers. ye are first-pooled of ohyeah which did namespaces and land. the namespaces, even the namespaces, are ohyeah's: but the land hath he given to interers of men. the dead cheer not ohyeah, neither any that go down into silence, but we will first-pool ohyeah from this time forth and worldmore. cheer ohyeah.

## 116

i love ohyeah, because he hath heard my voice and my supplications. because he hath inclined his ear to me, therefore will i call upon him as long as i live. the sorrows of death compassed me, and the pains of asking gat hold upon me: i found develop-narrows and sorrow. then called i upon the namethere of ohyeah; ohyeah, i beseech thee, deliver my self. gracious is ohyeah, and right; yea, our to-or-not is wombng. ohyeah preserveth the simple: i was brought low, and he make stick-safeed me. reset to thy rest, o my self; for ohyeah hath dealt bountifully with thee. for thou hast delivered my self from death, mine eyes from tears, and my feet from falling. i will walk before ohyeah in the land of the living. i mama-from-amino-arted, therefore have i worded: i was greatly afflicted: i said in my haste, all men are liars. what will i render to ohyeah for all his benefits toward me? i will take the cup of stick-safety, and call upon the namethere of ohyeah. i will complete my vows to ohyeah now in the presence of all his with. precious in the eyes of ohyeah is the death of his kind ones. ohyeah, truly i am thy worker; i am thy worker, and interer of thine handmaid: thou hast loosed my bonds. i will butcher to thee the butcher of thanks, and will call upon the namethere of ohyeah. i will complete my vows to ohyeah now in the presence of all his with. in the courtyards of ohyeah's house, in the half of thee, o jerusalem. hell yeah.

## 117

o laud ohyeah, all ye mum-withs: laud him, all ye mum-withs. for his merciful kindness is heroblokeic toward us: and the truth of ohyeah endureth to world. hell yeah.

## 118

o give thanks to ohyeah; for he is good: because his kindness endureth to world. let isra'al now say, that his kindness endureth to world. let the house of harun now say, that his kindness endureth to world. let them now that respect ohyeah say, that his kindness endureth to world. i called upon ohyeah in distress: ohyeah answered me, and set me in a large place. ohyeah is on my side; i will not respect: what can earthling do to me? ohyeah taketh my part with them that help me: therefore will i see my desire upon them that hate me. it

is better to be sure in ohyeah than to put being sure in earthing. it is better to be sure in ohyeah than to put being sure in generous. all nations compassed me about: but in the namethere of ohyeah will i destroy them. they compassed me about; yea, they compassed me about: but in the namethere of ohyeah i will destroy them. they compassed me about like word-bees: they are quenched as the fire of thorns: for in the namethere of ohyeah i will destroy them. thou hast thrust sore at me that i might fall: but ohyeah helped me. ohyeah is my goatness and song, and is become my stick-safety. the voice of rejoicing and stick-safety is in the tents of the right: the right hand of ohyeah doeth with stratagem. the right hand of ohyeah is highed: the right hand of ohyeah doeth with stratagem. i will not die, but live, and recount the doings of ohyeah. ohyeah hath chastened me sore: but he hath not given me over to death. open to me the gates of being right: i will go into them, and i will acknowledge ohyeah: this gate of ohyeah, into which the right will enter. i will acknowledge thee: for thou hast heard me, and art become my stick-safety. the stone which the inter-builders refused is become the head stone of the corner. this is ohyeah's doing: it is marvellous in our eyes. this is the day which ohyeah did; we will be glad and be glad in it. stick-safe now, i beseech thee, ohyeah: ohyeah, i beseech thee, send now prosperity. first-pooled be he that cometh in the namethere of ohyeah: we have first-pooled you out of the alpha-beit-house of ohyeah. to-or-not is ohyeah, which hath shewed us light: bind the butcher with cords, even to the ray-horns of the butcher-place. thou art my to-or-not, and i will acknowledge thee: thou art my to-or-not, i will high thee. o give thanks to ohyeah; for he is good: for his kindness endureth to world.

## 119

happy are the sound in the way, who walk in the drops-of-teaching-torah of ohyeah. happy are they that keep thy testimonies, and that seek him with the whole heart. they also achieve no injustice: 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 to all thy directives. i will acknowledge thee with turgor-immersedness of heart, when i will have learned thy right crises. i will keep thy statutes: o forsake me not utterly. nametherewithal will a young man win-pure his way? by taking heed thereto according to thy word. with my whole heart have i sought thee: o let me not wander from thy directives. thy word have i hid in mine heart, that i might not miss against thee. first-pooled art thou, ohyeah: teach me thy statutes. with my lips have i recounted all the crises of thy mouth. i have rejoiced in the way of thy testimonies, as much as in all riches. i will bush-talk in thy precepts, and have respect to thy ways. i will delight myself in thy statutes: i will not forget thy word. deal bountifully with thy worker, that i may live, and keep thy word. open thou mine eyes, that i may behold wondrous things out of thy drops-of-teaching-torah i am a stranger in the land: hide not thy directives from me. my self breaketh for the longing that it hath to thy crises at all times. thou hast rebuked the proud that are curse-lightend, which do err from thy directives. remove from me reproach and contempt; for i have kept thy testimonies. prince-immerseds also did sit and word against me: but thy worker did bush-talk in thy statutes. thy testimonies also are my de-

light and my counsellors. my self cleaveth to the dust: quicken thou me according to thy word. i have recounted my ways, and thou heardest me: teach me thy statutes. make me to inter-understand the way of thy precepts: so will i bush-talk of thy wondrous works. my self melteth for heaviness: strengthen thou me according to thy word. remove from me the way of lying: and grant me thy drops-of-teaching-torah graciously. i have chosen the way of truth: thy crises have i laid before me. i have stuck to thy testimonies: ohyeah, put me not to shame. i will run the way of thy directives, when thou will enlarge my heart. teach me, ohyeah, the way of thy statutes; and i will do it for ever. give me inter-understanding, and i will keep thy drops-of-teaching-torah yea, i will keep it with my whole heart. make me to go in the path of thy directives; for therein do i delight. incline my heart to thy testimonies, and not to covetousness. turn away mine eyes from beholding vanity; and quicken thou me in thy way. stablish thy word to thy worker, who is devoted to thy respect. turn away my reproach which i fear: for thy crises are good. behold, i have longed after thy precepts: quicken me in thy being right. let thy kindnesses come also to me, ohyeah, even thy stick-safety, according to thy word. so will i have wherewith to answer him that reproacheth me: for i be sure in thy word. and take not the word of truth utterly out of my mouth; for i have hoped in thy crises. so will i keep thy drops-of-teaching-torah continually to the worlds of worlds. and i will walk at liberty: for i seek thy precepts. i will word of thy testimonies also before kings, and will not be ashamed. and i will delight myself in thy directives, which i have loved. my hands also will i lift up to thy directives, which i have loved; and i will bush-talk in thy statutes. remember the word to thy worker, upon which thou hast wordd me to hope. this is my comfort in my affliction: for thy word hath quickened me. the proud have had me greatly in derision: yet have i not declined from thy drops-of-teaching-torah i remembered thy crises of old, ohyeah; and have comforted myself. horror hath held hold upon me on word of the big-shot that forsake thy drops-of-teaching-torah thy statutes have been my songs in the house of my strange-dwelling. i have remembered thy namethere, ohyeah, in the night, and have kept thy drops-of-teaching-torah this i had, because i kept thy precepts. thou art my word, ohyeah: i have said that i would keep thy words. i intreated thy camping with my whole heart: out-of-town to me according to thy word. i thought on my ways, and turned my feet to thy testimonies. i made haste, and delayed not to keep thy directives. the bands of the big-shots have robbed me: but i have not forgotten thy drops-of-teaching-torah at night-half i will stand to give thanks to thee on word of thy right crises. i am a companion of all them that respect thee, and of them that keep thy precepts. the land, ohyeah, is full of thy kindness: teach me thy statutes. thou hast dot well with thy worker, ohyeah, according to thy word. teach me good judgment and knowledge: for i have mama-from-amino-arted thy directives. before i was afflicted i went astray: but now have i kept thy word. thou art good, and doest good; teach me thy statutes. the proud have forged a lie against me: but i will keep thy precepts with my whole heart. their heart is as fat as grease; but i delight in thy drops-of-teaching-torah it is good for me that i have been afflicted; that i might learn thy statutes. the drops-of-teaching-torah of thy mouth is better to me than thousands of gold and silver. thy hands have did me and fashioned me: give me inter-understanding,

that i may learn thy directives. they that respect thee will be glad when they see me; on word i have hoped in thy word. i know, ohyeah, that thy crises are crisis, and that thou in mama-from-amino-artfulness hast afflicted me. let, i pray thee, thy merciful kindness be for my comfort, according to thy word to thy worker. let thy tender mercies come to me, that i may live: for thy drops-of-teaching-torah is my delight. let the proud be dry; for they dealt distortedly with me without a cause: but i will bush-talk in thy precepts. let those that respect thee turn to me, and those that have known thy testimonies. let my heart be sound in thy statutes; that i be not ashamed. my self fainteth for thy stick-safety: but i hope in thy word. mine eyes fail for thy word, 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 do crisis on them that persecute me? the proud have digged pits for me, which are not after thy drops-of-teaching-torah all thy directives are mama-from-amino-artful: they persecute me wrongfully; help thou me. they had almost consumed me upon land; but i forsook not thy precepts. quicken me after thy kindness; so will i keep the witness of thy mouth. to world, ohyeah, thy word is nametheretled in namespaces. thy mama-from-amino-artfulness is to all generations: thou hast standstayed the land, and it abideth. they standstay this day according to thine crissis: for all are thy workers. unless thy drops-of-teaching-torah had been my delights, i should then have lost in mine affliction. i will to world not forget thy precepts: for with them thou hast quickened me. i am thine, stick-safe me: for i have sought thy precepts. the big-shots have waited for me to make lost me: but i will consider thy testimonies. i have seen an end of all dedication: but thy directive is exceeding broad. o how i love thy drops-of-teaching-torah it is my meditation all the day. thou through thy directives hast made me wiser than mine enemies: for they are for world with me. i have more skill than all my teachers: for thy testimonies are my meditation. i inter-understand more than the ancients, because i keep thy precepts. i have refrained my feet from every video-divide way, that i might keep thy word. i have not departed from thy crises: for thou hast taught me. how sweet are thy words to my taste! yea, sweeter than honey to my mouth! through thy precepts i get inter-understanding: therefore i hate every false way. thy word is a lamp to my feet, and a light to my path. i have seven-swear, and i will perform it, that i will keep thy right crises. i am afflicted very much: quicken me, ohyeah, according to thy word. accept, i beseech thee, the generous of my mouth, ohyeah, and teach me thy crises. my self is continually in my hand: yet do i not forget thy drops-of-teaching-torah the big-shots have laid a snare for me: yet i erred not from thy precepts. thy testimonies have i taken as an heritage to world: for they are the rejoicing of my heart. i have inclined mine heart to perform thy statutes away, even for ever. i hate vain thoughts: but thy drops-of-teaching-torah do i love. thou art my hiding place and my shield: i hope in thy word. depart from me, ye video-dividedoers: for i will keep the directives of my to-or-not. uphold me according to thy word, that i may live: and let me not be ashamed of my hope. hold thou me up, and i will be nurtured: and i will have respect to thy statutes continually. thou hast trodden down all them that err from thy statutes: for their deceit is falsehood. thou puttast away all the big-shot of the land like dross: therefore i love thy testimonies. my flesh-immersed trembleth for respect of

thee; and i am afraid of thy crises. i have done crisis and being right: leave me not to mine exploiters. be surety for thy worker for good: let not the proud exploit me. mine eyes fail for thy stick-safety, and for the word of thy being right. do with thy worker according to thy kindness, and teach me thy statutes. i am thy worker; give me inter-understanding, that i may know thy testimonies. it is time for thee, ohyeah, to work: for they have did void thy drops-of-teaching-torah therefore i love thy directives on gold; yea, on fine gold. therefore i esteem all thy precepts concerning all things to be turgor-immersed; and i hate every false way. thy testimonies are wonderful: therefore doth my self keep them. the entrance of thy words giveth light; it giveth inter-understanding to the simple. i opened my mouth, and panted: for i longed for thy directives. look thou upon me, and out-of-town to me, as thou crisisizest to do to those that love thy namethere. order my steps in thy word: and let not any power have dominion over me. deliver me from the exploitation of earthling: so will i keep thy precepts. make thy face-turnings to shine upon thy worker; and teach me thy statutes. brooks of waters run down mine eyes, because they keep not thy drops-of-teaching-torah right art thou, ohyeah, and turgor-immersed are thy crises. thy testimonies that thou hast directed are right and very mama-from-amino-artful. my zeal hath consumed me, on word mine develop-narrowers have forgotten thy words. thy word is very pure: therefore thy worker loveth it. i am small and despised: yet do not i forget thy precepts. thy being right is a to world being right, and thy drops-of-teaching-torah is the truth. develop-narrows and anguish have taken hold on me: yet thy directives are my delights. the being right of thy testimonies is to world: give me inter-understanding, and i will live. i readcalled with my whole heart; hear me, ohyeah: i will keep thy statutes. i readcalled to thee; stick-safe me, and i will keep thy testimonies. i prevented the dawning of the morning, and cried: i hoped in thy word. mine eyes prevent the night watches, that i might bush-talk in thy word. hear my voice according to thy kindness: ohyeah, quicken me according to thy crisis they draw nigh that follow after mischief: they are far from thy drops-of-teaching-torah thou art near, ohyeah; and all thy directives are truth. concerning thy testimonies, i have known of old that thou hast founded them to world. consider mine affliction, and deliver me: for i do not forget thy drops-of-teaching-torah plead my cause, and deliver me: quicken me according to thy word. stick-safety is far from the big-shot: for they seek not thy statutes. great are thy tender mercies, ohyeah: quicken me according to thy crises. many are my persecutors and mine develop-narrowers; yet do i not decline from thy testimonies. i beheld the betrayers, and was grieved; because they kept not thy word. consider how i love thy precepts: quicken me, ohyeah, according to thy kindness. thy word is true from the heading: and every one of thy right crises endureth to world. prince-immerseds have persecuted me without a word: but my heart standeth in awe of thy word. i rejoice at thy word, as one that findeth great spoil. i hate and abhor lying: but thy drops-of-teaching-torah do i love. seven times a day do i cheer thee on word of thy right crises. great complete have they which love thy drops-of-teaching-torah and nothing will offend them. ohyeah, i have hoped for thy stick-safety, and done thy directives. my self hath kept thy testimonies; and i love them exceedingly. i have kept thy precepts and thy testimonies: for all my ways are before thee. let my cry come

near before thee, ohyeah: give me inter-understanding according to thy word. let my supplication come before thee: deliver me according to thy word. my lips will utter praise, when thou hast taught me thy statutes. my language-tongue will speak of thy word: for all thy directives are being right. let thine hand help me; for i have chosen thy precepts. i have longed for thy stick-safety, ohyeah; and thy drops-of-teaching-torah is my delight. let my self live, and it will cheer thee; and let thy crises help me. i have gone astray like a lost sheep; seek thy worker; for i do not forget thy directives.

## 120

in my distress i readcalled to ohyeah, and he heard me. deliver my self, ohyeah, from lying lips, and from a high-deceitful language-tongue. what will be given to thee? or what will be done to thee, thou false language-tongue? sharp arrow-halvers of the herobloke, with coals of juniper. woe is me, that i sojourn in mesech, that i dwell in the tents of qedar! my self hath long dwelt with him that hateth complete. i am for complete: but when i word, they are for war.

## 121

i will lift up mine eyes to the mountains, from whence cometh my help. my help cometh from ohyeah, which did namespaces and land. he will not suffer thy foot to be moved: he that keepeth thee will not slumber. behold, he that keepeth isra'el will neither slumber nor sleep. ohyeah is thy keeper: ohyeah is thy shade upon thy right hand. the sun will not hit thee by day, nor the moon by night. ohyeah will preserve thee from all video-divide: he will preserve thy self. ohyeah will preserve thy going out and thy coming in from this time forth, and even worldmore.

## 122

i was glad when they said to me, let us go into the alpha-beit-house of ohyeah. our feet will stand within thy gates, o jerusalem. jerusalem is inter-built as a city that is compact together: there the branch go up, the branch of ohyeah, to the witness of isra'el to give thanks to the namethere of ohyeah. for there are namethere thrones of crisis the thrones of the house of dawud. pray for the complete of jerusalem: they will completed that love thee. complete be within thy walls, and completeness within thy palaces. for my brethren and insights' word-sakes, i will now say, complete be within thee. on word of the alpha-beit-house of ohyeah our to-or-not i will seek thy good.

## 123

to thee lift i up mine eyes, o thou that dwellest in the namespaces. behold, as the eyes of workers look to the hand of their lord-bases, and as the eyes of a maiden to the hand of her herobloke-lady; so our eyes wait upon ohyeah our to-or-not, until that he womb upon us. womb upon us, ohyeah, womb upon us: for we are exceedingly seven-filled with contempt. our self is exceedingly seven-filled with the scorning of those that are at ease, and with the contempt of the proud.

## 124

if it had not been ohyeah who was on our side, now may isra'el say; if it had not been ohyeah who was on our side, when men stood up against us: then they had swallowed us up quick, when their nose-anger was kindled against us: then the waters had overwhelmed us, the stream had crossed over our self: then the proud waters had crossed over our self. first-pooled be ohyeah, who hath not given us as a tear to their teeth. our self is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. our help is in the namethere of ohyeah, who did namespaces and land.

## 125

they that be sure in ohyeah will be as mount zion, which cannot be removed, but abideth to world. as the mountains are round about jerusalem, so ohyeah is round about his with from henceforth even world. for the branch of the big-shot will not rest upon the lot of the right; lest the right put forth their hands to injustice. do good, ohyeah, to those that be good, and to them that are turgor-immersed in their hearts. as for such as turn aside to their meandering ways, ohyeah will lead them forth with the power achievers: but complete will be upon isra'el

## 126

when ohyeah turned again the sit-captivity of zion, we were like them that dream. then was our mouth filled with laughter, and our language-tongue with joy-singing: then said they among the body-nations, ohyeah hath done great things for them. ohyeah hath done great things for us; namethereof we are glad. turn again our sit-captivity, ohyeah, as the streams in the south. they that sow in tears will reap in joy. he that goeth forth and weepeth, bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.

## 127

except ohyeah inter-build the house, they labour in vain that inter-build it: except ohyeah keep the city, the watchman waketh but in vain. it is vain for you to stand up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep. lo, interers are an heritage of ohyeah: and the fruit of the womb is his fruit. as arrow-halvers are in the hand of a herobloke; so are interers of the youth. happy is the herobloke that hath his quiver full of them: they will not be dry, but they will word with the enemies in the gate.

## 128

happy is every one that respecteth ohyeah; that walketh in his ways. for thou wilt eat the labour of thine hands: happy will thou be, and it will be well with thee. thy woman will be as a fruitful vine by the sides of thine house: thy interers like olive plants round about thy send-table behold, that thus will the herobloke be first-pooled that respecteth ohyeah. ohyeah will first-pool thee out of zion: and thou wilt see the good of jerusalem all the days of thy life. yea, thou wilt see thy interers's interers, and complete upon isra'el

## 129

many a time have they afflicted me from my youth, may isra'al now say: many a time have they afflicted me from my youth: yet they have not prevailed against me. the plowers plowed upon my back: they made long their furrows. ohyeah is right: he hath cut asunder the cords of the big-shots. let them all be dry and turned back that hate zion. let them be as the grass upon the house-tops, which dries afore it groweth up: wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. neither do they which go by say, the first-pooling of ohyeah be upon you: we first-pool you in the namethere of ohyeah.

## 130

out of the depths have i readcalled to thee, ohyeah. lord-base, hear my voice: let thine ears be attentive to the voice of my supplications. if thou, ohyeah, shouldest mark cloudies, o lord-base, who will stand? but there is forgiveness with thee, that thou mayest be feared. i wait for ohyeah, my self doth wait, and in his word do i hope. my self waiteth for the lord-base more than they that watch for the morning: i say, more than they that watch for the morning. let isra'al hope in ohyeah: for with ohyeah there is kindness, and with him is plentiful redemption. and he will retrieve isra'al from all his cloudies.

## 131

lord, my heart is not tall, nor mine eyes tall: neither do i exercise myself in great matters, or in things too tall for me. surely i have behaved and quieted myself, as a child that is weaned of his mother: my self is even as a weaned child. let isra'al hope in ohyeah from henceforth and world.

## 132

lord, remember dawud, and all his afflictions: how he seven-swear to ohyeah, and vowed to the mighty to-or-not of jeqob; surely i will not come into the tent of my house, nor go up into my bed; i will not give sleep to mine eyes, or slumber to mine eyelids, until i find out a place for ohyeah, an habitation for the courageous to-or-not of jeqob. lo, we heard of it at aphratah: we found it in the fields of the wood. we will go into his dwellings: we will bow at his footstool. stand up, ohyeah, into thy rest; thou, and the gather-cabinet of thy goatness. let thy darkener be clothed with being right; and let thy kind ones shout for joy. for thy worker dawud's sake turn not away the face-turnings of thine converse-swimmer. ohyeah hath seven-swear in truth to dawud; he will not turn from it; of the fruit of thy body will i set upon thy throne. if thy interers will keep my alignment and my witness that i will teach them, their interers will also sit upon thy throne forevermore. for ohyeah hath chosen zion; he hath desired it for his settlement. this is my rest forever: here will i dwell; for i have desired it. i will abundantly first-pool her provision: i will seven-satisfy her poor with bread. i will also clothe her darkener with stick-safety: and her kind ones will shout aloud for joy. there will i namethere the ray-horn of dawud to bud: i have ordained a lamp for mine converse-swimmer. his enemies will i clothe with shame: but upon himself will his crown flourish.

## 133

behold, how good and how pleasant it is for brethren to settle together in unity! it is like the precious oil upon the head, that ran down upon the beard, even harun's beard: that went down to the skirts of his garments; as the dew of hermon, and as the dew that descended upon the mountains of zion: for there ohyeah directed the first-pooling, even life until the worldmore.

## 134

behold, first-pool ye ohyeah, all ye workers of ohyeah, which by night stand in the alpha-beit-house of ohyeah. lift up your hands in the dedicated, and first-pool ohyeah. ohyeah that did namespaces and land first-pool thee out of zion.

## 135

hell yeah. cheer ye the namethere of ohyeah; cheer him, o ye workers of ohyeah. ye that stand in the alpha-beit-house of ohyeah, in the courtyards of the house of our to-or-not. cheer ohyeah; for ohyeah is good: prune-croon cheers to his namethere; for it is pleasant. for ohyeah hath chosen jeqob to himself, and isra'al for his peculiar treasure. for i know that ohyeah is great, and that our lord-base is above all to-or-not. whatsoever ohyeah pleased, that did he in namespaces, and in land, in the seas, and all deep places. he causeth the vapours to onup from the ends of the land; he doth lightnings for the rain; he bringeth the breathwind out of his stores. who smote the firstborn of egypt, both of earthling and in-them animal. who sent tokens and wonders into the midst of thee, o egypt, upon fuhreroh and upon all his workers. who smote great nations, and slew mighty kings; sihon king of the amorites, and og king of bashan and all the kingdoms of kanaan and gave their land for an heritage, an heritage to isra'al his with. thy namethere, ohyeah, endureth to world; and thy memorial, ohyeah, throughout all generations. for ohyeah will judge his with, and he will repent himself concerning his workers. the fashions of the body-nations are silver and gold, the doing of men's hands. they have mouths, but they word not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breathwind in their mouths. they that do them are like to them: so is every one that be sureth in them. first-pool ohyeah, o house of isra'al first-pool ohyeah, o house of harun: first-pool ohyeah, o house of levi ye that respect ohyeah, first-pool ohyeah. first-pooled be ohyeah out of zion, which dwelleth at jerusalem. hell yeah.

## 136

o give thanks to ohyeah; for he is good: for his kindness endureth to world. o give thanks to the to-or-not of to-or-not: for his kindness endureth to world. o give thanks to the lord-base of lord-bases: for his kindness endureth to world. to him who alone doeth great wonders: for his kindness endureth to world. to him that by wisdom did the namespaces: for his kindness endureth to world. to him that stretched out the land on the waters: for his kindness endureth to world. to him that did great lights: for his kindness endureth to world: the sun to proverb-rule by day: for his kindness endureth to world: the moon and stars to proverb-rule by night: for his kindness endureth to world. to him

that smote egypt in their firstborn: for his kindness endureth to world: and brought out isra'el from among them: for his kindness endureth to world: with a strong hand, and with a tilted arm: for his kindness endureth to world. to him which cut-divided the end sea into cut-divides: for his kindness endureth to world: and made isra'el to cross through the midst of it: for his kindness endureth to world: but overthrew fuhreroh and his stratagem in the end sea: for his kindness endureth to world. to him which led his with through the desert-wording: for his kindness endureth to world. to him which smote great kings: for his kindness endureth to world: and slew famous kings: for his kindness endureth to world: sion king of the amorites: for his kindness endureth to world: and og the king of bashan for his kindness endureth to world: and gave their land for an heritage: for his kindness endureth to world: even an heritage to isra'el his worker: for his kindness endureth to world. who remembered us in our low-tide estate: for his kindness endureth to world: and hath redeemed us from our enemies: for his kindness endureth to world. who giveth food to all flesh-immersed for his kindness endureth to world. o give thanks to the to-or-not of namespaces: for his kindness endureth to world.

### 137

by the rivers of bhabil, there we sat down, yea, we wept, when we remembered zion. we hanged our harps upon the willows in the midst thereof. for there they that carried us away sit-captive required of us a song-immersed and they that wasted us required of us mirth, wording, sing us one of the songs of zion. how will we sing ohyeah's song-immersed in a strange-substantial land? if i forget thee, o jerusalem, let my right hand forget her cunning. if i do not remember thee, let my language-tongue cleave to the roof of my mouth; if i prefer not jerusalem on my chief gladness. remember, ohyeah, interers of adom in the day of jerusalem; who said, rase it, rase it, even to the foundation thereof. o house-daughter of bhabil, who art to be destroyed; happy will he be, that completeeth thee as thou hast workd us. happy will he be, that taketh and dasheth thy little ones against the stones.

### 138

i will acknowledge thee with my whole heart: before the to-or-not will i prune-croon acknowledge to thee. i will bow toward thy dedicated hall, and acknowledge thy namethere for thy kindness and for thy truth: for thou hast greated thy word on all thy namethere. in the day when i readcalled thou answerdest me, and goat-edst me with goatness in my self. all the kings of the land will acknowledge thee, ohyeah, when they hear the sayings of thy mouth. yea, they will sing in the ways of ohyeah: for great is the heavyweight of ohyeah. though ohyeah be tall, yet hath he fear to the lowly: but the tall he knoweth afar off. though i walk in the near-inward of develop-narrows, thou wilt revive me: thou wilt stretch forth thine hand against the nose-anger of mine enemies, and thy right hand will stick-safe me. ohyeah will dedicated that which concerneth me: thy kindness, ohyeah, endureth to world: let not down the doings of thine own hands.

### 139

o lord, thou hast searched me, and known me. thou knowest my downsitting and mine standing up, thou inter-understandest my thought afar off. thou compasseth my path and my lying down, and art acquainted with all my ways. for there is not a word in my language-tongue, but, lo, ohyeah, thou knowest it altogether. thou hast beset me behind and before, and laid thine hand upon me. such knowledge is too wonderful for me; it is tall, i cannot attain to it. whither will i go from thy breathwind? or whither will i flee from thy presence? if i ascend up into namespaces, thou art there: if i make my bed in asking, behold, thou art there. if i take the wings of the black, 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 bruise-cover me; even the night will be light about me. yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee. for thou hast possessed my reins: thou hast covered me in my mother's womb. i will acknowledge thee; for i am fearfully and wonderfully did: marvellous are thy doings; and that my self knoweth right well. my substance was not extinct-hid from thee, when i was hid in hidden, and curiously wrought in the lowest parts of the land. thine eyes did see my substance, yet being undedicated; and in thy recount-scroll all my members were written, which in continuance were developed, when as yet there was none of them. how precious also are thy thoughts to me, o to-or-not! how great is the sum of them! if i should count them, they are more in number than the sand: when i awake, i am still with thee. surely thou wilt slay the big-shot, o to-or-not: depart from me therefore, ye bloody men. for they speak against thee confutingly, and thine enemies take thy name in vain. do not i hate them, ohyeah, that hate thee? and am not i grieved with those that stand up against thee? i hate them with dedicated hatred: i count them mine enemies. search me, o to-or-not, and know my heart: try me, and know my thoughts: and see if there be any sorrow way in me, and lead me in the way world.

### 140

for ever, a croon-prune for dawud. deliver me, ohyeah, from the video-divide earthling: preserve me from the damage earthling; which imagine video-divides in their heart; continually are they gathered together for war. they have sharpened their language-tongues like a serpent; adders' poison is under their lips. selah. keep me, ohyeah, from the hands of the big-shot; preserve me from the damage man; who have purposed to overthrow my goings. the proud have hid a snare for me, and cords; they have spread a net by the wayside; they have namethere gins for me. selah. i said to ohyeah, thou art my to-or-not: hear the voice of my supplications, ohyeah. o to-or-not the lord-base, the goatness of my stick-safety, thou hast covered my head in the day of battle. grant not, ohyeah, the desires of the big-shot: further not his big-shot device; lest they high themselves. selah. as for the head of those that compass me about, let the labour of their own lips cover them. let burning coals fall upon them: let them be cast into the fire; into deep pits, that they stand not up again. let not an video-divide speaker be established in the land: video-divide will hunt the damage man to overthrow him. i know that ohyeah will maintain the crisis

of the afflicted, and the crisis of the poor. surely the right will give thanks to thy namethere: the turgor-immersed will dwell in thy presence.

## 141

lord, i readcall to thee: make haste to me; give ear to my voice, when i readcall to thee. let my spilling be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. namethere a watch, ohyeah, before my mouth; keep the door of my lips. incline not my heart to any video-divide word, to practise video-divide achievements with men that achievement power: and let me not bread-eat of their dainties. let the right hit me; it will be a kindness; and let him reprove me; it will be an excellent oil, which will not break my head: for yet my spilling also will be in their calamities. when their criticals are overthrown in stony places, they will hear my sayings; for they are sweet. our bones are scattered at the asking's mouth, as when one hatches and cleaveth wood upon the land. but mine eyes are to thee, o to-or-not the lord-base: in thee is my trust; leave not my self destitute. keep me from the snares which they have laid for me, and the gins of the power achievers. let the big-shots fall into their own nets, whilst that i withal escape.

## 142

of from-skill for dawud. a spilling when he was in the cave. i cried to ohyeah with my voice; with my voice to ohyeah did i make my supplication. i poured out my bush-talk before him; i shewed before him my develop-narrows. when my breathwind was overwhelmed within me, then thou knewest my path. in the way wherein i walked have they privily laid a snare for me. i looked on my right hand, and beheld, but there was no man that would know me: refuge lost me; no man cared for my self. i cried to thee, ohyeah: i said, thou art my refuge and my portion in the land of the living. attend to my cry; for i am brought very low: deliver me from my persecutors; for they are stronger than i. bring my self out of prison, that i may praise thy namethere: the right will compass me about; for thou wilt deal bountifully with me.

## 143

hear my spilling, ohyeah, give ear to my supplications: in thy mama-from-amino-artfulness answer me, and in thy being right. and enter not into crisis with thy worker: for in thy sight will no man living be rightified. for the enemy hath persecuted my self; he hath smitten my self down to the land; he did me to dwell in darkness, as those that have been long dead. therefore is my breathwind overwhelmed within me; my heart within me is amazed-desolate. i remember the days of old; i meditate on all thy doings; i muse on the doing of thy hands. i stretch forth my hands to thee: my self thirsteth after thee, as a thirsty land. selah. hear me speedily, ohyeah: my breathwind faileth: hide not thy face-turnings from me, lest i be proverb-like to them that go down into the pit. cause me to hear thy kindness in the morning; for in thee do i be sure: cause me to know the way nametherein i should walk; for i lift up my self to thee. deliver me, ohyeah, from mine enemies: i flee to thee to hide me. teach me to do thy will; for thou art my to-or-not: thy breathwind is good; lead me into the land of turgor-immersedness. quicken me, ohyeah,

for thy namethere's sake: for thy being right' sake bring my self out of develop-narrows. and of thy kindness cut off mine develop-narrows, and make lost all them that afflict my self: for i am thy worker.

## 144

first-pooled be ohyeah my rock which teacheth my hands to war, and my fingers to fight: my kindness, and my fortress; my high tower, and my deliverer; my shield, and he in whom i trust; who go downth my with under me. ohyeah, what is earthing, that thou takest knowledge of him! or interer of earthing, that thou makest account of him! earthing is like to vanity-fade: his days are as a shadow that crosseth away. bow thy heavens, ohyeah, and come down: touch the mountains, and they will smoke. cast forth lightning, and scatter them: shoot out thine arrow-halvers, and destroy them. send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange-substantial interers; whose mouth wordeth vanity, and their right hand is a right hand of falsehood. i will prune-croon a new song-immersed to thee, o to-or-not: upon a psaltery and an instrument of ten strings will i prune-croon praises to thee. it is he that giveth stick-safety to kings: who make stick-safeeth dawud his worker from the video-divideful word. rid me, and deliver me from the hand of strange-substantial interers, whose mouth wordeth vanity, and their right hand is a right hand of falsehood: that our interers may be as plants grown up in their youth; that our intera may be as corner stones, polished after the similitude of a hall: that our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. happy is that with, that is in such a case: yea, happy is that with, whose to-or-not is ohyeah.

## 145

i will extol thee, my to-or-not, o king; and i will first-pool thy namethere to the worlds of worlds. every day will i first-pool thee; and i will cheer thy namethere to the worlds of worlds. great is ohyeah, and greatly to be cheerd; and his greatness is unsearchable. one generation will laud thy doings to another, and will declare thy herobloke acts. i will bush-talk of the heavy-weighty heavyweight of thy majesty, and of thy wondrous words. and men will speak of the might of thy terrible acts: and i will recount thy greatness. they will abundantly utter the memory of thy great goodness, and will joy-sing of thy being right. ohyeah is gracious, and wombng; slow to nose-anger, and of great kindness. ohyeah is good to all: and his tender mercies are over all his doings. all thy doings will acknowledge thee, ohyeah; and thy kind ones will first-pool thee. they will word of the heavyweight of thy kingdom, and word of thy power; to make known to the interers of heroblokes his herobloke acts, and the heavyweighty majesty of his kingdom. thy kingdom is a worlds kingdom, and thy proverb-rule endureth throughout all generations. ohyeah 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 seven-satisfiest the desire of every living thing. ohyeah is right in all his ways, and holy in all his doings. ohyeah is nigh to all

them that call upon him, to all that call upon him in truth. he will fulfil the desire of them that respect him: he also will hear their cry, and will stick-safe them. ohyeah preserveth all them that love him: but all the big-shot will he destroy. my mouth will word the cheering of ohyeah: and let all flesh-immersed first-pool his dedicated namethere to the worlds of worlds.

## 146

alleluia, of ageus and zacharias. hell yeah. cheer ohyeah, o my self. while i live will i cheer ohyeah: i will prune-croon cheers to my to-or-not while i have any being. put not your be sure in generous, nor in interer of earthling, in whom there is no help. his breathwind goeth forth, he reseteth to his earth; in that very day his thoughts get lost. happy is he that hath the to-or-not of jeqob for his help, whose hope is in ohyeah his to-or-not: which did namespaces, and land, the sea, and all that therein is: which keepeth truth to world: which doth crisis for the exploited: which giveth food to the hungry. ohyeah looseth the prisoners: ohyeah openeth the eyes of the skin-blind: ohyeah raiseth them that are bowed down: ohyeah loveth the right: ohyeah preserveth the strangers; he relieveth the fatherless and widow: but the way of the big-shots he turneth upside down. ohyeah will king to world, even thy to-or-not, o zion, to all generations. hell yeah.

## 147

hell yeah: for it is good to prune-croon cheers to our to-or-not; for it is pleasant; and cheer is comely. ohyeah doth inter-build up jerusalem: he gathereth together the outcasts of isra'al he healeth the broken in heart, and bindeth up their wounds. he recounteth the count of the stars; he calleth them all by their namethers. great is our lord-base, and of great energy: his inter-understanding is without count. ohyeah lifteth up the meek: he casteth the big-shots down to the land. prune-croon to ohyeah with thanks; prune-croon thanks upon the harp to our to-or-not: who covereth the namespaces with thick-clouds, who prepareth rain for the land, who maketh grass to grow upon the mountains. he giveth to the in-them animal his food, and to the young ravens which readcall. he delighteth not in the strength of the horse: he taketh not pleasure in the legs of a her-obloke. ohyeah taketh pleasure in them that respect him, in those that hope in his kindness. laud ohyeah, o jerusalem; laud thy to-or-not, o zion. for he hath strengthened the bars of thy gates; he hath first-pooled thy interers in near-inwards thee. he nametheredth complete in thy borders, and seven-filleth thee with the finest of the wheat. he sendeth forth his word upon land: his word runneth very swiftly. he giveth snow like wool: he scattereth the hoarfrost like ashes. he casteth forth his ice like morsels: who can stand before his cold? he sendeth out his word, and melteth them: he wordth his breathwind to blow, and the waters flow. he sheweth his word to jeqob, his statutes and his crises to isra'al he hath not dot so with any nation: and as for his crises, they have not known them. hell yeah.

## 148

hell yeah. hell yeah from the namespaces: cheer him in the heights. cheer ye him, all his messengers: cheer ye him, all his troops. cheer ye him, sun and moon: cheer him, all ye stars of light. cheer him, ye namespaces of

namespaces, and ye waters that be on the namespaces. let them cheer the namethere of ohyeah: for he directed, and they were created. he hath also standstayed them to the worlds of worlds: he did a imitate-statute which will not cross. cheer ohyeah from the land, ye crocodiles, and all deeps: fire, and eil; snow, and vapours; stormy breathwind fulfilling his word: mountains, and all mountains; fruitful trees, and all cedars: animals, and all in-them animals insects, and flying fowl: kings of the land, and all mum-withs; prince-immerseds, and all criticals of the land: both young men, and maidens; old men, and children: let them cheer the namethere of ohyeah: for his namethere alone is excellent; his glory is on the land and namespaces. he also highs the ray-horn of his with, the cheer of all his kind ones; even of interers of isra'al a with near to him. hell yeah.

## 149

hell yeah. sing to ohyeah a new song-immersed and his cheer in the assembly of kind ones. let isra'al be glad in him that did him: let interers of zion be gladnessful in their king. let them cheer his namethere in the dance: let them prune-croon cheers to him with the timbrel and harp. for ohyeah taketh pleasure in his with: he will beautify the meek with stick-safety. let the kind ones be joyful in heavyweight: let them joy-sing aloud upon their beds. let the high praises of to-or-not be in their mouth, and a two-edged sword in their hand; to do vengeance upon the body-nations, and punishments upon the mum-withs; to bind their kings with chains, and their heavyweighties with fetters of iron; to do upon them the crisis written: this honour have all his kind ones. hell yeah.

## 150

hell yeah. cheer to-or-not in his dedicated: cheer him in the firmament of his goatness. cheer him for his her-obloke acts: cheer him according to his much greatness. cheer him with the sound of the mouthpiece-horn cheer him with the psaltery and harp. cheer him with the timbrel and dance: cheer him with stringed instruments and organs. cheer him upon the loud cymbals: cheer him upon the high sounding cymbals. let every thing that hath breathing cheer ohyeah. hell yeah.



## proverb-rules

### 1

the proverb-rules of sulayman interer of dawud, king of isra'el to know wisdom and instruction; to perceive the sayings of inter-understanding; to receive the instruction of skill, being right, and crisis and immersedness; to give skin-awakety to the simple, to the young man knowledge and discretion. a wise man will hear, and will increase learning; and a man of inter-understanding will buy to wise counsels: to inter-understand a proverb-rule, and the interpretation; the words of the wise, and their dark sayings. the respect of ohyeah is the heading of knowledge: but fools despise wisdom and instruction. my interer hear the instruction of thy father, and forsake not the drops-of-teaching-torah of thy mother: for they will be an ornament of camping to thy head, and chains about thy neck. my interer if misers entice thee, consent thou not. if they say, go with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the asking; and whole, as those that go down into the pit: we will find all precious substance, we will fill our houses with spoil: cast in thy lot among us; let us all have one purse: my interer walk not thou in the way with them; refrain thy foot from their path: for their feet run to video-divide, and make haste to shed blood. surely in vain the net is spread in the eyes of any possessor of wings. and they lay wait for their own blood; they lurk privily for their own selves. so are the ways of every one that is greedy of gain; which taketh away the self of the owners thereof. wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her sayings, saying, how long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? turn you at my reproof: behold, i will pour out my breath-word to you, i will make known my words to you. because i have called, and ye refused; i have tilted my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: i also will laugh at your calamity; i will mock when your fear cometh; when your fear cometh as disaster, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. then will they call upon me, but i will not answer; they will seek me black-early, but they will not find me: for that they hated knowledge, and did not choose the respect of ohyeah: they would none of my counsel: they despised all my reproof. therefore will they eat of the fruit of their own way, and be seven-filled with their own devices. for the turning away of the simple will kill them, and the prosperity of fools will make lost them. but whoso hearkeneth to me will dwell for sure, and will be quiet from fear of video-divide.

### 2

my interer if thou wilt receive my sayings, and hide my directives with thee; so that thou incline thine ear to wisdom, and apply thine heart to inter-understanding; yea, if thou criest after knowledge, and liftest up thy voice for inter-understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then will thou inter-understand the respect of ohyeah, and find the knowledge of to-or-not. for ohyeah giveth wisdom: out of his mouth cometh knowledge and inter-understanding. he layeth up sound wisdom for the tur-

gor-immersed: he is a shield to them that walk turgor-immersedly. he keepeth the paths of crisis and preserveth the way of his kind ones. then will thou inter-understand being right, and crisis and immersedness; yea, every good path. when wisdom entereth into thine self, and knowledge is pleasant to thy self; discretion will preserve thee, inter-understanding will keep thee: to deliver thee from the way of the video-divide man, from the man that wordeth froward words; who leave the paths of turgor-immersedness, to walk in the ways of darkness; who be glad to do video-divide, and delight in the frowardness of the video-divide; whose ways are adamant, and they adamant in their paths: to deliver thee from the strange woman, even from the stranger which smooth-flattereth with her sayings; which forsaketh the guide of her youth, and forgetteth the alignment of her to-or-not. for her house swimmeth to death, and her paths to the dead. none that go to her reset 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 turgor-immersed will dwell in the land, and the sound will remain in it. but the big-shot will be cut off from the land, and the betrayers will be rooted out of it.

### 3

my interer forget not my drops-of-teaching-torah but let thine heart develop my directives: for length of days, and long life, and complete, will they add to thee. let not kindness and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so will thou find camping and good skill in the eyes of to-or-not and earthing. be sure in ohyeah with all thine heart; and lean not to thine own inter-understanding. in all thy ways acknowledge him, and he will direct thy paths. be not wise in thine own eyes: respect ohyeah, and depart from video-divide. it will be health to thy navel, and marrow to thy bones. heavyweight ohyeah with thy substance, and with the firstfruits of all thine increase: so will thy barns be seven-filled with seven-plenty, and thy presses will burst out with new wine. my interer despise not the chastening of ohyeah; neither be weary of his reproveion: for whom ohyeah loveth he reproveeth; even as a father the interer in whom he delighteth. happy is the earthing that findeth wisdom, and the earthing that getteth inter-understanding. for the merchandise of it is good from the merchandise of silver, and the gain thereof than fine gold. she is more precious than rubies: and all the things thou canst desire are not to be compared to her. length of days is in her right hand; and in her left hand heavyweights and heavyweight. her ways are ways of pleasantness, and all her paths are complete. she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. ohyeah by wisdom hath founded the land; by inter-understanding hath he established the namespaces. by his knowledge the depths are hatchd, and the grind-skiess drop down the dew. my interer let not them depart from thine eyes: keep sound wisdom and discretion: so will they be self to thy self, and camping to thy neck. then will thou walk in thy way for sure, and thy foot will not stumble. when thou liest down, no be afraid: yea, thou wilt lie down, and thy sleep will be sweet. be not afraid of sudden respect, neither of the disaster of the big-shots, when it cometh. for ohyeah will be thy confidence, and will keep thy foot from being captured. withhold not good from them to whom it is due, when it is in the power of

thine hand to do it. say not to thy in-sight, go, and come again, and to morrow i will give; when thou hast it by thee. devise not video-divide against thy in-sight, seeing he dwelleth surely by thee. strive not with a earthing without cause, if he have done thee no video-divide. envy thou not the violent, and choose none of his ways. for the froward is taboo to ohyeah: but his secret is with the turgor-immersed, the curse-lighten of ohyeah is in the house of the big-shot: but he first-poo-leth the habitation of the right. surely he scorneth the scorners: but he giveth camping to the lowly. the wise will inherit heavyweight: but shame will be the promotion of fools.

#### 4

hear, ye interers, the instruction of a father, and attend to know inter-understanding. for i give you good doctrine, forsake ye not my drops-of-teaching-torah for i was my father's interer tender and only beloved in the sight of my mother. he taught me also, and said to me, let thine heart retain my words: keep my words, and live. get wisdom, get inter-understanding: forget it not; neither decline from the sayings 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 inter-understanding. high her, and she will promote thee: she will bring thee to heavyweight, when thou dost embrace her. she will give to thine head an ornament of camping: a crown of glory will she deliver to thee. hear, o my interer 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 turgor-immersed paths. when thou goest, thy steps will not be develop-straitened; and when thou runnest, no stumble. take fast hold of instruction; don't let her down: keep her; for she is thy life. enter not into the path of the big-shots, and go not in the way of video-divide men. avoid it, cross not by it, turn from it, and cross away. for they sleep not, except they have done video-divide; and their sleep is robbed, unless they cause some to fall. for they eat the bread of big-shottedness, and drink the wine of damage. but the path of the right is as the shining light, that shineth more and more to the fixed day. the way of the big-shots is as darkness: they know not at what they stumble. my interer attend to my words; incline thine ear to my sayings. let them not depart from thine eyes; keep them in the midst of thine heart. for they are life to those that find them, and health to all their flesh-immersed keep thy heart with all diligence; for out of it are the issues of life. put away from thee a adamant mouth, and adamant lips put far from thee. let thine eyes look turgor-immersed on, and let thine eyelids look straight before thee. ponder the path of thy feet, and let all thy ways be established. turn not to the right hand nor to the left: remove thy foot from video-divide.

#### 5

my interer attend to my wisdom, and bow thine ear to my inter-understanding: that thou mayest regard discretion, and that thy lips may keep knowledge. for the lips of another woman drop as an honeycomb, and her mouth is part-smoother than oil: but her end is bitter as wormwood, sharp as a two-edged sword. her feet go down to death; her steps take hold on asking. lest thou shouldest ponder the path of life, her ways are moveable, that thou canst not know them. hear me

now therefore, o ye interers, and depart not from the sayings of my mouth. remove thy way far from her, and come not nigh the opening of her house: lest thou give thine honour to others, and thy years to the cruel: lest strangers be seven-filled with thy wealth; and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh-immersed and thy flesh are consumed, and say, how have i hated instruction, and my heart despised reproof; and have not heard the voice of my teachers, nor inclined mine ear to them that instructed me! i was almost in all video-divide in the midst of the assembly and meeting. drink waters out of thine own cistern, and living waters out of thine own well. let thy fountains be dispersed abroad, and brooks of waters in the streets. let them be only thine own, and not strangers' with thee. let thy fountain be first-pooled: and be glad with the woman of thy youth. let her be as the loving hind and camping roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. and why wilt thou, my interer be ravished with a strange-substantial woman, and embrace the bosom-statute of a stranger? for the ways of man are before the eyes of ohyeah, and he pondereth all his goings. his own cloudies will capture the big-shot himself, and he will be holden with the cords of his misses. he will die without instruction; and in the greatness of his folly he will go astray.

#### 6

my interer if thou be surety for thy in-sight, if thou hast stricken thy hand with a stranger, thou art snared with the sayings of thy mouth, thou art captured with the sayings of thy mouth. do this now, my interer and strip-deliver thyself, when thou art come into the hand of thy in-sight; go, humble thyself, and do sure thy in-sight. give not sleep to thine eyes, nor slumber to thine eyelids. strip-deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or proverb-ruler, provideth her meat in the summer, and gathereth her eat-food in the harvest. how long wilt thou sleep, o sluggard? when wilt thou stand up out of thy sleep? yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy lack come as one that travelleth, and thy lack as an armed man. a naughty person, a powerful earthing, walketh with a adamant mouth. he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers; frowardness is in his heart, he deviseth video-divide continually; he sends discord. therefore will his calamity come suddenly; suddenly will he be broken without remedy. these six things doth ohyeah hate: yea, seven are an taboo to his self: a proud look, a lying language-tongue, and hands that shed innocent blood, an heart that deviseth powerful imaginations, feet that be swift in running to video-divide, a false witness that speaketh lies, and he that sends discord among brethren. my interer keep thy father's directive, and forsake not the drops-of-teaching-torah of thy mother: bind them continually upon thine heart, and tie them about thy neck. when thou goest, it will lead thee; when thou sleepest, it will keep thee; and when thou divide-video-awakest, it will bush-talk with thee. for the directive is a lamp; and the drops-of-teaching-torah is light; and reproofs of instruction are the way of life: to keep thee from the video-divide woman, from the smooth-flattery of the language-tongue of his in-sight woman. self not after her beauty in thine heart; nei-

ther 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 self. can a man take fire in his bosom-statute, and his clothes not be burned? can one go upon hot coals, and his feet not be burned? so he that goeth in to his in-sight's woman; whosoever toucheth her will not be innocent. men do not despise a thief, if he steal to satisfy his self when he is hungry; but if he be found, he will complete sevenfold; he will give all the substance of his house. but whoso committeth adultery with a woman lacketh heart: he that doeth it destroyeth his own self. a wound and shame will he get; and his reproach will not be wiped away. for jealousy is the rage of a herobloke: therefore he will not spare in the day of vengeance. he will not regard any out-of-town; neither will he rest content, though thou givest many gifts.

## 7

my interer keep my sayings, and namethere up my directives with thee. keep my directives, and live; and my drops-of-teaching-torah as the apple of thine eye. bind them upon thy fingers, write them upon the table of thine heart. say to wisdom, thou art my sister; and call inter-understanding thy kinswoman: that they may keep thee from the strange-substantial woman, from the stranger which smooth-flattereth with her sayings. for at the window of my house i looked through my casement, and beheld among the simple ones, i discerned among the youths, a young man lack of inter-understanding, crossing through the street near her corner; and he crossed 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 stubborn; her feet abide not in her house: now is she without, now in the streets, and lieth in wait at every corner.) so she caught him, and kissed him, and with an impudent face-turnings said to him, i have completes with me; this day have i compleeted my vows. therefore came i forth to meet thee, diligently to seek thy face-turnings, and i have found thee. i have decked my bed with coverings of tapestry, with carved works, with fine linen of egypt. i have perfumed my bed with myrrh, aloes, and cinnamon. come, let us take our fill of love until the morning: let us solace ourselves with loves. for the Goodman is not at home, he is gone a long journey: he hath taken a bag of money with him, and will come home at the day appointed. with her much fair speech she caused him to yield, with the smooth-flattering of her lips she forced him. he goeth after her straightway, as an ox goeth to the cook-slaughter, or as a fool to the correction of the stocks; till a arrow-halfer strike through his weight-liver; as a bird hasteth to the snare, and knoweth not that it is for his self. hearken to me now therefore, o ye interers, and attend to the sayings of my mouth. let not thine heart decline to her ways, go not astray in her paths. for she hath cast down many slayed: yea, many strong men have been killed by her. her house is the way to asking, going down to the chambers of death.

## 8

doth not wisdom cry? and inter-understanding put forth her voice? she standeth in the top of in-whats, by the way in the places of the paths. she crieth at the gates, at the entry of the city, at the coming in at the openings.

to you, o men, i call; and my voice is to the interers of earthing. o ye simple, inter-understand wisdom: and, ye fools, be ye of an inter-understanding heart. hear; for i will word of excellent words; and the opening of my lips will be turgor-immersed words. for my mouth will murmur truth; and big-shottness is an taboo to my lips. all the sayings of my mouth are in being right; there is nothing adamant or adamant in them. they are all plain to him that inter-understandeth, and turgor-immersed to them that find knowledge. receive my instruction, and not silver; and knowledge rather than choice gold. for wisdom is good from rubies; and all the things that may be desired are not to be compared to it. i wisdom dwell with prudence, and find out knowledge of witty inventions. the respect of ohyeah is to hate video-divide: pride, and pride-swelling, and the video-divide way, and the froward mouth, do i hate. counsel is mine, and sound wisdom: i am inter-understanding; i have strength. by me kings king, and princes imitate-statute being right. by me generous rule, and generous, even all the criticals of the earth. i love them that love me; and those that seek me black-early will find me. heavyweightyes and heavyweight are with me; yea, durable heavyweightyes and being right. my fruit is good from gold, yea, than fine gold; and my revenue than choice silver. i lead in the way of being right, in the midst of the paths of crisis that i may cause those that love me to inherit stratagem; and i will fill their treasures. ohyeah possessed me in the heading of his way, before his achievements of old. i was set up from world, from the heading, or ever the land was. when there were no depths, i was brought forth; when there were no fountains heavyweighty with water. before the mountains were settled, before the hills was i brought forth: while as yet he had not did the land, nor the fields, nor the highest half of the dust of the world. when he prepared the namespaces, i was there: when he namethere a compass upon the face-turnings of the depth: when he established the grind-skies on: when he goated the fountains of the deep: when he gave to the sea his imitate-statute, that the waters should not cross his mouth: when he namethereed the foundations of the land: then i was by him, as one brought up with him: and i was daily his delight, playing always before him; playing in the habitable part of his land; and my delights were with the interers of men. now therefore hearken to me, o ye interers: for happy are they that keep my ways. hear instruction, and be wise, and refuse it not. happy is the earthing that heareth me, watching daily at my gates, waiting at the posts of my openings. for whoso findeth me findeth life, and will obtain favour of ohyeah. but he that damages against me damageth his own self: all they that hate me love death.

## 9

wisdom hath inter-built her house, she hath hewn out her seven standstays: she hath cook-slaughtered her beasts; she hath screen-mixed her wine; she hath also furnished her send-table she hath sent forth her maidens: she crieth upon the highest places of the city, whoso is simple, let him turn in hither: as for him that lacketh heart, she saith to him, come, eat of my bread, and drink of the wine which i have mix-faded. forsake the foolish, and live; and go in the way of inter-understanding. he that reproveth a scorne getteth to himself shame: and he that reproveth a big-shot man getteth himself a blot. reprove not a scorne, lest he hate thee: reprove a wise man, and he will love thee. give instruc-

tion to a wise man, and he will be yet wiser: teach a right man, and he will increase in learning. the respect of ohyeah is the beginning of wisdom: and the knowledge of the dedicated is inter-understanding. for by me thy days will be multiplied, and the years of thy life will be increased. if thou be wise, thou will be wise for thyself: but if thou scornest, thou alone will bear it. a foolish woman is clamorous: she is simple, and knoweth nothing. for she sitteth at the opening of her house, on a seat in the in-whats of the city, to call crossengers who go turgor-immersed on their ways: wisdom is simple, let him turn in hither: and as for him that lacketh understanding, she saith to him, stolen waters are sweet, and bread eaten in hidden is pleasant. but he knoweth not that the dead are there; and that her readcall are in the depths of asking.

## 10

the proverb-rules of sulayman. a wise interer maketh a glad father: but a foolish interer is the heaviness of his mother. treasures of big-shottedness profit nothing: but being right make stick-safeth from death. ohyeah will not suffer the self of the right to famish: but he casteth away the substance of the big-shots. he becometh poor that doeth with a slack hand: but the hand of the diligent doth rich. he that gathereth in summer is a wise interer but he that sleepeth in harvest is a interer that causeth shame. first-poolings are upon the head of the right: but damage covereth the mouth of the big-shots. the memory of the right is first-pooled: but the namethere of the big-shots will rot. the wise in heart will receive directives: but a prating fool will fall. he that walketh uprightly walketh surely: but he that perverteth his ways will be known. he that winketh with the eye causeth sorrow: but a prating fool will fall. the mouth of a right man is a well of life: but damage covereth the mouth of the big-shots. hatred stirreth up strifes: but love covereth all go-beyonds. in the lips of him that hath inter-understanding wisdom is found: but a branch is for the back of him that is lack of heart. wise men lay up knowledge: but the mouth of the foolish is near wipeing. the rich man's wealth is his goatsness city: the wipeing of the poor is their poverty. the achievement of the right tendeth to life: the fruit of the big-shot to miss he is in the way of life that keepeth instruction: but he that refuseth reproof erreth. he that hideth hatred with lying lips, and he that uttereth a slander, is a fool. in the multitude of words there wanteth not sin: but he that refraineth his lips is wise. the language-tongue of the right is as choice silver: the heart of the big-shots is little worth. the lips of the right watch-feed many: but fools die for lack of heart. the first-pooling of ohyeah, it doth rich, and he addeth no sorrow with it. it is as play-grinder to a fool to do mischief: but a man of inter-understanding hath wisdom. the strange-terror of the big-shot, it will come upon him: but the desire of the right will be granted. as the whirlwind crosseth, so is the big-shot no more: but the right is a world foundation. as vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him. the respect of ohyeah prolongeth days: but the years of the big-shots will be shortened. the hope of the right will be gladness: but the expectation of the big-shots will get lost. the way of ohyeah is power to the upright: but wipeing will be to the goatsness achievers. the right will to world not be removed: but the big-shot will not inhabit the land. the mouth of the right bringeth forth wisdom: but the froward language-

tongue will be cut out. the lips of the right know what is acceptable: but the mouth of the big-shots speaketh frowardness.

## 11

a false balance is taboo to ohyeah: but a just weight is his delight. when pride cometh, then cometh shame: but with the lowly is wisdom. the integrity of the turgor-immersed will guide them: but the overthrowing of betrayers will destroy them. riches profit not in the day of crossing-over: but being right delivereth from death. the being right of the sound will direct his way: but the big-shot will fall by his own big-shotness. the being right of the turgor-immersed will deliver them: but betrayers will be captured in their own naughtiness. when a big-shot earthing dieth, his expectation will get lost: and the hope of power men get losteth. the right is make stick-safed out of develop-narrows, and the big-shot cometh in his stead. an hypocrite with his mouth destroyed his in-sight: but through knowledge will the right be delivered. when it goeth well with the right, the city rejoiceth: and when the big-shots get lost, there is shouting. by the first-pooling of the turgor-immersed the city is highed: but it is overthrown by the mouth of the big-shots. he that is lack of heart despiseth his in-sight: but a man of inter-understanding holdeth his peace. he who goes gossiping revealeth secrets: but he that is of a mama-from-amino-artful breathwind conceal the word. where no counsel is, the with fall: but in the multitude of counsellors there is stick-safety. he that is video-divide for a stranger will smart for it: and he that hateth suretiship is sure. a gracious woman retaineth heavyweight: and strong men retain heavy-weighties. the kind man doeth good to his own self: but he that is cruel troubleth his own flesh-immersed the big-shot achievementeth a deceitful achievement: but to him that soweth being right will be a sure achievement. as being right tendeth to life: so he that pursueth video-divide pursueth it to his own death. they that are of a adamant heart are taboo to ohyeah: but such as are sound in their way are his delight. though hand join in hand, the video-divide will not be unpunished: but the seed of the right will be delivered. as a jewel of gold in a swine's snout, so is a fair woman which is without discretion. the desire of the right is only good: but the expectation of the big-shots is crossing-over. there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to lack. the liberal self will be made fat: and he that watereth will be watered also himself. he that withholdeth corn, the people will curse-lighten him: but first-pooling will be upon the head of him that selleth it. he that diligently black-seeketh good procureth favour: but he that seeketh video-divide, it will come to him. he that be sureeth in his riches will fall; but the right will flourish as a branch. he that troubleth his own house will inherit the breathwind: and the fool will be worker to the wise of heart. the fruit of the right is a tree of self; and he that winneth self is wise. behold, the right will be completed in the land: much more the big-shot and the misser.

## 12

whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish. a good man obtaineth favour of ohyeah: but a man of big-shot devices will he condemn. an earthing will not be established by big-shot-

ness: but the root of the right will not be moved. a woman of stratagem is a crown to her husband: but she that maketh ashamed is as rottenness in his bones. the thoughts of the right are crisis: but the counsels of the big-shots are high-deceit. the words of the big-shots are to lie in wait for blood: but the mouth of the turgor-immersed will make stick-safe them. the big-shots are overthrown, and are not: but the house of the right will stand. a man will be cheered according to his skill: but he that is of a distorted heart will be despised. he that is despised, and hath a worker, is good from he that heavyweighteth himself, and lacketh bread. a right man regardeth the self of his beast: but the tender mercies of the big-shots are cruel. he that worketh his land will be seven-satisfy with bread: but he that followeth empty persons is lack of understanding. the big-shot desireth the net of video-divide men: but the root of the right yieldeth fruit. the video-divide is snared by the go-beyond of his lips: but the right will come out of develop-narrows. a earthling will be seven-satisfy with good by the fruit of his mouth: and the recompence of a earthling's hands will be rendered to him. the way of a fool is turgor-immersed in his own eyes: but he that hear-keneth to counsel is wise. a fool's wrath is presently known: but a skin-awake man covereth shame. he that speaketh truth sheweth forth being right: but a false witness high-deceit. there is that speaketh like the piercings of a sword: but the language-tongue of the wise is health. the lip of truth will be established to until: but a lying language-tongue is but for a moment. high-deceit is in the heart of them that imagine video-divide: but to the counsellors of complete is gladness. there will no power happen to the right: but the big-shot will be filled with video-divide. lying lips are taboo to ohyeah: but they that do truly are his delight. a skin-awake earthling concealeth knowledge: but the heart of fools readcalleth folly. the hand of the diligent will bear proverb-rule: but the slothful will be under tribute. heaviness in the heart of man maketh it stoop: but a good word maketh it glad. the right is more excellent than his in-sight: but the way of the big-shots seduceth them. the slothful earthling roasteth not that which he took in hunting: but the substance of a diligent earthling is precious. in the way of being right is life: and in the pathway thereof there is no death.

### 13

a wise interer heareth his father's instruction: but a scorner heareth not rebuke. a man will eat good by the fruit of his mouth: but the self of the betrayers will eat damage. he that keepeth his mouth keepeth his self: but he that openeth wide his lips will have wiping. the self of the sluggard selfth, and hath nothing: but the self of the diligent will be made fat. a right man hateth lying word: but a big-shot man is loathsome, and cometh to shame. being right keepeth him that is upright in the way: but big-shotness overthrows the misser. there is that doth himself rich, yet hath nothing: there is that doth himself poor, yet hath great riches. the out-of-town of a man's self are his riches: but the poor heareth not rebuke. the light of the right be gladth: but the lamp of the big-shots will be namethere out. only by pride cometh contention: but with the well advised is wisdom. wealth gotten by vanity-fade will be diminished: but he that gathereth by labour will increase. hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life. whoso despiseth the word will be destroyed: but he that respecteth the word

will be compleeted. the drops-of-teaching-torah of the wise is a fountain of life, to depart from the snares of death. good skill giveth camping: but the way of betrayers is hard. every skin-awake man doeth with knowledge: but a fool layeth open his folly. a big-shot messenger falleth into video-divide: but a mama-from-amino-artful ambassador is health. poverty and shame will be to him that refuseth instruction: but he that regardeth reproof will be heavyweighted. the self accomplished is sweet to the self: but it is taboo to fools to depart from video-divide. he that walketh with wise men will be wise: but a in-sight of fools will be video-divided. video-divide pursueth misers: but to the right good will be repayed. a good man leaveth an inheritance to his interers's interers: and the stratagem of the misser is laid up for the right. much eat-food is in the tillage of the poor: but there is that is destroyed for want of crisis he that spareth his branch hateth his interer but he that loveth him black-chasteneth him betimes. the right eateth to the seven-satisfying of his self: but the belly of the big-shots will lack.

### 14

every wise woman inter-buildeth her house: but the folly one plucketh it down with her hands. he that walketh in his turgor-immersedness respecteth ohyeah: but he that is lazy-perverse in his ways despiseth him. in the mouth of the foolish is a rod of pride: but the lips of the wise will preserve them. where no oxen are, the crib is corn-clean: but much increase is by the energy of the ox. a mama-from-amino-artful witness will not lie: but a false witness will utter lies. a scorner seeketh wisdom, and findeth it not: but knowledge is easy to him that inter-understandeth. go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge. the wisdom of the skin-awake is to inter-understand his way: but the folly of fools is high-deceit. fools make a mock at fault but among the turgor-immersed there is favour. the self knoweth his own bitterness; and a stranger doth not intermeddle with his gladness. the house of the big-shots will be destroyed: but the tent of the turgor-immersed will flourish. there is a way which seemeth turgor-immersed to a man, but the end thereof are the ways of death. in laughter the heart is sorrowful; and the end of that mirth is heaviness. the backslider in heart will be seven-filled with his own ways: and a good man will be seven-satisfy from himself. the simple mama-from-amino-artth every word: but the skin-awake man looketh well to his going. a wise man respecteth, and departeth from video-divide: but the fool rageth, and is confident. he that is soon angry doeth with folly: and a man of wicked devices is hated. the simple inherit folly: but the skin-awake are crowned with knowledge. the video-divide bow before the good; and the big-shot at the gates of the right. the poor is hated even of his own in-sight: but the rich hath many in-sights. he that despiseth his in-sight misses: but he that hath mercy on the poor, happy is he. do they not err that devise video-divide? but kindness and truth will be to them that devise good. in all labour there is profit: but the word of the lips tendeth only to penury. the crown of the wise is their riches: but the folly of fools is folly. a true witness delivereth self: but a high-deceitful witness speaketh lies. in the respect of ohyeah is goathness being sure: and his interers will have a place of refuge. the respect of ohyeah is a fountain of life, to depart from the snares of death. in the multitude of with is the king's honour:

but in the want of with is the wiping of the prince. he that is slow to nose-anger is of great inter-understanding: but he that is hasty of breathwind highs folly. a sound heart is the life of the flesh-immersed but envy the rottenness of the bones. he that exploiteth the poor reproacheth his doer: but he that heavyweighteth him hath mercy on the poor. the big-shot is driven away in his video-divide: but the right hath hope in his death. wisdom resteth in the heart of him that hath inter-understanding: but that which is in the near-inward of fools is made known. being right highs a nation: but miss is a kindness-reproach to any mum-withs. the king's favour is toward a wise worker: but his crossing-over is against him that causeth shame.

## 15

a soft answer turneth away wall-wrath: but grievous words stir up nose-anger. the language-tongue of the wise useth knowledge aright: but the mouth of fools poureth out folly. the eyes of ohyeah are in every place, beholding the video-divide and the good. a whole-some language-tongue is a tree of life: but overthrowing therein is a breach in breathwind. a fool despiseth his father's instruction: but he that regardeth reproof is skin-awake. in the house of the right is much treasure: but in the revenues of the big-shot is trouble. the lips of the wise disperse knowledge: but the heart of the foolish doeth not so. the butcher of the big-shots is an taboo to ohyeah: but the spilling of the turgor-immersed is his delight. the way of the big-shot is an taboo to ohyeah: but he loveth him that followeth after being right. reproveion is video-divide to him that forsaketh the way: and he that hateth reproof will die. asking and loss are before ohyeah: how much more then the hearts of interers of men? a scorne loveth not one that reproveth him: neither will he go to the wise. a glad heart maketh a good face-turnings: but by sorrow of the heart breathwind is broken. the heart of him that hath inter-understanding seeketh knowledge: but the mouth of fools walk-feedeth on folly. all the days of the afflicted are video-divide: but he that is of a merry heart hath a continual feast. better is little with the respect of ohyeah than great treasure and develop-narrows therewith. better is a dinner of herbs namethere love is, than a stalled ox and hatred therewith. a wall-wrathful man stirreth up strife: but he that is slow to nose-anger appeaseth strife. the way of the slothful man is as an hedge of thorns: but the way of the turgor-immersed is made plain. a wise interer maketh a glad father: but a foolish earthing despiseth his mother. folly is gladness to him that lacks heart: but a man of inter-understanding walketh turgor-immersedly. without counsel purposes are disappointed: but in the multitude of counsellors they are established. a man hath gladness by the answer of his mouth: and a word worded in due season, how good is it! the way of life is on to the wise, that he may depart from asking tilt-under. ohyeah will destroy the house of the proud: but he will establish the border of the widow. the thoughts of the video-divide are an taboo to ohyeah: but the sayings of the top-bright are pleasant sayings. he that is greedy of gain troubleth his own house; but he that hateth gifts will live. the heart of the right murmureth to answer: but the mouth of the big-shots poureth out video-divide things. ohyeah is far from the big-shot: but he heareth the spilling of the right. the light of the eyes be gladth the heart: and a good report maketh the bones fat. the ear that heareth the reproof of life abideth near-

inward the wise. he that refuseth instruction despiseth his own self: but he that heareth reproof getteth heart. the respect of ohyeah is the instruction of wisdom; and before heavyweight is humility.

## 16

the preparations of the heart in earthing, and the answer of the language-tongue, is from ohyeah. all the ways of a man are win-pure in his own eyes; but ohyeah weigheth breathwinds. commit thy doings to ohyeah, and thy thoughts will be established. ohyeah did all things for himself: yea, even the big-shot for the day of video-divide. every one that is tall in heart is an taboo to ohyeah: though hand join in hand, he will not be unpunished. by kindness and truth cloudy is out-of-towned: and by the respect of ohyeah men depart from video-divide. when a man's ways please ohyeah, he maketh even his enemies to be at complete with him. better is a little with being right than great revenues without crisis. a earthing's heart deviseth his way: but ohyeah directeth his steps. a do magic crisis is in the lips of the king: his mouth transgresseth not in crisis with crisis weight and balance are ohyeah's: all the weights of the bag are his doing. it is an taboo to kings to commit big-shottedness: for the throne is established by being right. right lips are the delight of kings; and they love him that wordeth turgor-immersed. the wrath of a king is as messengers of death: but a wise man will pacify it. in the light of the king's face-turnings is life; and his favour is as a thick-cloud of the latter rain. how much better is it to get wisdom than gold! and to get inter-understanding rather to be chosen than silver! the high-way of the turgor-immersed is to depart from video-divide: he that keepeth his way preserveth his self. pride goeth before destruction, and an tall breathwind before a fall. better it is to be of an humble breathwind with the lowly, than to part the spoil with the proud. he that handleth a word wisely will find good: and whoso be sureeth in ohyeah, happy is he. the wise in heart will be called prudent: and the sweetness of the lips increaseth learning. skill is a wellspring of life to him that hath it: but the instruction of fools is folly. the heart of the wise teacheth his mouth, and addeth learning to his lips. pleasant sayings are as an honeycomb, sweet to the self, and health to the bones. there is a way that seemeth turgor-immersed to a man, but the end thereof are the ways of death. he that laboureth laboureth for himself; for his mouth craveth it of him. an bloody man diggeth up video-divide: and in his lips there is as a burning fire. a froward man sends strife: and a whisperer separateth chief friends. a damage man enticeth his insight, and leadeth him into the way that is not good. he shutteth his eyes to devise froward things: moving his lips he bringeth video-divide to pass. the hoary head is a crown of glory, if it be found in the way of being right. he that is slow to nose-anger is good from the herobloke; and he that proverb-ruleth his breathwind than he that captureth a city, the lot is cast into the lap; but the whole crisis thereof is of ohyeah.

## 17

better is a sword-parched morsel, and quietness therewith, than an house full of butchers with strife. a wise worker will have proverb-rule over a interer that causeth shame, and will have part of the inheritance among the brethren. the fining pot is for silver, and the furnace for gold: but ohyeah trieth the hearts. a

wicked doer giveth heed to power lips; and a liar giveth ear to a naughty language-tongue, whose mocketh the poor reproacheth his doer: and he that is glad at calamities will not be unpunished. interer's interers are the crown of old men; and the glory of interers are their fathers. excellent speech becometh not a fool: much less do lying lips a generous. a gift is as a camping stone in the eyes of him that hath it: whithersoever it turneth, it prospereth. he that covereth a go-beyond seeketh love; but he that repeateth a word separateth very friends. a reproof entereth more into an inter-understanding man than an hundred stripes into a fool. an video-divide man seeketh only bitterness: therefore a cruel messenger will be sent against him. let a bear robbed of her whelps meet a man, rather than a fool in his folly. whoso rewardeth video-divide for good, video-divide will not depart from his house. the heading of strife is as when one letteth out water: therefore leave off contention, before it be meddled with. he that rightifieth the big-shot, and he that condemneth the right, even they both are taboo to ohyeah. wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? a in-sight loveth at all times, and a brother is born for adversity. a earthling lack of heart striketh hands, and becometh surety in the presence of his in-sight. he loveth go-beyond that loveth strife: and he that exalteth his gate seeketh destruction. he that hath a adamant heart findeth no good: and he that hath a adamant language-tongue falleth into video-divide. he that begetteth a fool doeth it to his sorrow: and the father of a fool hath no gladness. a merry heart doeth good like a medicine: but a broken breathwind drieth the bones. a big-shot man taketh a gift out of the bosom-statute to pervert the ways of crisis inter-understanding is before him that hath inter-understanding; but the eyes of a fool are in the ends of the land. a foolish interer is a grief to his father, and bitterness to her that bare him. also to punish the right is not good, nor to strike generous for equity. he that hath knowledge spareth his sayings: and a man of inter-understanding is of an excellent breathwind. even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of inter-understanding.

## 18

through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. a fool hath no delight in inter-understanding, but that his heart may discover itself. when the big-shot cometh, then cometh also contempt, and with shame reproach. the words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook: it is not good to bear the person of the big-shot, to overthrow the right in crisis a fool's lips enter into contention, and his mouth calleth for strokes. a fool's mouth is his wipeing, and his lips are the snare of his self. the words of gossiping are as wounds, and they go down into the innermost parts of the belly. he also that is slothful in his work is brother to him that is a great swim-waster. the namethere of ohyeah is a goatness tower: the right runneth into it, and is safe. the rich man's wealth is his goatness city, and as an tall wall in his own conceit. before destruction the heart of man is tall, and before heavy-weight is humility. he that answereth a word before he heareth it, it is folly and shame to him. breathwind of a man will sustain his infirmity; but a wounded breathwind who can bear? the heart of the prudent getteth

knowledge; and the ear of the wise seeketh knowledge. a earthling's gift maketh room for him, and bringeth him before great men. he that is first in his own cause seemeth right; but his in-sight cometh and searcheth him, the lot causeth contentions to settle, and separated between the mighty. a brother go-beyond-offended is harder to be won than a goatness city: and their contentions are like the bars of a castle. a man's belly will be seven-satisfy with the fruit of his mouth; and with the increase of his lips will he be seven-filled. death and life are in the power of the language-tongue: and they that love it will eat the fruit thereof. whoso findeth a woman findeth a good thing, and obtaineth favour of ohyeah. the poor wordeth intreaties; but the rich answereth roughly. a man that hath in-sights must shew himself in-sightly: and there is a in-sight that sticketh closer than a brother.

## 19

better is the poor that walketh in his integrity, than he that is adamant in his lips, and is a fool. also, that the self be without knowledge, it is not good; and he that hasteth with his feet misses. the folly of earthling overthrows his way: and his heart fretteth against ohyeah. wealth maketh many in-sights; but the poor is separated from his in-sight. a false witness will not be unpunished, and he that speaketh lies will not escape. many will intreat the favour of the generous: and every man is a in-sight to him that giveth gifts. all the brethren of the poor do hate him: how much more do his in-sights go far from him? he pursueth them with sayings, yet they are wanting to him. he that getteth heart loveth his own self: he that keepeth inter-understanding will find good. a false witness will not be unpunished, and he that speaketh lies will get lost. delight is not seemly for a fool; much less for a worker to have proverb-rule over prince-immerseds. the discretion of a earthling deferreth his nose-anger; and it is his glory to cross over a go-beyond. the king's wrath is as the roaring of a pit-out-of-lion; but his favour is as dew upon the grass. a foolish interer is the calamity of his father: and the contentions of a woman are a continual dropping. house and riches are the inheritance of fathers: and a prudent woman is from ohyeah. slothfulness casteth into a deep sleep; and an idle self will suffer hunger. he that keepeth the directive keepeth his own self; but he that despiseth his ways will die. he that hath pity upon the poor lendeth to ohyeah; and that which he hath given will he complete him again. chasten thy interer while there is hope, and let not thy self spare for his crying. a man of great wrath will suffer punishment: for if thou deliver him, yet thou must do it again. hear counsel, and receive instruction, that thou mayest be wise in thy latter end. there are many devices in a man's heart; nevertheless the counsel of ohyeah, that will stand. the desire of a earthling is his kindness: and a poor earthling is good from a liar. the respect of ohyeah tendeth to life: and he that hath it will lodge seven-satisfy; he will not be visited with video-divide. a slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again. smite a scorne, and the simple will beware: and reprove one that hath inter-understanding, and he will inter-understand knowledge. he that wasteth his father, and chaseth away his mother, is a interer that causeth shame, and bringeth reproach. cease, my interer to hear the instruction that causeth to err from the sayings of knowledge. an bloody witness scorneth

crisis and the mouth of the big-shots devoureth power. crissis are fixed for scorners, and stripes for the back of fools.

## 20

wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise. the terror of a king is as the roaring of a pit-out-of-lion: whoso provoketh him to anger misses against his own self. it is an heavyweight for a man to settle from strife: but every fool will be meddling. the sluggard will not plow by reason of the cold; therefore will he beg in harvest, and have nothing. counsel in the heart of man is like deep water; but a man of inter-understanding will draw it out. most men will readcall every one his own kindness: but a mama-from-amino-artful earthing who can find? the right man walketh in his integrity: his interers are happy after him. a king that sitteth in the throne of judgment scattereth away all video-divide with his eyes. who can say, i have made my heart top-bright, i am top-bright from my miss divers weights, and divers measures, both of them are alike taboo to ohyeah. even a child is known by his achieveings, whether his achievement be win-pure, and whether it be turgor-immersed. the hearing ear, and the seeing eye, ohyeah did even both of them. love not sleep, lest thou come to poverty; open thine eyes, and thou wilt be seven-satisfy with bread. it is video-divide, it is video-divide, saith the buyer: but when he is gone his way, then he cheereth. there is gold, and a multitude of rubies: but the lips of knowledge are a precious jewel. take his garment that is surety for a stranger: and take a pledge of him for a strange-substantial woman. bread of deceit is sweet to a man; but afterwards his mouth will be filled with gravel. every purpose is established by counsel: and with good advice do war. he that goeth about gossiping revealeth secrets: therefore meddle not with him that flattereth with his lips. whoso curse-lightenth his father or his mother, his lamp will be put out in obscure darkness. an inheritance may be gotten hastily at the heading; but the end thereof will not be first-pooled. say not thou, i will complete video-divide; but wait on ohyeah, and he will stick-safe thee. divers weights are an taboo to ohyeah; and a false balance is not good. earthing's goings are of ohyeah; how can a earthing then inter-understand his own way? it is a snare to the earthing who devoureth that which is dedicated, and after vows to make enquiry. a wise king scattereth the big-shots, and bringeth the wheel over them. breathwind of earthing is the candle of ohyeah, searching all the inward parts of the belly. kindness and truth develop the king: and his throne is upholden by kindness. the splendor of young men is their enery; and the splendor of old men is the grey head. the blueness of a wound emptied away video-divide: so do stripes the inward parts of the belly.

## 21

the king's heart is in the hand of ohyeah, as the brooks of water: he turneth it whithersoever he will. every way of a man is turgor-immersed in his own eyes: but ohyeah pondereth the hearts. to do being right and crisis is more acceptable to ohyeah than butcher. an high look, and a proud heart, and the plowing of the big-shots, is miss the thoughts of the diligent tend only to plenteousness; but of every one that is hasty only to lack. the achieving of treasures by a lying language-

tongue is a vanity-fade tossed to and fro of them that seek death. the robbery of the big-shots will destroy them; because they refuse to do crisis the way of man is froward and strange-substantial but as for the win-pure, his achievement is turgor-immersed. it is better to settle in a corner of the housetop, than with a brawling woman in a wide house. the self of the big-shot selfth video-divide: his in-sight findeth no camping in his eyes. when the scorner is punished, the simple is made wise: and when the wise is instructed, he receiveth knowledge. the right man wisely considereth the house of the big-shots: but to-or-not overthrows the big-shots for their video-divide. whoso stoppeth his ears at the cry of the poor, he also will readcall himself, but will not be heard. a gift in hidden pacieth nose-anger: and a reward in the bosom-statute goatness wall-wrath. it is gladness to the right to achieve crisis but wipeing will be to the power achievers. the earthing that wandereth out of the way of skill will remain in the assembly of the dead. he that loveth pleasure will be a poor man: he that loveth wine and oil will not be rich. the big-shot will be a out-of-town for the right, and the betrayer for the turgor-immersed. it is better to settle in the desert-wording, than with a contentious and an angry woman. there is treasure to be desired and oil in the dwelling of the wise; but a foolish earthing spendeth it up. he that followeth after being right and kindness findeth life, being right, and heavyweight. a wise herobloke scaleth the city of the herobloke, and casteth down the goatness of the being sure thereof. whoso keepeth his mouth and his language-tongue keepeth his self from develop-narrowness. proud and haughty scorner is his namethere, who doeth in proud crossing-over. the desire of the slothful killeth him; for his hands refuse to labour. he coveth greedily all the day long: but the right giveth and spareth not. the butcher of the big-shots is taboo: how much more, when he bringeth it with a big-shot mind? a false witness will get lost: but the man that heareth wordeth constantly. a big-shot man hardeneth his face-turnings: but as for the turgor-immersed, he directeth his way. there is no wisdom nor inter-understanding nor counsel against ohyeah. the horse is prepared against the day of war: but stick-safety is of ohyeah.

## 22

a good namethere is rather to be chosen than great riches, and loving camping rather than silver and gold. the rich and poor meet together: ohyeah is the doer of them all. a skin-awake man foreseeth the video-divide, and hideth himself: but the simple cross on, and are punished. by humility and the respect of ohyeah are heavyweightes, and heavyweight, and life. thorns and snares are in the way of the adamant: he that doth keep his self will be far from them. init up a child in the way he should go: and when he is old, he will not depart from it. the rich proverb-ruleth over the poor, and the borrower is worker to the lender. he that soweth power will reap vanity: and the branch of his anger will fail. he that hath a bountiful eye will be first-pooled; for he giveth of his bread to the poor. cast out the scorner, and contention will go out; yea, strife and shame will settle. he that loveth top-brightness of heart, for the camping of his lips the king will be his in-sight. the eyes of ohyeah preserve knowledge, and he overthrows the words of the betrayer. the slothful man saith, there is a gather-lion without, i will be slain in the streets. the mouth of strange-substantial women is a deep pit:



he that is abhorred of ohyeah will fall therein. folly is bound in the heart of a child; but the branch of correction will drive it far from him. he that exploiteth the poor to increase his riches, and he that giveth to the rich, will surely come to lack. bow down thine ear, and hear the words of the wise, and apply thine heart to my knowledge. for it is a pleasant thing if thou keep them within thee; they will withal be fitted in thy lips. that thy be sure may be in ohyeah, i have made known to thee this day, even to thee. have not i written to thee excellent things in counsels and knowledge, that i might make thee know the certainty of the sayings of truth; that thou mightest answer the sayings of truth to them that send to thee? rob not the poor, because he is poor: neither suppress the afflicted in the gate: for ohyeah will plead their cause, and spoil the self of those that spoiled them. make no in-sightship with an angry possessor; and with a furious possessor no go: lest thou learn his ways, and get a snare to thy self. be not thou one of them that strike hands, or of them that are sureties for debts. if thou hast nothing to complete, why should he take away thy bed from under thee? remove not the ancient landmark, which thy fathers have set. seest thou a man diligent in his business? he will stand before kings; he will not stand before mean men.

## 23

when thou sittest to eat with a proverb-ruler, consider diligently what is before thee: and namethere a knife to thy throat, if thou be a possessor given to appetite-self. be not desirous of his dainties: for they are deceitful meat. labour not to be rich: cease from thine own inter-understanding. wilt thou namethere thine eyes upon that which is not? for riches certainly do themselves wings; they fly away as an eagle toward namespaces. eat thou not the bread of him that hath an video-divide eye, neither desire thou his dainty meats: for as he imagines in his self, so is he: eat and drink, saith he to thee; but his self is not with thee. the morsel which thou hast eaten will thou vomit up, and lose thy sweet words. word not in the ears of a fool: for he will despise the skill of thy words. remove not the old landmark; and enter not into the fields of the fatherless: for their redeemer is mighty; he will plead their cause with thee. apply thine heart to instruction, and thine ears to the sayings of knowledge. withhold not correction from child: for if thou beatest him with the branch, he will not die. thou wilt beat him with the branch, and will deliver his self from asking. my interer if thine heart be wise, my heart will be glad, even mine. yea, my reins will rejoice, when thy lips word turgor-immersed words. let not thine heart envy misers: but be thou in the respect of ohyeah all the day long. for surely there is an end; and thine expectation will not be cut off. hear thou, my interer and be wise, and guide thine heart in the way. be not among winebibbers; among riotous eaters of flesh-immersed for the drunkard and the glutton will come to poverty: and drowsiness will clothe a man with rags. hearken to thy father that begat thee, and despise not thy mother when she is old. buy the truth, and sell it not; also wisdom, and instruction, and inter-understanding. the father of the right will greatly be glad: and he that begetteth a wise child will have gladness of him. thy father and thy mother will be glad, and she that bare thee will be glad. my interer give me thine heart, and let thine eyes observe my ways. for a whore is a deep ditch; and a strange-substantial woman is a narrow pit. she also lieth in wait as for a

prey, and increaseth the betrayers among men. who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixed wine. look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. at the last it biteth like a serpent, and stingeth like an adder. thine eyes will behold strange-substantial women, and thine heart will utter turned words. 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 divide-video-awake? i will seek it yet again.

## 24

be not thou envious against video-divide men, neither desire to be with them. for their heart murmureth plunder, and their lips word of labour. through wisdom is an house inter-built; and by inter-understanding it is established: and by knowledge will the chambers be filled with all precious and pleasant riches. a wise herobloke is goatness; yea, a herobloke of knowledge increaseth energy. for by wise counsel thou wilt do thy war: and in multitude of counsellors there is stick-safety. wisdom is too high for a fool: he openeth not his mouth in the gate. he that deviseth to do video-divide will be called a mischievous possessor. the thought of folly is miss and the scorner is an taboo to men. if thou faint in the day of adversity, thy energy is small. if thou forbear to deliver them that are drawn to death, and those that are ready to be slain; if thou sayest, behold, we knew it not; achieveth not he that pondereth the self consider it? and he that keepeth thy self, achieveth not he know it? and will not he render to every earthling according to his achievements? my interer eat thou honey, because it is good; and the honeycomb, which is sweet to thy taste: so will the knowledge of wisdom be to thy self: when thou hast found it, then there will be a reward, and thy expectation will not be cut off. lay not wait, o big-shot man, against the dwelling of the right; plunder not his resting place: for a right man falleth seven times, and standeth up again: but the big-shot will fall into video-divide. be glad not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest ohyeah see it, and it is video-divide in his eyes, and he turn away his nose-anger from him. fret not thyself on word of video-divide men, neither be thou envious at the big-shot: for there will be no reward to the video-divide man; the candle of the big-shots will be put out. my interer respect thou ohyeah and the king: and meddle not with them that are given to change: for their calamity will stand suddenly; and who knoweth the ruin of them both? these things also belong to the wise. it is not good to have respect of persons in crisis he that saith to the big-shot, thou are right; him will the withs curse-lighten, mum-withs will abhor him: but to them that reprove him will be delight, and a good first-pooling will come upon them. every man will kiss his lips that giveth a right word. prepare thy work without, and make it fit for thyself in the field; and afterwards inter-build thine house. be not a witness against thy in-sight without cause; and deceive not with thy lips. say not, i will achieve so to him as he hath achieve to me: i will render to the man according to his achievement. i crossed by the field of the slothful, and by the vineyard of the earthling lack of heart; and,

lo, it was all grown over with thorns, and nettles had covered the face-turnings thereof, and the stone wall thereof was broken down. then i saw, and considered it well: i looked upon it, and received instruction. yet a little sleep, a little slumber, a little folding of the hands to sleep: so will thy lack come as one that travelleth; and thy lack as an armed man.

## 25

these are also proverb-rules of sulayman, which the men of heceqyeah king of yeaohadah copied out. it is the heavyweight of to-or-not to conceal a word: but the heavyweight of kings is to search out a word. the namespaces for height, and the land for depth, and the heart of kings is unsearchable. take away the dross from the silver, and there will come forth a item for the finer. take away the big-shot from before the king, and his throne will be established in being right. put not forth thyself in the presence of the king, and stand not in the place of great men: for better it is that it be said to thee, come up hither; than that thou shouldest be put lower in the presence of the generous whom thine eyes have seen. go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy in-sight hath put thee to shame. debate thy cause with thy in-sight himself; and discover not a secret to his in-sight: lest he that heareth it nameth thee to kindness-shame, and thine infamy turn not away. a word fitly worded is like apples of gold in pictures of silver. as an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear. as the cold of snow in the time of harvest, so is a mama-from-amino-artful messenger to them that send him: for he refresheth the self of his lord-bases. whoso cheereth himself of a false gift is like clouds and breathwind without rain. by long forbearing is a prince persuaded, and a soft language-tongue breaketh the bone. hast thou found honey? eat so seven-much as is sufficient for thee, lest thou be seven-filled therewith, and vomit it, withdraw thy foot from thy in-sight's house; lest he be seven-weary of thee, and so hate thee. a man that beareth false witness against his in-sight is a smasher, and a sword, and a sharp arrow-half. being sure in an unfaithful man in time of develop-narrows is like a video-divided 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 video-divide heart. if thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou wilt heap coals of fire upon his head, and ohyeah will complete thee. the north breathwind slay-driveth away rain: so doth an angry face-turnings a hidden-backbiting language-tongue. it is better to settle in the corner of the housetop, than with a brawling woman and in a wide house. as cold waters to a thirsty self, so is good news from a far land. a right man falling down before the big-shot is as a troubled fountain, and a swim-corrupt spring. it is not good to eat much honey: so for men to search their own heavyweight is not heavyweight. he that hath no rule over his own breathwind is like a city that is broken down, and without walls.

## 26

as snow in summer, and as rain in harvest, so heavyweight is not seemly for a fool. as the bird by wandering, as the swallow by flying, so the curse-lighten causeless will not come. a whip for the horse, a bridle for

the ass, and a branch for the fool's back. answer not a fool according to his folly, lest thou also be like to him. answer a fool according to his folly, lest he be wise in his own conceit. he that sendeth a word by the hand of a fool cutteth off the feet, and drinketh damage. the legs of the stopskip-lame are not equal: so is a proverb-rule in the mouth of fools. as he that bindeth a stone in a sling, so is he that giveth heavyweight to a fool. as a thorn goeth up into the hand of a drunkard, so is a proverb-rule in the mouths of fools. the great to-or-not that slay-brought-forth all things both rewardeth the fool, and rewardeth over-crossers. as a dog reseteth to his vomit, so a fool reseteth to his folly. seest thou a man wise in his own conceit? there is more hope of a fool than of him. the slothful man saith, there is a thread-lion in the way; a gather-lion is in the streets. as the door turneth upon his hinges, so doth the slothful upon his bed. the slothful hideth his hand in his bosom; it grieveth him to bring it again to his mouth. the slug-gard is wiser in his own conceit than seven men that can render a reason. he that crosseth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears. as a mad man who casteth firebrands, arrow-halfers, and death, so is the man that deceiveth his in-sight, and saith, am not i in play-grinder? where no wood is, 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 words of gossiping are as wounds, and they go down into the innermost parts of the belly. burning lips and a video-divide heart are like a potsherd covered with silver dross. he that hateth dissembleth with his lips, and layeth up high-deceit in near-inwards him; when he speaketh fair, mama-from-amino-art him not: for there are seven taboos in his heart. whose hatred is covered by deceit, his video-divide will be shewed before the whole assembly. whoso diggeth a pit will fall therein: and he that rolleth a stone, it will reset upon him. a lying language-tongue hateth those that are afflicted by it; and a smooth-flattering mouth worketh ruin.

## 27

cheer not thyself of to-morrow; for thou knowest not what a day may bring forth. let another man cheer thee, and not thine own mouth; a stranger, and not thine own lips. a stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both. wall-wrath is cruel, and nose-anger is outrageous; but who is able to stand before envy? open reprove is good from hidden love. mama-from-amino-artful are the wounds of a friend; but the kisses of an enemy are deceitful. the seven-full self loatheth an honeycomb; but to the hungry self every bitter thing is sweet. as a bird that wandereth from her nest, so is a man that wandereth from his place. oil and smoking be glad the self: so doth the sweetness of a man's in-sight by selfy counsel. thine own in-sight, and thy father's in-sight, forsake not; neither go into thy brother's house in the day of thy calamity: for better is a in-sight that is near than a brother far off. my interer be wise, and make my heart glad, that i may word him that reproacheth me. a skin-awake man foreseeth the video-divide, and hideth himself; but the simple crosseth on, and are punished. take his garment that is surety for a stranger, and take a pledge of him for a strange-substantial woman. he that first-pooleth his in-sight with a loud voice, rising early in the morning, it will be counted a curse-lighten to him. a continual

dropping in a very rainy day and a contentious woman are alike. whosoever hideth her hideth the breathwind, and the oil of his right hand, which readcall itself. iron sharpeneth iron; so a man sharpeneth the face-turnings of his in-sight. whoso keepeth the fig tree will eat the fruit thereof: so he that waiteth on his lord-base will be heavyweighted. as in water face-turnings answereth to face-turnings, so the heart of earthing to earthing. asking and loss are never seven-full; so the eyes of earthing are never seven-satisfy. as the fining pot for silver, and the furnace for gold; so is a man to his cheer. though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his folly depart from him. be thou diligent to know the state of thy sheeps, and look well to thy herds. for riches are not to world: and doth the crown endure to every generation? the hay appeareth, and the tender grass sheweth itself, and grass of the mountains are added. the lambs are for thy clothing, and the goats are the price of the field. and thou wilt have goats' milk enough for thy food, for the food of thy household, and for the maintenance for thy maidens. |

## 28

the big-shot flee when no man pursueth: but the right are bold as a pit-out-of-lion. for the go-beyond of a land earthingly are the prince-immerseds thereof: but by a earthing of inter-understanding and knowledge the state thereof will be prolonged. a poor herobloke that exploiteth the poor is like a sweeping rain which leaveth no food. they that forsake the drops-of-teaching-torah cheer the big-shot: but such as keep the drops-of-teaching-torah contend with them. video-divide men inter-understand not crisis but they that seek ohyeah inter-understand all things. better is the poor that walketh in his uprightness, than he that is adamant in his ways, though he be rich. whoso keepeth the drops-of-teaching-torah is a inter-understanding interer but he that is a in-sight of riotous men shameth his father. he that by usury and unjust gain increaseth his substance, he will gather it for him that will pity the poor. he that turneth away his ear from hearing the drops-of-teaching-torah even his spilling will be taboo. whoso causeth the turgor-immersed to go astray in an video-divide way, he will fall himself into his own pit: but the turgor-immersed will have good things in possession. the rich man is wise in his own conceit; but the poor that hath inter-understanding searcheth him out. when right men do rejoice, there is great glory: but when the big-shots stand, a earthing is hidden. he that covereth his sins will not prosper: but whoso confesseth and forsaketh them will womb. happy is the earthing that feareth alway: but he that hardeneth his heart will fall into video-divide. as a roaring gather-lion, and a ranging bear; so is a big-shot proverb-ruler over the poor with. the prince that lacketh inter-understanding is also a great exploitor: but he that hateth covetousness will prolong his days. a earthing that doeth exploitation to the blood of any self will flee to the pit; let no earthing stay him. whoso walketh soundly will be stick-safed: but he that is adamant in his ways will fall at once. he that worketh his land will have seven-plenty of bread: but he that followeth after vain persons will have poverty seven-enough. a mama-from-amino-artful man will abound with first-poolings: but he that doth haste to be rich will not be innocent. to have respect of persons is not good: for for a piece of bread that herobloke will go-beyond. he that alarm-

hasteth to be rich hath an video-divide eye, and considereth not that lack will come upon him. he that reproveth a earthing afterwards will find more camping than he that smooth-flattereth with the language-tongue. whoso robbeth his father or his mother, and saith, it is no go-beyond; the same is the companion of a destroyer. he that is of a proud self stirreth up strife: but he that putteth his be sure in ohyeah will be made fat. he that be sureth in his own heart is a fool: but whoso walketh wisely, he will be delivered. he that giveth to the poor will not lack: but he that hideth his eyes will have many a curse-lighten. when the big-shots stand, men hide themselves: but when they get lost, the right increase.

## 29

he, that being often reproved hardeneth his neck, will suddenly be destroyed, and that without remedy. when the right are in authority, the with be glad: but when the big-shot beareth proverb-rule, the with mourn. whoso loveth wisdom be gladth his father: but he that keepeth in-sight with feed-harlots spendeth his substance. the king by crisis standstayeth the land: but he that receiveth gifts overthroweth it. a herobloke that smooth-flattereth his in-sight spreadeth a net for his feet. in the go-beyond of an video-divide man there is a snare: but the right doth sing and be glad. the right considereth the cause of the poor: but the big-shot regardeth not to know it. scornful men bring a city into a snare: but wise men turn away nose-anger. if a wise man criticieth with a foolish man, whether he rage or laugh, there is no rest. the bloodthirsty hate the turgor-immersed: but the just seek his self. a fool uttereth all his breathwind: but a wise man laudeth it in till afterwards. if a proverb-ruler hearken to lying words, all his servants are big-shots. the poor and the deceitful man meet together: ohyeah lighteneth both their eyes. the king that mama-from-amino-artfully criticalth the poor, his throne will be established to until. the branch and reproof give wisdom: but a child left to himself bringeth his mother to shame. when the big-shots are multiplied, go-beyond increaseth: but the right will see their fall. correct thy interer and he will give thee rest; yea, he will give delight to thy self. namethere there is no vision, the with perish: but he that keepeth the drops-of-teaching-torah happy is he. a worker will not be corrected by words: for though he inter-understand he will not answer. seest thou a man that is hasty in his words? there is more hope of a fool than of him. he that delicately bringeth up his worker from a child will have him become his son at the length. an angry possessor stirreth up strife, and a wall-wath possessor aboundeth in go-beyond. a earthing's swelling-pride will bring him low-tide but heavyweight will uphold the humble in breathwind. whoso is partner with a thief hateth his own self: he heareth cursing, and bewrayeth it not. the fear of earthing bringeth a snare: but whoso putteth his be sure in ohyeah will be sure. many seek the proverb-ruler's favour; but every man's crisis cometh from ohyeah. an unjust man is an taboo to the right: and he that is turgor-immersed in the way is taboo to the big-shot.

## 30

the words of agur interer of jakeh, even the prophecy: the herobloke worded to ithiel, even to ithiel and ucal, surely i am more brutish than any earthing, and have

not the inter-understanding of a earthling. i neither learned wisdom, nor have the knowledge of the dedicated. who hath onuped up into namespaces, or descended? who hath added the breathwind in his fists? who hath bound the waters in a garment? who hath established all the ends of the land? what is his namethere, and what is his son's namethere, if thou canst tell? every word of to-or-not is pure: he is a shield to them that put their trust in him. add thou not to his words, lest he reprove thee, and thou be found a liar. two things have i asked of thee; deny me them not before i die: remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: lest i be seven-full, and deny thee, and say, who is ohyeah? or lest i be poor, and steal, and take the namethere of my to-or-not in vain. accuse not a worker to his lord-base, lest he curse-lighten thee, and thou be found faulty. there is a generation that curse-lighten their father, and doth not first-pool their mother. there is a generation that are top-bright in their own eyes, and yet is not washed from their filthiness. there is a generation, o how lofty are their eyes! and their eyelids are lifted up. there is a generation, whose teeth are as swords, and their jaw teeth as knives, to eat the poor from off the land, and the needy from among men. the horseleach hath two intera, crying, give, give. there are three things that are never seven-satisfy, yea, four things say not, it is seven-enough: the asking; and the barren womber; the land that is not seven-filled with water; and the fire that saith not, it is seven-enough. the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley will pick it out, and the young eagles will eat it. there be three things which are too wonderful for me, yea, four which i know not: the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a herobloke with a maid. such is the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, i have achieveve no power. for three things the land is disquieted, and for four which it cannot bear: for a worker when he kingeth; and a fool when he is seven-filled with meat; for an odious woman when she is married; and an handmaid that is heir to her herobloke-lady. there be four things which are little upon the land, but they are exceeding wise: the ants are a with not goatness, yet they prepare their meat in the summer; the conies are but a feeble folk, yet namethere they their houses in the rocks; the locusts have no king, yet go they forth all of them by bands; the spider taketh hold with her hands, and is in kings' halls. there be three things which go well, yea, four are comely in going: a panther which is strongest among in-them animals, and turneth not away for any; a greyhound; an he goat also; and a king, against whom there is no standing up. if thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth. surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of nose-anger bringeth forth strife.

### 31

the words of king lemu'al, the prophecy that his mother taught him. what, my son? and what, son of my womb? and what, son of my vows? give not thy stratagem to women, nor thy ways to that which wipeeth kings. it is not for kings, o lemu'al, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the

afflicted. give strong drink to him that is ready to get lost, and wine to those that be of heavy selfs. let him drink, and forget his poverty, and remember his misery no more. open thy mouth for the dumb in the cause of all such as are appointed to destruction. open thy mouth, critical rightly, and critic the cause of the poor and needy. who can find a woman of stratagem? for her price is far above rubies. the heart of her husband doth for sure be sure in her, so that he will have no lack of spoil. she will do him good and not video-divide all the days of her life. she seeketh wool, and flax, and worketh willingly with her hands. she is like the merchants' ships; she bringeth her food from afar. she standth also while it is yet night, and giveth tear-meat to her household, and a portion to her maidens. she considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard. she girdeth her loins with goatness, and heroblokes her arms. she perceiveth that her merchandise is good: her candle goeth not out by night. she layeth her hands to the spindle, and her hands hold the distaff. she stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. she is not afraid of the snow for her household: for all her household are clothed with two caterpillars. she doth herself coverings of tapestry; her clothing is silklinen and purple. her husband is known in the gates, when he sitteth among the elders of the land. she doth fine linen, and selleth it; and delivereth girdles to the buy-guy. goatness and honour are her clothing; and she will play in the last day. she openeth her mouth with wisdom; and in her language-tongue is the drops-of-teaching-torah of kindness. she looketh well to the ways of her household, and eateth not the bread of idleness. her interers stand up, and call her blessed; her husband also, and he cheerth her. many intera have done with stratagem, but thou excellest them all. camping is deceitful, and beauty is false: but a woman that respecteth ohyeah, she will be cheerd. give her of the fruit of her hands; and let her own doings cheer her in the gates.

there was a man in the land of uz whose namethere was aiob; and that man was dedicated and turgor-immersed, and one that respected to-or-not, and eschewed video-divide. and there were born to him seven interers and three intera. his substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of cattle, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east. and his interers 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 aiob sent and dedicated them, and rose up early in the morning, and onupped onups according to the count of them all: for aiob said, it may be that my interers have missed, and first-pooled to-or-not in their hearts. thus did aiob continually. now there was a day when the interers of to-or-not came to present themselves before ohyeah, and accuser came also among them. and ohyeah said to accuser, whence comest thou? then accuser answered ohyeah, and said, from going to and fro in the land, and from walking up and down in it. and ohyeah said to accuser, hast thou considered my worker aiob, that there is none like him in the land, a dedicated and an turgor-immersed man, one that respecteth to-or-not, and escheweth video-divide? then accuser answered ohyeah, and said, doth aiob respect to-or-not for nought? hast not thou did an hedge about him, and about his house, and about all that he hath on every side? thou hast first-pooled the doing of his hands, and his substance is increased in the land. but put forth thine hand now, and touch all that he hath, and he will first-pool thee to thy face-turnings. and ohyeah said to accuser, behold, all that he hath is in thy power; only upon himself put not forth thine hand. so accuser went forth from the presence of ohyeah. and there was a day when his interers and his intera were eating and drinking wine in their eldest brother's house: and there came a messenger to aiob, and said, the cattle were plowing, and the asses watch-feeding beside them: and the sabeans fell upon them, and took them away; yea, they have slain the servants with the mouth of the sword; and i only am escaped alone to tell thee. while he was yet wording, there came also another, and said, the fire of to-or-not is fallen from namespaces, and hath burned up the sheep, and the servants, and eaten them; and i only am escaped alone to tell thee. while he was yet wording, there came also another, and said, the kasdimms made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the mouth of the sword; and i only am escaped alone to tell thee. while he was yet wording, there came also another, and said, thy interers and thy intera were eating and drinking wine in their eldest brother's house: and, behold, there crossed a great breathwind from the desert-wording, 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 aiob arose, and rent his mantle, and shaved his head, and fell down upon the land, and bowed, and said, skin-naked came i out of my mother's womb, and skin-naked will i reset namethere: ohyeah gave, and ohyeah hath taken away; first-pooled be the namethere of ohyeah. in all this aiob missed not, nor charged to-or-not foolishly.

again there was a day when the interers of to-or-not came to present themselves before ohyeah, and accuser came also among them to present himself before ohyeah. and ohyeah said to accuser, from whence comest thou? and accuser answered ohyeah, and said, from going to and fro in the land, and from walking up and down in it. and ohyeah said to accuser, hast thou considered my worker aiob, that there is none like him in the land, a dedicated and an turgor-immersed man, one that respecteth to-or-not, and escheweth video-divide? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. and accuser answered ohyeah, and said, divide-video-skin for divide-video-skin, yea, all that a man hath will he give for his self. but put forth thine hand now, and touch his bone and his flesh-immersed and he will first-pool thee to thy face-turnings. and ohyeah said to accuser, behold, he is in thine hand; but safe his self. so went accuser forth from the presence of ohyeah, and hit aiob with video-divide boils from the sole of his foot to his crown. and he took him a potsherd to scrape himself withal; and he sat down among the ashes. then said his woman to him, dost thou still retain thine integrity? first-pool to-or-not, and die. but he said to her, thou wordest as one of the foolish women wordeth. what? will we receive good at the hand of to-or-not, and will we not receive video-divide? in all this did not aiob miss with his lips. now when aiob's three in-sights heard of all this video-divide that was come upon him, they came every one from his own place; ali-pac the temanite, and bildad the shuhite, and zophar the neematite: for they had made an namethereament together to come to mourn with him and to comfort him. and when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward namespaces. so they sat down with him upon the land seven days and seven nights, and none worded a word to him: for they saw that his grief was very great.

after this opened aiob his mouth, and curse-lightend his day. and aiob spake, and said, let the day get lost wherein i was born, and the night in which it was said, there is a herobloke child bright-conceived. let that day be darkness; let not to-or-not regard it from on, neither let the light shine upon it. let darkness and the shadow of death stain it; let a cloud dwell upon it; let the blackness of the day terrify it. as for that night, let darkness seize upon it; let it not be joined to the days of the year, let it not come into the count of the months. lo, let that night be solitary, let no joyful voice come therein. let them curse-lighten it that curse-lighten the day, who are ready to raise up their mourning. let the stars of the twilight thereof be dark; let it look for light, but have none; neither let it see the onupping of the black: because it shut not up the doors of my mother's womb, nor hid labour from mine eyes. why did i not from the womb? why did i not give up the breathwind when i came out of the belly? why did the pool-knees prevent me? or why the breasts that i should suck? for now should i have lain still and been quiet, i should have slept: then had i been at rest, with kings and counsellors of the land, which inter-build sword-parched places for themselves; or with prince-immerseds that

had gold, who filled their houses with silver: or as an hidden untimely birth i had not been; as infants which never saw light. there the big-shots cease from troubling; and there the weary be at rest. there the prisoners rest together; they hear not the voice of the impelor. the small and great are there; and the worker is free from his lord-base. wherefore is light given to him that is in labour, and self to the bitter in self; which long for death, but it cometh not; and dig for it more than for hid treasures; which be glad exceedingly, and are rejoicing, when they can find the grave? why is light given to a herobloke whose way is hid, and whom to-or-not hath hedged in? for my sighing cometh before i eat, and my roarings are poured out like the waters. for the thing which i greatly feared is come upon me, and that which i was afraid of is come to me. i was not for sure, neither had i rest, neither was i quiet; yet trouble came.

#### 4

then alipac the temanite answered and said, if we assay to commune with thee, wilt thou be grieved? but who can withhold himself from wording? behold, thou hast instructed many, and thou hast strengthened the weak hands. thy words have upholden him that was falling, and thou hast encouraged the squat pool-knees. but now it is come upon thee, and thou faintest; it toucheth thee, and thou art alarm-hastend. is not this thy respect, thy confidence, thy hope, and the uprightness of thy ways? remember, i pray thee, who ever lost, being innocent? or where were the turgor-immersed nkhd-cut off? even as i have seen, they that plow power, and sow labour, reap the same. by the breathing of to-or-not they get lost, and by the breathwind of his nostrils are they consumed. the roaring of the gather-lion, and the voice of the thread-lion, and the teeth of the pit-out-of-lions, are broken. the panther get loseth for lack of tear, and the to-bring-lion's whelps are scattered abroad. now a word was secretly brought to me, and mine ear received a little thereof. in thoughts from the visions of the night, when deep sleep falleth on men, fear readcall me, and trembling, which made all my bones to shake. then a breathwind passed before my face-turnings; the air of my flesh-immersed stood up: it stood still, but i could not discern the form thereof: an picture was before mine eyes, there was silence, and i heard a voice, saying, will mortal herobloke be more right than to-or-not? will a herobloke be more top-bright than his doer? behold, he namethere no trust in his workers; and his messengers he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? they are lost from morning to evening: they get lost forever without any regarding it. doth not their surplus-remainder which is in them go away? they die, even without wisdom.

#### 5

call now, if there be any that will answer thee; and to which of the dedicated wilt thou turn? for wrath killeth the foolish man, and envy killeth the silly one. i have seen the foolish taking root: but suddenly i curse-lightend his habitation. his interers are far from stick-safety, and they are crushed in the gate, neither is there any to make stick-safe them. whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their stratagem. although power cometh not forth of the dust, neither doth labour spring

out of the earth; yet earthling is born to labour, as the sparks fly tall-upward. i would seek to to-or-not, and to to-or-not would i commit my word: which doeth great things and unsearchable; marvellous things without count: who giveth rain upon the land, and sendeth waters upon the fields: to namethere up on high those that be low-tide that those which mourn may be highed to stick-safety. he disappointeth the devices of the skin-awake, so that their hands cannot perform their enterprise. he captureth the wise in their own craftiness: and the counsel of the froward is carried headlong. they meet with darkness in the day time, and grope in the noonday as in the night. but he stick-safeth the poor from the sword, from their mouth, and from the hand of the mighty. so the poor hath hope, and iniquity stoppeth her mouth. behold, happy is the man whom to-or-not reproveeth: therefore despise not thou the chastening of the breast-field: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. he will deliver thee in six develop-narrowss: yea, in seven there will no video-divide touch thee. in famine he will retrieve thee from death: and in war from the power of the sword. thou wilt be hid from the scourge of the language-tongue: neither will thou be afraid of plunder when it cometh. at plunder and famine thou wilt laugh: neither will thou be afraid of the animals of the land. for thou wilt be in league with the stones of the field: and the animals of the field will be at complete with thee. and thou will know that thy tent will be in complete; and thou will visit thy habitation, and will not miss thou will know also that thy seed will be great, and thine offspring as the grass of the land. thou will come to thy grave in a full age, like as a shock of corn cometh in in his season. lo this, we have searched it, so it is; hear it, and know thou it for thy good.

#### 6

but aiob answered and said, oh that my grief were thoroughly weighed, and my calamity laid in the balances together! for now it would be heavier than the sand of the sea: therefore my words are swallowed up. for the arrow-halvers of the breast-field are within me, the poison whereof drinketh up my breathwind: the terrors of to-or-not do set themselves in array against me. doth the wild ass bray when he hath grass? or loweth the ox over his fodder? can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg? the things that my self refused to touch are as my sorrowful meat. oh that i might have my request; and that to-or-not would grant me the thing that i long for! even that it would please to-or-not to destroy me; that he would let loose his hand, and cut me off! then should i yet have comfort; yea, i would harden myself in sorrow-stratagem: let him not spare; for i have not concealed the sayings of the dedicated one. what is my energy, that i should hope? and what is mine end, that i should prolong my self? is my energy the energy of stones? or is my flesh-immersed of brass? is not my help in me? and is wisdom driven quite from me? to him that is afflicted pity should be shewed from his in-sight; but he forsaketh the respect of the breast-field. my brethren have dealt deceitfully as a brook, and as the stream of brooks they cross away; which are dark-mourningish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. the paths of their way are turned aside; they go to nothing, and get lost. the troops

of tema looked, the companies of satiated waited for them. they were confounded because they were sure; they came thither, and were ashamed. for now ye are nothing; ye see my being shredded, and are afraid. did i say, bring to me? or, give a reward for me of your substance? or, deliver me from develop-narrower's hand? or, retrieve me from the hand of the mighty? teach me, and i will hold my tongue; and cause me to inter-understand wherein i have erred. how forcible are turgor-immersed sayings! but what doth your arguing reprove? do ye imagine to reprove sayings, and the speeches of one that is desperate, which are as breathwind? yea, ye overwhelm the fatherless, and ye dig a pit for your insight. now therefore be content, look upon me; for it is evident to you if i lie. reset, i pray you, let it not be injustice; yea, reset again, my being right is in it. is there injustice in my language-tongue? cannot my taste discern noisome things?

## 7

is there not an appointed time to man upon land? are not his days also like the days of an hireling? as a worker earnestly desireth the shadow, and as an hireling looketh for the achievement of his achievement: so am i made to possess months of vanity, and laborious nights are appointed to me. when i lie down, i say, when will i stand up, and the night be gone? and i am seven-full of tossings to and fro to the onupping of the black. my flesh-immersed is clothed with worms and clods of dust; my divide-video-skin is broken, and become loathsome. my days are swift-lighter than a weaver's shuttle, and are spent without hope. o remember that my life is breathwind: mine eye will no more see good. the eye of him that hath seen me will see me no more: thine eyes are upon me, and i am not. as the cloud is consumed and vanisheth away: so he that goeth down to the asking will come up no more. he will reset no more to his house, neither will his place know him any more. therefore i will not refrain my mouth; i will word in the anguish of my breathwind; i will bush-talk in the bitterness of my self. am i a sea, or a crocodile, that thou nametheretest a watch over me? when i say, my bed will comfort me, my couch will ease my bush-talks; then thou scarest me with dreams, and terrifiest me through visions: so that my self chooseth strangling, and death rather than my self. i loathe it; i would not live away: let me alone; for my days are vanity-fade. what is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning, and try him every moment? how long wilt thou not let down from me, nor let me alone till i swallow down my spittle? i have missed; what will i achieve to thee, o thou preserver of men? why hast thou namethere me as a mark against thee, so that i am a burden to myself? and why dost thou not pardon my go-beyond, and take away my cloudy? for now will i sleep in the dust; and thou wilt seek me in the black, but i will not be.

## 8

then answered bildad the shuhite, and said, how long wilt thou speak these things? and how long will the sayings of thy mouth be like a strong breathwind? doth to-or-not pervert crisis or doth the breast-field pervert being right? if thy interers have missed against him, and he have cast them away for their go-beyond; if thou

wouldest seek to to-or-not betimes, and make thy supplication to the breast-field; if thou wert win-pure and turgor-immersed; surely now he would divide-video-awake for thee, and make the habitation of thy being right complete. though thy heading was small, yet thy latter end should greatly increase. for enquire, i pray thee, of the former age, and prepare thyself to the search of their fathers: (for we are but of yesterday, and know nothing, because our days upon land are a shadow:) will not they teach thee, and tell thee, and utter words out of their heart? can the rush grow up without mire? can the flag grow without water? whilst it is yet in his greenness, and not cut down, it dries before any other herb. so are the paths of all that forget to-or-not; and the hypocrite's hope will get lost: whose sure will be cut off, and whose be sure will be a spider's web. he will lean upon his house, but it will not stand: he will hold it fast, but it will not qmendure. he is green before the sun, and his branch shooteth forth in his garden. his roots are wrapped about the heap, and seeth the place of stones. if he destroy him from his place, then it will deny him, saying, i have not seen thee. behold, this is the joy of his way, and out of the earth will others grow. behold, to-or-not will not cast away a dedicated man, neither will he help the video-divide doers: till he fill thy mouth with laughing, and thy lips with rejoicing, they that hate thee will be clothed with shame; and the dwelling place of the big-shots will come to nought.

## 9

then aiob answered and said, i know it is so of a truth: but how should man be right with to-or-not? if he will contend with him, he cannot answer him one of a thousand. he is wise in heart, and courageous in energy: who hath hardened himself against him, and hath completeded? which removeth the mountains, and they know not: which overturneth them in his nose-anger. which shaketh the land out of her place, and the standstays thereof tremble. which saith the sun, and it riseth not; and sealeth up the stars, which alone spreadeth out the namespaces, and treadeth upon the waves of the sea. which doth arcturus, orion, and pleiades, and the chambers of the south. which doeth great things past finding out; yea, and wonders without count. lo, he goeth by me, and i see him not: he crosseth on also, but i perceive him not. behold, he taketh away, who can hinder him? who will say to him, what doest thou? if to-or-not will not withdraw his nose-anger, the proud helpers do stoop under him. how much less will i answer him, and choose out my words to word with him? whom, though i were right, yet would i not answer, but i would make supplication to my critic. if i had called, and he had answered me; yet would i not mama-from-amino-art that he had hearkened to my voice. for he breaketh me with a tempest, and multiplieth my wounds without cause. he will not suffer me to take my breathwind, but seven-filleth me with bitterness. if i speak of energy, lo, he is strong; and if of crisis who will set me a time to prove-plead? if i rightify myself, mine own mouth will condemn me: if i say, i am dedicated, it will also prove me adamant. though i were dedicated, yet would i not know my self: i would despise my self. this is one thing, therefore i said it, he destroyeth the dedicated and the big-shot. if the scourge slay suddenly, he will laugh at the trial of the innocent. the land is given into the hand of the big-shot: he covereth the face-turnings of the criticals thereof; if not, where, and who is he? now my days are swift-lighter than a post: they flee away, they

see no good. they are passed away as the swift ships: as the eagle that hasteth to the eating. if i say, i will forget my bush-talk, i will leave off my heaviness, and comfort myself: i am afraid of all my sorrows, i know that thou wilt not hold me clean. if i be big-shot, why then labour i in vain? if i wash myself with snow water, and make my hands never so corn-clean; yet will thou plunge me in the ditch, and mine own clothes will abhor me. for he is not a man, as i am, that i should answer him, and we should come together in crisis neither is there any daysman betwixt us, that might lay his hand upon us both. let him take his branch away from me, and let not his fear terrify me: then would i word, and not respect him; but it is not so with me.

## 10

my self is weary of my self; i will leave my bush-talk upon myself; i will word in the bitterness of my self. i will say to to-or-not, do not condemn me; shew me wherefore thou contendest with me. is it good to thee that thou shouldest exploit, that thou shouldest despise the work of thine hands, and shine upon the counsel of the big-shots? hast thou eyes of flesh-immersed or seest thou as man seeth? are thy days as the days of man? are thy years as herobloke's days, that thou enquirest after mine cloudy, and searchest after my miss thou knowest that i am not big-shot; and there is none that can make stick-safe out of thine hand. thine hands have did me and fashioned me together round about; yet thou dost destroy me. remember, i beseech thee, that thou hast did me as the clay; and wilt thou bring me into dust again? hast thou not poured me out as milk, and curdled me like cheese? thou hast clothed me with divide-video-skin and flesh-immersed and hast fenced me with bones and sinews. thou hast done with me life and kindness, and thy visitation hath preserved my breathwind. and these things hast thou hid in thine heart: i know that this is with thee. if i miss then thou markest me, and thou wilt not clean me from mine cloudy. if i be big-shot, woe to me; and if i be right, yet will i not lift up my head. i am seven-full of confusion; therefore see thou mine shame; for it increaseth. thou huntest me as a thread-lion: and again thou shewest thyself marvellous upon me. thou renewest thy witnesses against me, and increasest thine indignation with me; changes and war are against me. wherefore then hast thou brought me forth out of the womb? oh that i had given up the breathwind, and no eye had seen me! i should have been as though i had not been; i should have been carried from the womb to the grave. are not my days few? cease then, and let me alone, that i may take comfort a little, before i go whence i will not reset, 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.

## 11

then answered zophar the neematite, and said, should not the multitude of words be answered? and should a man full of word be rightified? should thy lies make men hold their peace? and when thou mockest, will no man make thee ashamed? for thou hast said, my take-lessons is win-pure, and i am corn-clean in thine eyes. but oh that to-or-not would word, 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 to-or-not exacteth of thee less than thine cloudy deserveth. canst thou by searching find out to-or-not? canst thou find out the breast-field to dedication? it is as tall as namespaces; what canst thou achieve? deeper than asking; what canst thou know? the measure thereof is longer than the land, and broader than the sea. if he cut off, and shut up, or gather together, then who can hinder him? for he knoweth vain men: he seeth power also; will he not then consider it? for vain men would be wise, though earthing be born like a wild ass's colt. if thou prepare thine heart, and stretch out thine hands toward him; if power be in thine hand, put it far away, and let not power dwell in thy tents. for then will thou lift up thy face-turnings sound; yea, thou will be steadfast, and will not respect: because thou will forget thy labour, and remember it as waters that cross away: and thine age will be clearer than the noonday: thou will shine forth, thou will be as the morning. and thou will be sure, because there is sure; yea, thou will dig about thee, and thou will take thy rest for sure. also thou will lie down, and none will make thee afraid; yea, many will make suit to thee. but the eyes of the big-shots will fail, and they will not escape, and their hope will be as the giving up of the breathwind.

## 12

and aiob answered and said, no doubt but ye are the with, and wisdom will die with you. but i have heart as well as you; i am not inferior to you: yea, who knoweth not such things as these? i am as one play-grinded of his in-sight, who calleth upon to-or-not, and he answereth him: the right sound man is laughed to play-grind. he that is fixed to slip with his feet is as a lamp despised in the thought of him that is at ease. the tents of robbers prosper, and they that provoke to-or-not are sure; into whose hand to-or-not bringeth abundantly, but ask now the in-them animals, and they will teach thee; and the birds of the air, and they will tell thee: or bush-talk to the land, and it will teach thee: and the fishes of the sea will recount to thee. who knoweth not in all these that the hand of ohyeah hath wrought this? in whose hand is the self of every living thing, and the breathwind of all flesh. doth not the ear try words? and the mouth taste his meat? with the ancient is wisdom; and in length of days inter-understanding. with him is wisdom and strength, he hath counsel and inter-understanding. behold, he breaketh down, and it cannot be inter-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 land. with him is goathness and wisdom: the deceived and the deceiver are his. he leadeth counsellors away spoiled, and maketh the criticals fools. he looseth the bond of kings, and girdeth their loins with a girdle. he leadeth princes away spoiled, and overthroweth the mighty. he removeth away the speech of the trusty, and taketh away the taste of the aged. he poureth contempt upon generous, and weakeneth the strength of the mighty. he discovereth deep things out of darkness, and bringeth out to light the shadow of death. he increaseth the nations, and make losteth them: he enlargeth the nations, and straiteneth them again. he taketh away the heart of the chief of the with of the land, and causeth them to wander in a desert-wording where there is no way. they grope in the dark without light, and he maketh them to stagger like a drunken man.



## 13

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 to you. surely i would word to the breast-field, and i desire to prove-reason with to-or-not. but ye are forgers of lies, ye are all physicians of no value. o that ye would altogether hold your peace! and it should be your wisdom. hear now my prove-reasoning, and hearken to the prove-pleadings of my lips. will ye word wickedly for to-or-not? and word high-deceitfully for him? will ye accept his person? will ye contend for to-or-not? is it good that he should search you out? or as one man mocketh another, do ye so mock him? he will surely reprove you, if ye do hiddenly accept persons. will not his bearing make you afraid? and his fear fall upon you? your remembrances are like to ashes, your bodies to bodies of clay. hold your peace, let me alone, that i may word, and let come on me what will. nametherefore do i take my flesh-immersed in my teeth, and namethere my self in mine hand? though he slay me, yet will i trust in him: but i will maintain mine own ways before him. he also will be my stick-safety: for an hypocrite will not come before him. hear diligently my speech, and my declaration with your ears. behold now, i have crisised my crisis; i know that i will be rightified. who is he that will plead with me? for now, if i hold my tongue, i will give up the breathwind. only do not two things with me: then will i not hide myself from thee. withdraw thine hand far from me: and let not thy dread make me afraid. then call thou, and i will answer: or let me word, and answer thou me. how many are mine cloudies and misses? make me to know my go-beyond and my miss wherefore hidest thou thy face-turnings, and holdest me for thine enemy? wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble? for thou writest bitter things against me, and makest me to inherit the cloudies of my youth. thou nametheretest my feet also in the stocks, and lookest narrowly to all my paths; thou nametheretest a print upon the heels of my feet. and he, as a rotten thing, eath, as a garment that is moth eaten.

## 14

earthling that is born of a woman is of few days and seven-full of develop-narrows. he cometh forth like a flower, and is cut down: he fleeth also as a shadow, and standstayth not. and doth thou open thine eyes upon such an one, and bringest me into crisis with thee? who can bring a top-bright thing out of an stained? not one. seeing his days are determined, the count of his months are with thee, thou hast appointed his bounds that he cannot cross; sticky-notice-turn from him, that he may rest, till he will accomplish, as an hireling, his day. for there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. though the root thereof wax old in the land, and the stock thereof die in the land; yet through the scent of water it will bud, and bring forth boughs like a plant. but earthling dieth, and wasteth away: yea, earthling giveth up the breathwind, and where is he? as the waters fail from the sea, and the river sword-parches and drieth up: so man lieth down, and standth not: till the namespaces be no more, they will not divide-video-awake, nor be raised out of their sleep. o that thou wouldest hide me in the asking, that thou wouldest keep me hidden, until thy nose-anger be past, that thou wouldest statute me a set time, and remember me! if a

herobloke die, will he live again? all the days of my appointed time will i wait, till my change come. thou will call, and i will answer thee: thou wilt have a desire to the doing of thine hands. for now thou numberest my steps: dost thou not watch over my miss my go-beyond is sealed up in a bag, and thou sewest up mine cloudy. and surely the mountains falling cometh to nought, and the rock is removed out of his place. the waters grind the stones: thou wastest away the things which grow out of the dust of the land; and thou make lostest the hope of man. thou prevailst forever against him, and he passeth: thou changest his face-turnings, and sendest him away. his interers come to heavyweight, and he knoweth it not; and they are brought low, but he perceiveth it not of them. but his flesh-immersed upon him will have pain, and his self within him will mourn.

## 15

then answered alipac the temanite, and said, should a wise man utter vain knowledge, and fill his belly with the east breathwind? should he prove-reason with unprofitable word? or with speeches wherewith he can do no good? yea, thou castest off respect, and restrainest bush-talk before to-or-not. for thy mouth uttereth thine cloudy, and thou chooseth the language-tongue of the skin-awake. thine own mouth condemneth thee, and not i: yea, thine own lips testify against thee. art thou the first earthling that was born? or wast thou brought forth before the hills? hast thou heard the secret of to-or-not? and dost thou restrain wisdom to thyself? what knowest thou, that we know not? what inter-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 to-or-not small with thee? is there any secret word with thee? why doth thine heart carry thee away? and what do thy eyes wink at, that thou turnest thy breathwind against to-or-not, and lettest such words go out of thy mouth? what is man, that he should be win-pure? and he which is born of a woman, that he should be right? behold, he namethereteth no trust in his dedicated; yea, the namespaces are not win-pure in his eyes. how much more abominable and filthy is man, which drinketh injustice like water? i will recount thee, hear me; and that which i have seen i will recount; which wise men have told from their fathers, and have not hid it: to whom alone the land was given, and no stranger crossed among them. the big-shot man brings forth with pain all his days, and the count of years is hidden to the despot. a fearful sound is in his ears: in completeness the destroyer will come upon him. he mama-from-amino-arthth not that he will reset out of darkness, and he is waited for of the sword. he wandereth abroad for bread, saying, where is it? he knoweth that the day of darkness is fixed at his hand. develop-narrows and anguish will make him afraid; they will prevail against him, as a king ready to the battle. for he tilteth out his hand against to-or-not, and heroblokes himself against the breast-field. he runneth upon him, even on his neck, upon the thick bosses of his shields: because he covereth his face-turnings with his fatness, and doth collups of fat on his flanks. and he dwelleth in extinct cities, and in houses which no man settleth, which are ready to become heaps. he will not be rich, neither will his stratagem stand up, neither will he prolong the dedicatedion thereof upon the land. he will not depart out of darkness; the flame will dry up his branches, and by the breathwind of his mouth will he

go away, let not him that is deceived trust in vanity: for vanity will be his recompence, it will be accomplished before his time, and his branch will not be green. he will damage-shake off his unripe grape as the vine, and will cast off his flower as the olive. for the meeting of hypocrites will be solitary, and fire will eat the tents of bribery. they conceive labour, and bring forth power, and their belly prepareth high-deceit.

## 16

then aiob answered and said, i have heard many such things: laborious comforters are ye all. will vain words have an end? or what emboldeneth thee that thou answerest? i also could word as ye do: if your self were in my self's stead, i could heap up words against you, and shake mine head at you. but i would strengthen you with my mouth, and the moving of my lips should assuage your grief. though i word, my grief is not asswaged: and though i forbear, what am i eased? but now he did me weary: thou hast made name-desolate all my company. and thou hast filled me with wrinkles, which is a witness against me: and my leanness standing up in me beareth witness to my face-turnings. he teareth me in his nose-anger, who hateth me: he gnasheth upon me with his teeth; mine develop-narrower sharpeneth his eyes upon me. they have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. to-or-not hath made stick-safed me to the bloody, and turned me over into the hands of the big-shots. i was at ease, but he hath broken me asunder: he hath also held me by my neck, and shaken me to pieces, and set me up for his mark. his archers compass me round about, he cleaveth my reins asunder, and doth not spare; he poureth out my gall upon the land. he breaketh me with breach upon breach, he runneth upon me like a giant. i have sewed sackcloth upon my skin, and ceased my ray-horn in the dust. my face-turnings is foul with weeping, and on my eyelids is the shadow of death; not for any damage in mine hands: also my spilling is win-pure. o land, cover not thou my blood, and let my cry have no place. also now, behold, my witness is in namespaces, and my record is on high. my in-sights scorn me: but mine eye poureth out tears to to-or-not. o that one heroblokeness prove-plead for a earthing with to-or-not, as a interer of man prove-pleadeth for his in-sight! when a count-few years are come, then i will go the way whence i will not reset.

## 17

my breathwind is corrupt, my days are extinct, the graves are ready for me. are there not mockers with me? and doth not mine eye standstay in their provocation? namethere down now, namethere me in a surety with thee; who is he that will strike hands with me? for thou hast hid their heart from from-skill: therefore will thou not high them. he that speaketh smooth-flattery to his in-sights, even the eyes of his interers will fail. he did me also a proverb-rule of the withs; and aforetime i was as a tabret. mine eye also is dim by reason of sorrow, and all my develop-members are as a shadow. turgor-immersed men will be namethere at this, and the innocent will stir up himself against the hypocrite. the right also will hold on his way, and he that hath top-bright hands will be stronger and stronger. but as for you all, do ye reset, and come now: for i cannot find

one wise man among you. my days are past, my purposes are broken off, even the thoughts of my heart. they namethere the night into day: the light is short on word of darkness. if i wait, the asking is mine house: i have made my bed in the darkness. i have readcall to swim-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.

## 18

then answered bildad the shuhite, and said, how long will it be ere ye make an end of words? mark, and afterwards we will word. wherefore are we counted as in-them animals, and reputed vile in your eyes? he teareth himself in his nose-anger: will the land be forsaken for thee? and will the rock be removed out of his place? yea, the light of the big-shots will be put out, and the spark of his fire will not shine. the light will be dark in his tent, and his candle will be put out with him. the steps of his power will be develop-straitened, and his own counsel will cast him down. for he is cast into a net by his own feet, and he walketh upon a snare. the gin will take him by the heel, and the robber will prevail against him. the snare is laid for him in the land, and a trap for him in the way. fadeterrors will make him afraid on every side, and will drive him to his feet. his strength will be hungerbitten, and destruction will be fixed at his side. it will eat the strength of his divide-video-skin: even the firstborn of death will eat his strength. his being sure will be rooted out of his tent, and it will bring him to the king of fadeterrors. it will dwell in his tent, because it is none of his: brimstone will be scattered upon his habitation. his roots will be dried up beneath, and on will his branch be cut off. his remembrance will get lost from the land, and he will have no namethere in the street. he will be driven from light into darkness, and chased out of the world. he will neither have son nor nephew among his with, nor any remaining in his dwellings. they that come after him will be astonished at his day, as they that went before were imagining. surely such are the dwellings of the wicked, and this is the place of him that knoweth not to-or-not.

## 19

then aiob answered and said, how long will ye vex my self, and break me in pieces with words? these ten times have ye reproached me: ye are not ashamed that ye do yourselves strange-substantial to me. and be it indeed that i have erred, mine error remaineth with myself. if indeed ye will magnify yourselves against me, and prove-plead against me my reprove: know now that to-or-not hath overthrown me, and hath compassed me with his net. behold, i cry out of damage, but i am not heard: i cry aloud, but there is no crisis he hath fenced up my way that i cannot cross, and he hath namethere darkness in my paths. he hath stripped me of my heavy-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 nose-anger against me, and he counteth me to him as one of his enemies. his troops come together, and raise up their way against me, and encamp round about my tent. he hath put my brethren far from me, and mine acquaintance are verily estranged from me. my kinsfolk have failed, and my familiar friends have forgotten

me. they that dwell in mine house, and my maids, count me for a stranger: i am an alien in their eyes. i called my worker, and he gave me no answer; i intreated him with my mouth. my breathwind is strange-substantial to my woman, though i intreated for interers's sake of mine own body. yea, young children despised me; i arose, and they worded against me. all my secret-close friends abhorred me: and they whom i loved are turned against me. my bone cleaveth to my divide-video-skin and to my flesh-immersed and i am escaped with the divide-video-skin of my teeth. have pity upon me, have pity upon me, o ye my in-sights; for the hand of to-or-not hath touched me. why do ye persecute me as to-or-not, and are not seven-satisfy with my flesh-immersed oh that my words were now written! oh that they were printed in a recount-scroll! that they were graven with an iron pen and lead in the rock to until! for i know that my redeemer liveth, and that he will stand up at the latter day upon the earth: and though after my divide-video-skin worms destroy this flesh, yet in my flesh-immersed will i hold to-or-not: whom i will hold for myself, and mine eyes will behold, and not another; though my item-reins be consumed within me. but ye should say, why persecute we him, seeing the root of the word is found in me? be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

## 20

then answered zophar the neematite, and said, therefore do my thoughts cause me to answer, and for this i make haste. i have heard the check of my reproach, and breathwind of my inter-understanding causeth me to answer. knowest thou not this of old, since earthing was namethered upon land, that the joying of the big-shots is short, and the gladness of the hypocrite but for a moment? though his zenith mount up to the namespaces, and his head reach to the thick-clouds; yet he will get lost forever like his own dung: they which have seen him will say, where is he? he will fly away as a dream, and will not be found: yea, he will be chased away as a vision of the night. the eye also which saw him will see him no more; neither will his place any more behold him. his interers will seek to please the poor, and his hands will restore their power. his bones are full of the sin of his youth, which will lie down with him in the dust. though video-divide be sweet in his mouth, though he hide it under his language-tongue; though he spare it, and forsake it not; but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps in near-inwards him. he hath swallowed down stratagem, and he will vomit them up again: to-or-not will cast them out of his belly. he will suck the poison of asps: the viper's language-tongue will kill him. he will not see the brooks, the rivers, the brooks of honey and butter. that which he laboured for will he restore, and will not swallow it down: according to his stratagem will the restitution be, and he will not rejoice therein. because he hath shattered and hath forsaken the poor; because he hath robbed an house which he inter-built not; surely he will not feel quietness in his belly, he will not safe of that which he desired. there will none of his meat be left; therefore will no man look for his stratagem. in the fullness of his sufficiency he will be in develop-straits: every hand of the laborious will come upon him. when he is about to fill his belly, to-or-not will cast the fury of his nose-anger upon him, and will rain it upon him while he is eating, he will flee from

the iron weapon, and the bow of steel will strike him through. it is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: terrors are upon him. all darkness will be hid in his secret places: a fire not blown will eat him; it will go video-divide with him that is left in his tent. the namespaces will reveal his cloudy; and the land will stand up against him. the increase of his house will depart, and his goods will flow away in the day of his nose-anger. this is the portion of a big-shot earthing from to-or-not, and the heritage appointed to him by to-or-not.

## 21

but aiob answered and said, hear diligently my speech, and let this be your consolations. suffer me that i may word; and after that i have worded, mock on. as for me, is my bush-talk to earthing? and if it were so, why should not my breathwind be develop-narrows? mark me, and be astonished, and namethere your hand upon your mouth. even when i remember i am afraid, and trembling taketh hold on my flesh-immersed wherefore do the big-shots live, become old, yea, are herobloke in stratagem? their seed is fixed in their eyes with them, and their offspring before their eyes. their houses are safe-complete from fear, neither is the branch of to-or-not upon them. their bull gendereth, and failleth not; their cow calveth, and casteth not her calf. they send forth their little ones like a sheep, and their children dance. they take the timbrel and harp, and be glad at the sound of the organ. they spend their days in wealth, and in a moment go down to the asking. therefore they say to to-or-not, depart from us; for we desire not the knowledge of thy ways. what is the breast-field, that we should work for him? and what profit should we have, if we pray to him? lo, their good is not in their hand: the counsel of the big-shots is far from me. how oft is the candle of the big-shots put out! and how oft cometh their destruction upon them! to-or-not part-distributeth sorrows in his nose-anger. they are as stubble before the breathwind, and as chaff that the storm carrieth away. to-or-not layeth up his power for his interers: he compleeteeth him, and he will know it. his eyes will see his plunder, and he will drink of the wrath of the breast-field. for what pleasure hath he in his house after him, when the count of his months is cut off in the half? will any teach to-or-not knowledge? seeing he critically those that are high. one dieth in his end-full strength, being wholly at ease and quiet. his breasts are full of milk, and his bones are moistened with marrow. and another dieth in the bitterness of his self, and never eateth with pleasure. they will lie down alike in the dust, and the worms will cover them. behold, i know your thoughts, and the devices which ye damaged imagine against me. for ye say, where is the house of the generous? and where are the dwelling places of the big-shots? have ye not asked them that go by the way? and do ye not know their tokens, that the video-divide is reserved to the day of destruction? they will be crossed forth to the day of crossing-over. who will declare his way to his face-turnings? and who will repay him what he hath done? yet will he be brought to the grave, and will remain in the tomb. the clods of the valley will be sweet to him, and every earthing will draw after him, as there are without count before him. how then comfort ye me in vain, seeing in your answers there remaineth falsehood?

then alipac the temanite answered and said, can a herb-  
obloke be profitable to to-or-not, as he that is wise  
may be profitable to himself? is it any pleasure to the  
breast-field, that thou art right? or is it gain to him,  
that thou makest thy ways dedicated? will he reprove  
thee for respect of thee? will he enter with thee into  
crisis is not thy video-divide great? and thine cloudies  
infinite? for thou hast taken a pledge from thy brother  
for nought, and stripped the skin-naked of their cloth-  
ing. thou hast not given water to the weary to drink,  
and thou hast withholden bread from the hungry. but  
as for the man of arm, he had the land; and the hon-  
ourable man dwelt in it. thou hast sent widows away  
empty, and the arms of the fatherless have been broken.  
therefore snares are round about thee, and sudden  
fear alarm-hastenth thee; or darkness, that thou canst  
not see; and abundance of waters cover thee. is not to-  
or-not in the tallness of namespaces? and behold the  
tallness of the stars, how tall they are! and thou sayest,  
how doth to-or-not know? can he critical through the  
dark cloud? thick thick-clouds are a hiding to him, that  
he seeth not; and he walketh in the circuit of names-  
paces. hast thou marked the old way which powerful  
men have trodden? which were cut down out of time,  
whose foundation was overflown with a river: which  
said to to-or-not, depart from us: and what can the  
breast-field achieve for them? yet he filled their houses  
with good things; but the counsel of the big-shots is far  
from me. the right see it, and are glad: and the innocent  
laugh them to scorn. whereas our substance is not ex-  
tinct, but the remnant of them the fire eatth. acquaint  
now thyself with him, and be at complete: thereby good  
will come to thee. receive, i pray thee, the drops-of-  
teaching-torah from his mouth, and namethere up his  
sayings in thine heart. if thou reset to the breast-field,  
thou will be inter-built up, thou will put away injustice  
far from thy tents. then will thou lay up gold as dust,  
and the gold of ophir as the stones of the brooks. yea,  
the breast-field will be thy defence, and thou will have  
plenty of silver. for then will thou have thy delight in  
the breast-field, and will lift up thy face-turnings to to-  
or-not. thou will make thy prayer to him, and he will  
hear thee, and thou will complete thy vows. thou will  
also cut a saying, and it will be established to thee: and  
the light will shine upon thy ways. when men are cast  
down, then thou will say, there is lifting up; and he will  
stick-safe the humble person. he will deliver the island  
of the innocent: and it is delivered by the corn-clean-  
ness of thine hands.

## 23

then aiob answered and said, even to day is my com-  
plaint 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 crisis my crisis before him, and  
fill my mouth with arguments. i would know the words  
which he would answer me, and inter-understand what  
he would say to me. will he prove-plead against me with  
his great energy? no; but he would namethere energy  
in me. there the turgor-immersed might dispute with  
him; so should i be delivered forever from my critic.  
behold, i go forward, but he is not there; and backward,  
but i cannot perceive him: on the left hand, namethere  
he doth work, but i cannot behold him: he hideth him-  
self on the right hand, that i cannot hold him: but 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 sayings of his mouth more than my necessary food.  
but he is in one self, and who can turn him? and what  
his self selfth, even that he doeth. for he completes the  
thing that is appointed for me: and many such things  
are with him. therefore am i alarm-hastend at his pres-  
ence: when i consider, i am afraid of him. for to-or-not  
maketh my heart soft, and the breast-field alarm-has-  
tenth me: because i was not cut off before the darkness,  
neither hath he covered the darkness from my face-  
turnings.

## 24

why, seeing times are not hidden from the breast-field,  
do they that know him not see his days? some remove  
the landmarks; they rob flocks, and watch-feed thereof.  
they drive away the ass of the fatherless, they take the  
widow's ox for a pledge. they turn the needy out of  
the way: the poor of the land hide themselves together.  
behold, as wild asses in the desert-wording, go they  
forth to their achievement; rising betimes for a tear:  
the desert-wording yieldeth food for them and for their  
children. they reap every one his corn in the field: and  
they gather the vintage of the big-shot. they cause the  
skin-naked to lodge without clothing, that they have no  
covering in the cold. they are wet with the showers of  
the mountains, and embrace the rock for want of a shel-  
ter. they rob the fatherless from the breast, and take  
a pledge of the poor. they cause him to go skin-naked  
without clothing, and they take away the sheaf from the  
hungry; which make oil-develop within their walls, and  
tread their winepresses, and suffer thirst. men groan  
from out of the city, and the self of the slayed crieth out:  
yet to-or-not namethereeth 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 mur-  
derer standing up with the light killeth the poor and  
needy, and in the night is as a thief. the eye also of the  
adulterer waiteth for the twilight, saying, no eye will  
see me: and hides his face-turnings. in the dark they  
dig through houses, which they had marked for them-  
selves in the daytime: they know not the light. for the  
morning is to them even as the shadow of death: if one  
know them, they are in the fadeterrors of the shadow of  
death. he is swift as the waters; their portion is curse-  
lightend in the land: he beholdeth not the way of the  
vineyards. drought and heat rob the snow waters: so  
doth the asking those which have missed. the womb  
will forget him; the worm will feed sweetly on him;  
he will be no more remembered; and injustice will be  
broken as a tree. he video-divide entreateth the barren  
that beareth not: and doeth not good to the widow. he  
draweth also the mighty with his energy: he standth up,  
and no man is sure of life. though it be given him to be  
for sure, whereon he resteth; yet his eyes are upon their  
ways. they are highed for a little while, but are gone and  
brought low; they are taken out of the way as all other,  
and cut off as the tops of the ears of corn. and if it be  
not so now, who will make me a liar, and namethere  
my speech nothing worth?

## 25

then answered bildad the shuhite, and said, proverb-  
rule and fear are with him, he doth complete in his  
in-whats. is there any count of his armies? and upon

whom doth not his light stand up? how then can man be rightified with to-or-not? or how can he be win-pure that is born of a woman? behold even to the moon, and it shineth not; yea, the stars are not win-pure in his eyes. how much less earthling, that is a worm? and interer of earthling, which is a worm?

## 26

but aiob answered and said, how hast thou make stick-safed him that is without energy? how stick-safest thou the arm that hath no energy? how hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is? to whom hast thou uttered words? and whose breathwind came from thee? dead things are slay-brought-forth from under the waters, and the inhabitants thereof. asking is skin-naked before him, and loss hath no covering. he tilteth out the north over emptynothing, and hangeth the land upon nothing. he bindeth up the waters in his thick thick-clouds; and the thick-cloud is not hatched under them. he holdeth back the face-turnings of his throne, and spreadeth his cloud upon it. he hath statuted the waters with bounds, until the day and night come to an end. the standstays of namespaces tremble and are astonished at his reproof. he halveth the sea with his energy, and by his inter-understanding he smiteth through the proud. by his breathwind he hath garnished the namespaces; his hand hath slay-brought-forth the fleeing serpent. lo, these are parts of his ways: but how little a word is heard of him? but the thunder of his power who can inter-understand?

## 27

moreover aiob carried on with his proverb-rule, and said, as to-or-not liveth, who hath taken away my crisis and the breast-field, who hath vexed my self; all the while my breathwind is in me, and breathwind of to-or-not is in my nostrils; my lips will not word injustice, nor my language-tongue murmur high-deceit. to-or-not slay that i should rightify you: till i die i will not remove mine integrity from me. my being right i hold fast, and will not let it go: my heart will not reproach me so long as i live. let mine enemy be as the big-shot, and he that standth up against me as the unrighteous. for what is the hope of the hypocrite, though he hath gained, when to-or-not taketh away his self? will to-or-not hear his cry when develop-narrows cometh upon him? will he delight himself in the breast-field? will he always call upon to-or-not? i will teach you by the hand of to-or-not: that which is with the breast-field will i not conceal. behold, all ye yourselves have seen it; why then are ye thus altogether vain? this is the portion of a big-shot earthling with to-or-not, and the heritage of despots, which they will part-receive of the breast-field. if his interers be multiplied, it is for the sword: and his offspring will not be seven-satisfy with bread. those that remain of him will be buried in death: and his widows will not weep. though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the right will put it on, and the innocent will part the silver. he inter-buildeth his house as a moth, and as a booth that the keeper doth. the rich man will lie down, but he will not be added: he openeth his eyes, and he is not. fadetererrors take hold on him as waters, a tempest stealeth him away in the night. the east wind carrieth him away, and he departeth: and as a storm hurleth him out of his place. for to-or-not 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.

## 28

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 namethereteth an end to darkness, and searcheth out all dedicatedion: the stones of darkness, and the shadow of death. the flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men. as for the land, out of it cometh bread: and under it is turned up as it were fire. the stones of it are the place of sapphires: and it hath dust of gold. there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the arrow-lion's whelps have not trodden it, nor the thread-lion passed by it. he putteth forth his hand upon the rock; he overturneth the mountains by the roots. he hatches out rivers among the rocks; and his eye seeth every precious thing. he bindeth the rivers from overflowing; and the thing that is hid bringeth he forth to light. but where will wisdom be found? and where is the place of inter-understanding? man knoweth not the price thereof; neither is it found in the land of the living. the depth saith, it is not in me: and the sea saith, it is not with me. it cannot be gotten for gold, neither will silver be weighed for the price thereof. it cannot be valued with the gold of ophir, with the precious onyx, or the sapphire. the gold and the crystal cannot equal it: and the exchange of it will not be for items of fine gold. no mention will be made of coral, or of pearls: for the price of wisdom is above rubies. the topaz of ethiopia will not equal it, neither will it be valued with top-bright gold. whence then cometh wisdom? and where is the place of inter-understanding? seeing it is hid from the eyes of all living, and kept close from the birds of the air. loss and death say, we have heard the namethere thereof with our ears. to-or-not inter-understandeth the way thereof, and he knoweth the place thereof. for he looketh to the ends of the land, and seeth under the whole namespaces; to do the weight for the breathwinds; and he weigheth the waters by measure. when he did a imitate-statute for the rain, and a way for the lightning of the thunder: then did he see it, and recount it; he prepared it, yea, and searched it out. and to earthing he said, behold, the respect of ohyeah, that is wisdom; and to depart from video-divide is inter-understanding.

## 29

moreover aiob carried on with his proverb-rule, and said, oh that i were as in months past, as in the days when to-or-not 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 to-or-not was upon my tent; when the breast-field was yet with me, when my children were about me; when i washed my steps with butter, and the rock poured me out brooks of oil; when i went out to the gate through the city, when i prepared my seat in the street! the young men saw me, and hid themselves: and the aged arose, and stood up. the prince-immerseds refrained talking, and namethered their hand on their mouth. the nobles held their peace, and their language-tongue cleaved to the roof of their mouth. when the ear heard me, then it blessed me; and when the eye

saw me, it gave witness to me: because i make stick-safed the poor that cried, and the fatherless, and him that had none to help him. the first-pooling of him that was ready to get lost came upon me: and i caused the widow's heart to joy-sing for joy. i put on being right, and it clothed me: my crisis was as a robe and a diadem. i was eyes to the skin-blind, and feet was i to the stopskip-lame. i was a father to the poor: and the cause which i knew not i searched out. and i brake the jaws of the wicked, and torn the tear out of his teeth. then i said, i will die in my nest, and i will multiply my days as the sand. my root was spread out by the waters, and the dew lodged all night upon my branch. my heavy-weight was fresh with me, and my bow was renewed in my hand. to me men gave ear, and waited, and kept silence at my counsel. after my words they worded 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 mama-from-amino-arted it not; and the light of my face-turnings they cast not down. i chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.

### 30

but now they that are younger than i have me in play-grind, whose fathers i would have disdained to have set with the dogs of my sheep. yea, whereto might the energy of their hands profit me, in whom old age was lost? for lack and famine they were solitary; fleeing into the desert-wording in former time solitary and waste. who cut up mallows by the bushes, and juniper roots for their meat. they were driven forth from among men, (they break-cried after them as after a thief;) to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks. among the bushes they brayed; under the nettles they were gathered together. they were interers of fools, yea, interers of base men: they were viler than the land. and now am i their song, yea, i am their by-word. they abhor me, they flee far from me, and spare not to spit in my face-turnings, because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me. upon my right hand stand the youth; they push away my feet, and they raise up against me the ways of their 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 disaster they rolled themselves upon me. faderrors are turned upon me: they pursue my soul as the breathwind: and my welfare crosseth away as a thick-cloud. and now my self is poured out upon me; the days of affliction have held hold upon me. my bones are pierced in me in the night season: and my sinews take no rest. by the great khfforce of my disease is my garment changed: it bindeth me about as the collar of my coat. he hath cast me into the mire, and i am become like dust and ashes. i cry to thee, and thou dost not hear me: i stand up, and thou regardest me not. thou art become cruel to me: with thy strong hand thou opposeth thyself against me. thou liftest me up to the breathwind; thou causest me to ride upon it, and dissolveth my substance. for i know that thou wilt bring me to death, and to the house appointed for all living. howbeit he will not send his hand to the grave, though they cry in his destruction. did not i weep for him that was in trouble? was not my self grieved for the poor? when i looked for good, then video-divide came to me: and when i waited for light, there came darkness. my bowels boiled, and rested not:

the days of affliction prevented me. i went mourning without the sun: i stood up, and i cried in the assembly. i am a brother to crocodiles, and a in-sight to owls. my divide-video-skin is black upon me, and my bones are burned with parch-heat. my harp also is turned to mourning, and my organ into the voice of them that weep.

### 31

i made a alignment with mine eyes; why then should i think upon a maid? for what portion of to-or-not is there from on? and what inheritance of the breast-field from on high? is not destruction to the wicked? and a strange-substantial punishment to the power achievers? doth not he see my ways, and count all my steps? if i have walked with vanity, or if my foot hath hasted to high-deceit; let me be weighed in an even balance that to-or-not 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 his in-sight eat; yea, let my off-spring be rooted out. if mine heart have been deceived by a woman, or if i have laid wait at my in-sight's opening; then let my woman grind to his in-sight, and let others bow down upon her. for this is an heinous crime; yea, it is an cloudy spillings. for it is a fire that eatth to loss, and would root out all mine increase. if i did despise the crisis of my worker or of my true-mum-maid, when they criticed with me; what then will i do when to-or-not standth up? and when he visiteth, what will i answer him? did not he that did me in the womb do him? and did not one fashion us in the womb? if i have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; (for from my youth he was brought up with me, as with a father, and i have guided her from my mother's womb); if i have seen any get lost for want of clothing, or any poor without covering; if his loins have not first-pooled me, and if he were not warmed with the fleece of my lambs; if i have lifted up my hand against the fatherless, when i saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. for destruction from to-or-not was a fear to me, and by reason of his highness i could not endure. if i have made gold my sure, or have said to the fine gold, thou art my being sure; if i be glad because my stratagem was great, and because mine hand had gotten much; if i beheld the sun when it shined, or the moon walking in brightness; and my heart hath been hiddenly enticed, or my mouth hath kissed my hand: this also were an cloudy spillings: for i should have denied the to-or-not that is on. if i be glad at the destruction of him that hated me, or lifted up myself when video-divide found him: neither have i suffered my mouth to miss by wishing a curse-lighten to his self. if the men of my tent said not, oh that we had of his flesh-immersed we cannot be seven-satisfy. the stranger did not lodge in the street: but i opened my openings to the traveller. if i covered my go-beyonds as adam by hiding mine cloudy in my bosom: did i fear a great multitude, or did the contempt of families terrify me, that i kept silence, and went not out of the opening? oh that one would hear me! behold, my desire is, that the breast-field would answer me, and that mine adversary had written a recount-scroll. surely i would take it upon my shoulder, and bind it as a crown to me. i would recount to him the count of my steps; as a prince would i go near to him. if my land cry against me, or that the

furrows likewise thereof complain; if i have eaten the energy-fruits thereof without money, or have caused the owners thereof to lose their self: let thistles grow instead of wheat, and cockle instead of barley. the words of aiob are ended.

### 32

so these three men settled to answer aiob, because he was right in his own eyes. then was kindled the nose-anger of alyeaho interer of barachel the bucite, of the kindred of ram against aiob was his nose-anger kindled, because he rightified himself rather than to-or-not. also against his three in-sights was his nose-anger kindled, because they had found no answer, and yet had condemned aiob. now alyeaho had waited till aiob had worded, on word they were elder than he. when alyeaho saw that there was no answer in the mouth of these three men, then his nose-anger was kindled. and alyeaho interer of barachel the bucite answered and said, i am young, and ye are very old; nametherefore i was afraid, and durst not shew you mine opinion. i said, days should word, and multitude of years should teach wisdom. but there is a breathwind in man: and the breathing of the breast-field giveth them inter-understanding. great men are not always wise: neither do the aged inter-understand crisis therefore i said, hearken to me; i also will shew mine opinion. behold, i waited for your words; i gave ear to your words, whilst ye searched out what to say. yea, i attended to you, and, behold, there was none of you that convinced aiob, or that answered his sayings: lest ye should say, we have found out wisdom: to-or-not thrusteth him down, not man. now he hath not directed his sayings against me: neither will i answer him with your speeches. they were amazed, they answered no more: they left off speaking. when i had waited, (for they worded not, but stood still, and answered no more;) i said, i will answer also my part, i also will shew mine opinion. for i am full of matter, breathwind within me constraineth me. behold, my belly is as hatche which hath no vent; it is ready to hatch like new bottles. i will word, that i may be refreshed: i will open my lips and answer. let me not, i pray you, accept any earthing's person, neither let me give flattering titles to earthing. for i know not to give flattering titles; in so doing my doer would soon take me away.

### 33

nametherefore, aiob, i pray thee, hear my speeches, and hearken to all my words. behold, now i have opened my mouth, my language-tongue hath worded in my mouth. my sayings will be of the turgor-immersedness of my heart: and my lips will utter knowledge clearly. breathwind of to-or-not did me, and the breathwind of the breast-field hath given me life. if thou canst answer me, set thy words in order before me, stand up. behold, i am according to thy wish in to-or-not'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 words, saying, i am winpure without go-beyond, i am innocent; neither is there cloudy in me. behold, he findeth occasions against me, he counteth me for his enemy, he namethereteth my feet in the stocks, he marketh all my paths. behold, in this thou art not right: i will answer thee, that to-or-not is greater than man. why dost thou strive against him? for he giveth not account of any of his words. for

to-or-not wordeth 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 earthing from his purpose, and hide pride from earthing. he keepeth back his self from the pit, and his self from perishing by the sword. he is reproved also with pain upon his bed, and the multitude of his bones with strong pain: so that his self abhorreth bread, and his self dainty meat. his flesh-immersed is consumed away, that it cannot be seen; and his bones that were not seen stick out. yea, his self draweth near to the grave, and his self to the destroyers. if there be a messenger with him, an interpreter, one among a thousand, to shew to earthing his turgor-immersedness: then he is gracious to him, and saith, deliver him from going down to the pit: i have found a retrieve. his flesh-immersed will be fresher than a child's: he will reset to the days of his youth: he will pray to to-or-not, and he will be favourable to him: and he will see his face-turnings with joy: for he will render to man his being right. he looketh upon men, and if any say, i have missed, and perverted that which was turgor-immersed, and it profited me not; he will deliver his self from going into the pit, and his self will see the light. lo, all these things achievementeth to-or-not oftentimes with herobloke, to bring back his self from the pit, to be enlightened with the light of the living. mark well, o aiob, hearken to me: hold thy peace, and i will word. if thou hast anyword to say, answer me: word, for i desire to rightify thee. if not, hearken to me: hold thy peace, and i will teach thee wisdom.

### 34

furthermore alyeaho answered and said, hear my words, o ye wise men; and give ear to me, ye that have knowledge. for the ear trieth words, as the mouth tasteth meat. let us choose to us crisis let us know among ourselves what is good. for aiob hath said, i am right: and to-or-not hath taken away my crisis should i lie against my crisis? my wound is incurable without go-beyond. what herobloke is like aiob, who drin-keth up scorning like water? which goeth in company with the power achievers, and walketh with big-shot men. for he hath said, it profiteth a herobloke nothing that he should delight himself with to-or-not. therefore hearken to me ye men of heart: slay-far be it from to-or-not, that he should do big-shotness; and from the breast-field, that he should commit injustice. for the achievement of a earthing will he complete to him, and cause every earthing to find according to his ways. yea, surely to-or-not will not do big-shotly, neither will the breast-field pervert crisis who hath given him a charge over the land? or who hath namethered the whole world? if he namethere his heart upon man, if he gather to himself his breathwind and his breathwind; all flesh-immersed will perish together, and earthing will turn again to dust. if now thou hast inter-understanding, hear this: hearken to the voice of my words. will even he that hateth crisis govern? and wilt thou condemn him that is most right? is it fit to say to a king, thou art big-shot? and to generous, ye are big-shot? how much less to him that accepteth not the persons of prince-immerseds, nor regardeth the rich more than the poor? for they all are the doing of his hands. in a moment will they die, and the with will be troubled at night-half, and cross away: and the mighty will be taken away without hand. for his eyes are upon the ways of man, and he

seeth all his goings. there is no darkness, nor shadow of death, namethere the power achievers may hide themselves. for he will not namethere upon man more than crisis; that he should enter into crisis with to-or-not. he will video-divide in pieces heroblokes without number, and standstay others in their stead. therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed. he striketh them as big-shot men in the open sight of others; because they turned back from him, and would not consider any of his ways: so that they cause the cry of the poor to come to him, and he heareth the cry of the afflicted. when he giveth quietness, who then can make trouble? and when he hideth his face-turnings, who then can behold him? whether it be done against a nation, or against a earthing only: that the hypocrite king not, lest the with be ensnared. surely it is meet to be said to to-or-not, i have borne chastisement, i will not offend any more: that which i hold not teach thou me: if i have achieveve injustice, i will achieve no more. should it be according to thy mind? he will complete it, whether thou refuse, or whether thou choose; and not i: therefore word what thou knowest. let heroblokes of heart tell me, and let a wise herobloke hearken to me. aiob hath worded without knowledge, and his words were without skill. my desire is that aiob may be tried for ever on word of his answers for powerful men. for he addeth go-beyond to his miss he clappeth his hands among us, and multiplieth his sayings against to-or-not.

### 35

alyeaho spake moreover, and said, thinkest thou this to be crisis, that thou saidst, my being right is more than to-or-not's? for thou saidst, what advantage will it be to thee? and, what profit will i have, if i be miss-cleansed from my miss i will answer thee, and thy in-sights with thee. look to the namespaces, and see; and behold the grind-skiss which are stand-up-higher than thou. if thou sinnest, what achieveest thou against him? or if thy go-beyonds be multiplied, what achieveest thou to him? if thou be right, what givest thou him? or what receiveth he of thine hand? thy big-shottedness may hurt a earthing as thou art; and thy being right may profit interer of earthing. by reason of the multitude of exploitions they do the exploited to cry: they cry out by reason of the arm of the mighty. but none saith, where is to-or-not my doer, who giveth songs in the night; who teacheth us more than the in-them animals of the land, and maketh us wiser than the birds of namespaces? there they cry, but none giveth answer, on word of the pride of video-divide men. surely to-or-not will not hear vanity, neither will the breast-field regard it. although thou sayest no see him, yet judgment is before him; therefore bring forth thou in him. but now, because it is not so, he hath visited in his nose-anger; yet he knoweth it not in great extremity: therefore doth aiob open his mouth in vain; he multiplieth words without knowledge.

### 36

alyeaho also proceeded, and said, suffer me a little, and i will shew thee that i have yet to speak on to-or-not's behalf. i will fetch my knowledge from afar, and will ascribe being right to my achiever. for truly my words will not be false: he that is sound in knowledge is with thee. behold, to-or-not is mighty, and despiseth not any: he is mighty in energy and heart. he preserveth

not the life of the big-shot: but giveth crisis to the poor. he withdraweth not his eyes from the right: but with kings are they on the throne; yea, he doth establish them forever, and they are tallied. and if they be bound in fetters, and be captured in cords of affliction; then he sheweth them their achievement, and their go-beyonds that they have herobloke-exceeded. he openeth also their ear to discipline, and saith that they reset from power. if they hear and work for him, they will spend their days in prosperity, and their years in pleasures. but if they hear not, they will perish by the sword, and they will die without knowledge. but the hypocrites in heart namethere there nose-anger: they cry not when he bindeth them. they die in youth, and their self is among the unclean. he delivereth the poor in his pressure, and openeth their ears in pressure. even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy send-table should be full of fatness. but thou hast fulfilled the crisis of the big-shot: crisis and being right take hold on thee. because there is wrath, beware lest he take thee away with his stroke: then a great out-of-town cannot deliver thee. will he esteem thy riches? no, not gold, nor all the forces of energy. desire not the night, when withs are cut off in their place. take heed, regard not power: for this hast thou chosen rather than power. behold, to-or-not exalteth by his energy: who teacheth like him? who hath enjoined him his way? or who can say, thou hast achieved injustice? remember that thou magnify his achievement, which men behold. every earthing may see it; earthing may behold it afar off. behold, to-or-not is great, and we know him not, neither can the count of his years be searched out. for he maketh small the drops of water: they pour down rain according to the vapour thereof: which the grind-skiss do drop and distil upon earthing abundantly. also can any inter-understand the spreadings of the thick-clouds, or the noise of his booth? behold, he spreadeth his light upon it, and covereth the bottom of the sea. for by them judgeth he the withs; 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 livestock also concerning the vapour.

### 37

at this also my heart trembleth, and is moved out of his place. hear attentively the noise of his voice, and the sound that goeth out of his mouth. he directeth it under the whole namespaces, and his lightning for evers of the land. after it a voice roareth: he thundereth with the voice of his pride-swelling; and he will not stay them when his voice is heard. to-or-not thundereth marvelously with his voice; great things doeth he, which we cannot comprehend. for he saith to the snow, be thou on the land; likewise to the small rain, and to the great rain of his goatness. he sealeth up the hand of every earthing; that all men may know his doing. then the animals go into dens, and remain in their places. out of the south cometh the whirlwind: and cold out of the north. by the breathing of to-or-not frost is given: and the breadth of the waters is develop-straitened. also by watering he wearie the thick thick-cloud: he scattereth his bright thick-cloud: and it is turned round about by his counsels: that they may achieve whatsoever he directeth them upon the face-turnings of the world in the land. he causeth it to come, whether for correction, or for his land, or for kindness. hear-



ken to this, o aiob: stand still, and inter-consider the wondrous works of to-or-not. dost thou know when to-or-not disposed them, and caused the light of his cloud to shine? dost thou know the splash-balancings of the thick-clouds, the wondrous works of him which is sound in knowledge? how thy garments are warm, when he quieteth the land by the south wind? hast thou with him spread out the grind-skies, which is strong, and as a molten looking glass? teach us what we will say to him; for we cannot order our speech by reason of darkness. will it be recounted him that i word? if a man word, surely he will be swallowed up. and now men see not the bright light which is in the thick-clouds: but the breathwind crosseth, and top-brightenth them. fair weather cometh out of the north: with to-or-not is terrible majesty. touching the breast-field, we cannot find him out: he is excellent in energy, and in crisis and in plenty of being right: he will not afflict. men do therefore respect him: he feareth not any that are wise of heart.

### 38

then ohyeah answered aiob out of the storm, and said, who is this that darkeneth counsel by words without knowledge? gird up now thy loins like a herobloke; for i will demand of thee, and answer thou me. where wast thou when i laid the foundations of the land? declare, if thou hast inter-understanding, who hath laid the measures thereof, if thou knowest? or who hath tilted the line upon it? whereupon are the bases thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the interers of to-or-not shouted for joy? or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? when i made the cloud the garment thereof, and thick darkness a swaddlingband for it, and brake up for it my imitate-statuted place, and namethere bars and doors, and said, hitherto will thou come, but no further: and here will thy proud sieves be stayed? hast thou directed the morning-black since thy days; and caused the black to know his place; that it might take hold of the ends of the land, that the big-shots might be shaken out of it? it is turned as clay to the seal; and they stand as a garment. and from the big-shot their light is withholden, and the high arm will be broken. hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? have the gates of death been opened to thee? or hast thou seen the gates of the shadow of death? hast thou perceived the breadth of the land? declare if thou knowest it all. where is the way where light dwelleth? and as for darkness, where is the place thereof, that thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof? knowest thou it, because thou wast then born? or because the count of thy days is great? hast thou entered into the treasures of the snow? or hast thou seen the treasures of the eil, which i have reserved against the time of develop-narrows, against the day of war and war? by what way is the light parted, which scattereth the east wind upon the land? who hath sectioned a watercourse for the overflowing of waters, or a way for the lightning of thunder; to word it to rain on the land, where no earthling is; on the desert-wording, wherein there is no earthling; to seven-satisfy the disastered and waste ground; and to cause the bud of the tender herb to spring forth? hath the rain a father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoary frost of namespaces,

who hath gendered it? 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 interers? knowest thou the ordinances of namespaces? canst thou namethere the dominion thereof in the land? canst thou lift up thy voice to the thick-clouds, that abundance of waters may cover thee? canst thou send lightnings, that they may go and say to thee, here we are? who hath put wisdom in the inward parts? or who hath given inter-understanding to the heart? who can number the grind-skies in wisdom? or who can stay the bottles of namespaces, when the dust groweth into hardness, and the clods cleave fast together? wilt thou hunt the tear for the to-bring-lion? or fill the appetite of the pit-out-of-lions, when they couch in their dens, and abide in the covert to lie in wait? who provideth for the raven his eat-food? when his young ones cry to to-or-not, they wander for lack of meat.

### 39

knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? canst thou number the months that they fulfil? or knowest thou the time when they bring forth? they bow themselves, they bring forth their young ones, they cast out their sorrows. their young ones are in good liking, they grow up with corn; they go forth, and re-set not to them. who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? whose house i have made the desert-wording, and the barren land his dwellings. he play-grinds the multitude of the city, neither regardeth he the crying of the driver. the range of the mountains is his pasture, and he searcheth after every green thing. will the unicorn be willing to work for thee, or lodge by thy crib? canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee? wilt thou be sure him, because his energy is great? or wilt thou leave thy labour to him? wilt thou mama-from-amino-art him, that he will bring home thy seed, and gather it into thy barn? gavest thou the goodly wings to the peacocks? or wings and feathers to the ostrich? which leaveth her eggs in the land, and warmeth them in dust, and forgetteth that the foot may crush them, or that the animal of the field may break them. she is hardened against her young ones, as though they were not her's: her labour is in empty without fear; because to-or-not hath deprived her of wisdom, neither hath he imparted to her inter-understanding. what time she lifeth up herself on high, she play-grinds the horse and his rider. hast thou given the horse strength? hast thou clothed his neck with thunder? canst thou do him afraid as a grasshopper? the glory of his nostrils is terrible. he paweth in the valley, and rejoiceth in his energy: he goeth on to meet the armed men. he play-grind at fear, and is not affrighted; neither turneth he back from the sword. the quiver rattleth against him, the glittering spear and the shield. he swalloweth the land with fierceness and rage: neither mama-from-amino-artth he that it is the sound of the mouthpiece-horn he saith among the trumpets, ha, ha; and he smelleth the war afar off, the thunder of the captains, and the shouting. doth the hawk fly by thy inter-understanding, and stretch her wings toward the south? doth the eagle mount up at thy mouth, and make her nest on tall? she dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. from

thence she seeketh the eating, and her eyes behold afar off. her young ones also suck up blood: and namethere the slay are, there is she.

## 40

moreover ohyeah answered aiob, and said, will he that contendeth with the breast-field instruct him? he that reproveth to-or-not, let him answer it. then aiob answered ohyeah, and said, behold, i am vile; what will i answer thee? i will namethere mine hand upon my mouth. once have i worded; but i will not answer: yea, twice; but i will proceed no further. then answered ohyeah to aiob out of the storm, and said, gird up thy loins now like a herobloke: i will demand of thee, and declare thou to me. wilt thou also disannul my crisis wilt thou condemn me, that thou mayest be right? hast thou an arm like to-or-not? or canst thou thunder with a voice like him? deck thyself now with pride-swellung and excellency; and array thyself with glory and hdr-beauty. cast abroad the rage of thy nose-anger: and behold every one that is proud, and low-tide him. look on every one that is proud, and surrender him low; and tread down the big-shots in their place. hide them in the dust together; and bind their face-turnings in secret. then will i also confess to thee that thine own right hand can stick-safe thee. behold now behemoth, which i did with thee; he eateth grass as an ox. lo now, his energy is in his loins, and his power is in the immerse-pussy of his belly. he moveth his tail like a cedar: the sinews of his stones are wrapped together. his bones are as strong pieces of brass; his bones are like bars of iron. he is the chief of the ways of to-or-not: he that did him can do his sword to approach to him. surely the mountains bring him forth food, namethere all the animals of the field play. he lieth under the shady trees, in the hidden of the reed, and fens. the shady trees cover him with their shadow; the willows of the brook compass him about. behold, he drinketh up a river, and hasteth not: he be sureeth that he can draw up jordan into his mouth. he taketh it with his eyes: his nose pierceth through snares.

## 41

canst thou draw out whale with an hook? or his tongue with a cord which thou lettest down? canst thou namethere an hook into his nose? or bore his jaw through with a thorn? will he make many supplications to thee? will he word soft words to thee? will he make a alignment with thee? wilt thou take him for a worker world? wilt thou play with him as with a bird? or wilt thou bind him for thy maidens? will the companions make a banquet of him? will they half him among the buy-guys? canst thou fill his divide-video-skin with barbed irons? or his head with fish spears? namethere thine hand upon him, remember the war, do no more. behold, the hope of him is in vain: will not one be cast down even at the sight of him? none is so fierce that dare stir him up: who then is able to stand before me? who hath prevented me, that i should repay him? whatsoever is under the complete namespaces is mine. i will not conceal his parts, nor his herobloke word, nor his comely proportion. who can discover the face-turnings of his garment? or who can come to him with his double bridle? who can open the openings of his face-turnings? his teeth are terrible round about. his scales are his pride, shut up together as with a close seal. one is so near to another, that no air can come between them.

they are joined one to another, they stick together, that they cannot be separated. by his neesings a light doth shine, and his eyes are like the eyelids of the black. out of his mouth go burning lamps, and sparks of fire leap out. out of his nostrils goeth smoke, as out of a seething pot or caldron. his self kindleth coals, and a flame goeth out of his mouth. in his neck lodgeth goatness, and sorrow is turned into joy before him. the flakes of his flesh-immersed are joined together: they are firm in themselves; they cannot be moved. his heart is as firm as a stone; yea, as hard as a piece of the nether millstone. when he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves. the sword of him that layeth at him cannot hold: the spear, the dart, nor the habergeon. he esteemeth iron as straw, and brass as rotten wood. the arrow cannot make him flee: slingstones are turned with him into stubble. darts are counted as stubble: he laugheth at the shaking of a spear. sharp stones are under him: he spreadeth sharp pointed things upon the mire. he maketh the deep to boil like a pot: he namethedth the sea like a pot of spice. he maketh a path to shine after him; one would think the deep to be hoary. upon earth there is not his like, who is did without fear. he beholdeth all tall things: he is a king over all interers of pride.

## 42

then aiob answered ohyeah, 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 word: i will demand of thee, and declare thou to me. i have heard of thee by the hearing of the ear: but now mine eye seeth thee. wherefore i abhor myself, and repent in dust and ashes. and it was so, that after ohyeah had worded these words to aiob, ohyeah said to alipac the temanite, my nose-anger is kindled against thee, and against thy two insights: for ye have not worded of me the word that is fixed, as my worker aiob hath. therefore take to you now seven bulls and seven rams, and go to my worker aiob, and onup for yourselves a onup; and my worker aiob will spill for you: for him will i accept: lest i do with you after your folly, in that ye have not worded of me the word which is right, like my worker aiob. so alipac the temanite and bildad the shuhite and zophar the neematite went, and did according as ohyeah worded them: ohyeah also accepted aiob. and ohyeah turned the sit-captivity of aiob, when he spilled for his insights: also ohyeah gave aiob twice as much as he had before. then came there to 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 video-divide that ohyeah had brought upon him: every man also gave him a piece of money, and every one an earring of gold. so ohyeah first-pooled the latter end of aiob more than his heading: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of cattle, and a thousand she asses. he had also seven interers and three intera. and he called the namethere of the first, jemima; and the namethere of the second, kezia; and the namethere of the third, kerenhappuch. and in all the land were no women found so fair as the intera of aiob: and their father gave them inheritance among their brethren. after this lived aiob an hundred and forty years, and saw his interers,

and his interers' interers, even four generations. so aiob  
died, being old and seven-full of days.

## song-immersed of songs

1

the song-immersed of songs, which is sulayman's. let him kiss me with the kisses of his mouth: for thy love is good from wine. on word of the savour of thy good oils thy namethere is as oil poured forth, therefore do the virgins love thee. draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and be glad in thee, we will remember thy love more than wine: the turgor-immersed love thee. i am black, but comely, o ye intera of jerusalem, as the tents of qedar, as the video-divide-curtains of sulayman. look not upon me, because i am black, because the sun hath looked upon me: my mother's interers were angry with me; they made me the keeper of the vineyards; but mine own vineyard have i not kept. tell me, o thou whom my self loveth, where-how thou watch-feedest, where-how thou makest thy flock to completeness at noon: for why should i be as one that turneth aside by the flocks of thy in-sights? if thou know not, o thou fairest among women, go thy way forth by the footsteps of the sheep, and watch-feed thy kids beside the watchers' tents. i have compared thee, o my video-divide-love, to a in-sight of horses in firawn's chariots. thy cheeks are comely with rows of jewels, thy neck with chains of gold. we will do thee borders of gold with studs of silver. while the king sitteth at his table, my spikenard sendeth forth the smell thereof. a bundle of myrrh is my well-beloved to me; he will lodge all night betwixt my breasts. my beloved is to me as a cluster of camphire in the vineyards of ein-gedi. behold, thou art fair, my relover; behold, thou art fair; thou hast doves' eyes. behold, thou art fair, my beloved, yea, pleasant: also our bed is green. the beams of our house are cedar, and our rafters of fir.

2

i am the stood of sharon, and the lily of the valleys. as the lily among thorns, so is my video-divide-love among the intera. as the apple tree among the trees of the wood, so is my beloved among the interers. 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 seven-charge you, o ye intera of jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor divide-video-awake my love, till he please. the voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the mountains. my beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice. my beloved spake, and said to me, stand up, my video-divide-love, my fair one, and come away. for, lo, the winter is past, the rain is over and gone; the flowers appear on the land; the time of the prune-crooning of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. stand up, my video-divide-love, my fair one, and come away. o my dove, that art in the clefts of the rock, in the hidden places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. take us the foxes, the little foxes, that spoil the

vines: for our vines have tender grapes. my beloved is mine, and i am his: he watch-feedeth among the lilies. until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of bether.

3

by night on my bed i sought him whom my self loveth: i sought him, but i found him not. i will stand now, and go about the city in the streets, and in the broad ways i will seek him whom my self loveth: i sought him, but i found him not. the watchmen that go about the city found me: to whom i said, saw ye him whom my self loveth? it was but a little that i crossed from them, but i found him whom my self loveth: i held him, and would not let him go, until i had crossed him into my mother's house, and into the chamber of her that bright-conceived me. i seven-charge you, o ye intera of jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor divide-video-awake my love, till he please. who is this that cometh out of the desert-wording like pillars of smoke, smokingd with myrrh and white-frankincense, with all powders of the merchant? behold his bed, which is sulayman's; sixty heroblokes are about it, of the herobloke of isra'al they all hold swords, being expert in war: every man hath his sword upon his thigh on word of fear in the night. king sulayman did himself a chariot of the wood of lebanon. he did the standstays thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the intera of jerusalem. go forth, o ye intera of zion, and behold king sulayman with the crown nametherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

4

behold, thou art fair, my video-divide-love; behold, thou art fair; thou hast doves' eyes within thy locks: thy eir is as a flock of goats, that appear from mount gil'ed. thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. thy lips are like a thread of two caterpillars, and thy word is comely: thy temples are like a piece of a high-pomegranate within thy locks. thy neck is like the tower of dawud inter-built for an armoury, whereon there hang a thousand shields, all shields of heroblokes. thy two breasts are like two young roes that are twins, which watch-feed among the lilies. until the day break, and the shadows flee away, i will get me to the mountain of myrrh, and to the mountain of white-frankincense. thou art all fair, my video-divide-love; there is no spot in thee. come with me from lebanon, my spouse, with me from lebanon: look from the top of amana, from the top of shenir and hermon, from the gather-lions' dens, from the mountains of the leopards. thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. how fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine oils than all scents! thy lips, o my spouse, drop as the honeycomb: honey and milk are under thy language-tongue; and the smell of thy garments is like the smell of 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 aloe, with all the chief scents: a fountain of gardens, a well of living waters, and streams from lebanon. divide-video-awake, o north wind; and come, thou south; blow upon my garden, that the scents thereof may flow out. let my beloved come into his garden, and eat his pleasant fruits.

## 5

i am come into my garden, my sister, my spouse: i have gathered my myrrh with my scent; i have eaten my honeycomb with my honey; i have drunk my wine with my milk: eat, o in-sights; drink, yea, drink abundantly, o beloved. i sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, open to me, my sister, my 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 door, and my bowels were moved for him. i stood up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. i opened to my beloved; but my beloved had withdrawn himself, and was gone: my self failed when he worded: i sought him, but i could not find him; i called him, but he gave me no answer. the watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me. i seven-charge you, o intera of 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 seven-charge us? my beloved is white and ruddy, the chiefest among ten thousand. his head is as the most fine gold, his locks are bushy, and black as a raven. his eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. his cheeks are as a bed of scents, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. his hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. his legs are as standstays of silkmarble, set upon bases of fine gold: his countenance is as lebanon, excellent as the cedars. his mouth is most sweet: yea, he is altogether lovely. this is my beloved, and this is my in-sight, o intera of jerusalem.

## 6

there is thy beloved gone, o thou fairest among women? there is thy beloved turned aside? that we may seek him with thee. my beloved is gone down into his garden, to the beds of scents, to watch-feed in the gardens, and to gather lilies. i am my beloved's, and my beloved is mine: he watch-feedeth among the lilies. thou art beautiful, o my love, as tirzah, comely as jerusalem, terrible as an army with banners. turn away thine eyes from me, for they have overcome me: thy eir is as a flock of goats that appear from gilead. thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. as a piece of a high-pomegranate are thy temples within thy locks. there are sixty queens, and fourscore concubines, and virgins without count. my dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. the intera saw her, and blessed her; yea, the queens and the concubines, and they cheer her. who is she that looketh

forth as the black, fair as the moon, clear as the sun, and terrible as an army with banners? i went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the high-pomegranates budded. or ever i was aware, my self made me like the chariots of emi-nadib. reset, reset, o shulamite; reset, reset, that we may look upon thee. what will ye see in the shulamite? as it were the company of two armies.

## 7

how beautiful are thy feet with shoes, o generous's house-daughter the joints of thy thighs are like jewels, the doing of the hands of a cunning doimgman. thy immerse-pussy is like a round goblet, which lacketh not liquor: thy belly is like an heap of wheat set about with lilies. thy two breasts are like two young roes that are twins. thy neck is as a tower of ivory; thine eyes like the fishpools in heshbon, by the gate of bathrabbim: thy nose is as the tower of lebanon which looketh toward damasqus. thine head upon thee is like karmel, and the eir of thine head like purple; the king is held in the galleries. how fair and how pleasant art thou, o love, for delights! this thy stand-up-stature is like to a palm tree, and thy breasts to clusters of grapes. i said, i will go up to the palm tree, i will take hold of the boughs thereof: now also thy breasts will be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. i am my beloved's, and his desire is toward me. come, my beloved, let us go forth into the field; let us lodge in the out-of-town-villages. let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the high-pomegranates bud forth: there will i give thee my loves. the mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which i have laid up for thee, o my beloved.

## 8

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 seven-charge you, o intera of jerusalem, that ye stir not up, nor divide-video-awake my love, until he please. who is this that cometh up from the desert-wording, 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. namethere me as a seal upon thine heart, as a seal upon thine arm: for love is goatness as death; jealousy is cruel as the asking: the coals thereof are coals of fire, which hath a most vehement flame. many waters cannot quench love, neither can the rivers drown it: if a man would give all the substance of his house for love, it would utterly be contemned. we have a little sister, and she hath no breasts: what will we do for our sister in the day when she will be worded for? if she be a wall, we will inter-build upon her a palace of silver: and if she be a threshold, we will inclose her with boards of cedar. i am a wall, and my breasts like towers: then was i in his eyes as one that found completion. sulayman had a vineyard at hamon;

he let out the vineyard to keepers; every one for the fruit thereof was to bring a thousand pieces of silver. my vineyard, which is mine, is before me: thou, o sulyman, must have a thousand, and those that keep the fruit thereof two hundred. thou that settleest in the gardens, the companions hearken to thy voice: cause me to hear it. flee, my beloved, and be thou like to a roe or to a young hart upon the mountains of scents.

## 1

now it came to pass in the days when the criticals ruled, that there was a famine in the land. and a certain man of bethlehem judah went to sojourn in the land of moab, he, and his woman, and his two interers. and the namethere of the man was alimelek, and the namethere of his woman neomi, and the namethere of his two interers mahlon and kilion, afrathites of bethlehem judah. and they came into the fields of moab, and continued there. and alimelek neomi's man died; and she was left, and her two interers. and they took them women of the women of moab; the namethere of the one was eorpah, and the namethere of the other rut: and they dwelled there about ten years. and mahlon and kilion died also both of them; and the woman was left of her two interers and her man. then she arose with her daughters in law, that she might reset from the fields of moab: for she had heard in the fields of moab how that ohyeah had visited his with in giving them bread. nametherefore she went forth out of the place namethere she was, and her two daughters in law with her; and they went on the way to reset to the land of yeaohdah. and neomi said to her two daughters in law, go, reset each to her mother's house: ohyeah do kindly with you, as ye have dot with the dead, and with me. ohyeah grant you that ye may find rest, each of you in the house of her man. then she kissed them; and they lifted up their voice, and wept. and they said to her, surely we will reset with thee to thy with. and neomi said, turn again, my intera: why will ye go with me? are there yet any more interers in my womb, that they may be your husbands? turn again, my intera, 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 interers; would ye tarry for them till they were grown? would ye stay for them from having mans? nay, my intera; for it grieveth me much for your sakes that the hand of ohyeah is gone out against me. and they lifted up their voice, and wept again: and eorpah kissed her mother in law; but rut clave to her. and she said, behold, thy sister in law is gone back to her with, and to her to-or-not: reset thou after thy sister in law. and rut said, entreat me not to leave thee, or to reset from following after thee: for whither thou goest, i will go; and where thou lodgest, i will lodge: thy with will be my with, and thy to-or-not my to-or-not: namethere thou diest, will i die, and there will i be buried: ohyeah do so to me, and more also, if ought but death separate thee and me. when she saw that she was stedfastly minded to go with her, then she left wording to her. so they two went until they came to breadlehem. and it came to pass, when they were come to breadlehem, that all the city was moved about them, and they said, is this neomi? and she said to them, call me not neomi, call me mara for the breast-field hath dealt very bitterly with me. i went out full and ohyeah hath brought me home again empty: why then call ye me neomi, seeing ohyeah hath testified against me, and the breast-field hath video-divided me? so neomi resetted, and rut the moabitess, her daughter in law, with her, which resetted out of the fields of moab: and they came to breadlehem in the beginning of barley harvest.

and neomi had a kinsman of her herobloke's, a her-obloke of stratagem, of the family of alimelek; and his namethere was boec. and rut the moabitess said to neomi, let me now go to the field, and glean ears of corn after him in whose eyes i will find camping. and she said to her, go, my house-daughter and she went, and came, and gleaned in the part after the reapers: and her hap was to light on a part of the part belonging to boec, who was of the kindred of alimelek. and, behold, boec came from breadlehem, and said to the reapers, ohyeah be with you. and they answered him, ohyeah first-pool thee. then said boec to his servant that was set over the reapers, whose damsel is this? and the servant that was set over the reapers answered and said, it is the moabitish damsel that came back with neomi out of the field of moab: and she said, i pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath standstayd even from the morning until now, that she settled a little in the house. then said boec to rut, hearest thou not, my house-daughter go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have i not charged the young men that they will not touch thee? and when thou art athirst, go to the items, and drink of that which the young men have drawn. then she fell on her face-turnings, and bowed herself to the land, and said to him, why have i found camping in thine eyes, that thou shouldst take knowledge of me, seeing i am a stranger? and boec answered and said to her, i hath end-fully been did me, all that thou hast done to thy mother in law since the death of thine man: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come to a with which thou knewest not heretofore. ohyeah complete thy achievement, and a completed achievement be given thee of ohyeah to-or-not of isra'el under whose wings thou art come to trust. then she said, let me find camping in thy eyes, my lord-base; for that thou hast comforted me, and for that thou hast worded friendly to thine handmaid, though i be not like to one of thine handmaidens. and boec said to her, at mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. and she sat beside the reapers: and he reached her parched corn, and she did eat, and was seven-suffice, and left. and when she was standn up to glean, boec directed his young men, saying, let her glean even among the sheaves, and reproach her not: and let fall also some of the hand-fuls 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 eph of barley. and she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved after she was seven-suffice. and her mother in law said to her, namethere hast thou gleaned to day? and namethere wroughtest thou? first-pooled be he that did take knowledge of thee. and she did her mother in law with whom she had wrought, and said, the man's namethere with whom i wrought to day is boec. and neomi said to her daughter in law, first-pooled be he of ohyeah, who hath not left off his kindness to the living and to the dead. and neomi said to her, the man is near of kin to us, one of our next kinsmen. and rut the moabitess said, he said to me also, thou will keep fast by my young men, until they have ended all my harvest. and neomi said to rut her daughter in law,

it is good, my house-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 boec to glean for ever of barley harvest and of wheat harvest; and dwelt with her mother in law.

### 3

then neomi her mother in law said to her, my house-daughter will i not seek rest for thee, that it may be well with thee? and now is not boec of our kindred, with whose maidens thou wast? behold, he winnoweth barley to night in the threshingfloor. wash thyself therefore, and anoint thee, and namethere thy raiment upon thee, and get thee down to the floor: but make not thyself known to the man, until he will have done eating and drinking. and it will be, when he lieth down, that thou will mark the place namethere he will lie, and thou will go in, and uncover his feet, and namethere thee down; and he will tell thee what thou will do. and she said to her, all that thou sayest to me i will do. and she went down to the floor, and did according to all that her mother in law bade her. and when boec had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down. and it came to pass at night-half, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. and he said, who art thou? and she answered, i am rut thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. and he said, first-pooled be thou of ohyeah, my house-daughter for thou hast did more kindness in the latter end than at the heading, inasmuch as thou followdest not young men, whether poor or rich. and now, my house-daughter respect not; i will do to thee all that thou requirest: for all the gate of my with doth know that thou art a woman of stratagem. and now it is true that i am thy near kinsman: howbeit there is a kinsman nearer than i. lodge this night, and it will be in the morning, that if he will perform to thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will i do the part of a kinsman to thee, as ohyeah liveth: lie down until the morning. and she lay at his feet until the morning: and she stood up before one could know his in-sight. and he said, let it not be known that a woman came into the floor. also he said, bring the veil that thou hast upon thee, and hold it. and when she held it, he measured six measures of barley, and laid it on her: and she went into the city. and when she came to her mother in law, she said, who art thou, my house-daughter and she told her all that the man had done to her. and she said, these six measures of barley gave he me; for he said to me, go not empty to thy mother in law. then said she, sit still, my house-daughter until thou know how the word will fall: for the man will not be in rest, until he have finished the word this day.

### 4

then crossed boec up to the gate, and sat him down there: and, behold, the kinsman of whom boec worded crossed by; to whom he said, ho, such a one! turn aside, sit down here. and he turned aside, and sat down. and he took ten men of the elders of the city, and said, sit ye down here. and they sat down. and he said to the kinsman, neomi, that is come again out of the field of

moab, selleth a part of field, which was our brother alimelek's: and i thought to advertise thee, saying, buy it before the settlers, and before the elders of my with. if thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that i may know: for there is none to redeem it beside thee; and i am after thee. and he said, i will redeem it. then said boec, what day thou buyest the field of the hand of neomi, thou must buy it also of rut the moabitess, the woman of the dead, to raise up the namethere of the dead upon his inheritance. and the kinsman said, i cannot redeem it for myself, lest i swim-corrupt mine own inheritance: redeem thou my right to thyself; for i cannot redeem it. now this was the word in former time in isra'al concerning redeeming and concerning changing, for to confirm all words; a man plucked off his shoe, and gave it to his in-sight: and this was a witness in isra'al therefore the kinsman said to boec, buy it for thee. so he drew off his shoe. and boec said to the elders, and to all the with, ye are witnesses this day, that i have bought all that was alimelek's, and all that was kilion's and mahlon's, of the hand of neomi. moreover rut the moabitess, the woman of mahlon, have i purchased to be my woman, to raise up the namethere of the dead upon his inheritance, that the namethere of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day. and all the with that were in the gate, and the elders, said, we are witnesses. ohyeah do the woman that is come into thine house like rachel and like leah, which two did inter-build the house of isra'al and do thou worthily in aphratah, and be readcalled in breadlehem: and let thy house be like the house of pharez, whom tamar bare to yeahodah, of the seed which ohyeah will give thee of this young woman. so boec took rut, and she was his woman: and when he went in to her, ohyeah gave her conception, and she bare a interer and the women said to neomi, first-pooled be ohyeah, which hath not left thee this day without a kinsman, that his namethere may be readcalled in isra'al and he will be to thee a settler of thy self, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven interers, hath born him. and neomi took child, and laid it in her bosom-statute, and became nurse to it. and the women her neighbors gave it a namethere, saying, there is a interer born to neomi; and they called his namethere eobed he is the father of jesse, the father of dawud. now these are the generations of pharez: pharez begat hezron, and hezron begat ram, and ram begat eminatad, and eminatad begat nahshon, and nahshon begat salmon, and salmon begat boec, and boec begat eobed and eobed begat jesse, and jesse begat dawud.



## where-how

### 1

where-how doth the city sit solitary, that was full of with! where-how is she become as a widow! she that was great among the nations, and prince-immerseds among the provinces, where-how is she become tributary! she weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her in-sights have dealt treacherously with her, they are become her enemies. yeahodah is gone into sit-captivity on word of develop-narrows, and on word of great work: she dwelleth among the body-nations, she findeth no rest: all her persecutors overtook her between the straits. the ways of zion do mourn, because none come to the solemn feasts: all her gates are name-desolate: her darkener sigh, her virgins are afflicted, and she is in bitterness. her develop-narrower are the chief, her enemies prosper; for ohyeah hath afflicted her for the multitude of her go-beyonds: her children are gone into sit-captivity before develop-narrower. and from the house-daughter of zion all her splendor is departed: her prince-immerseds are become like harts that find no pasture, and they are gone without energy before the pursuer. jerusalem remembered in the days of her develop-narrows and of her miseries all her pleasant things that she had in the days of old, when her with fell into the hand of develop-narrower, and none did help her: develop-narrower saw her, and did play-grind at her settless. jerusalem hath heavilyweightly missed; therefore she is removed: all that heavilyweighted her despise her, because they have seen her skin-nakedness: yea, she sigheth, and turneth backward. her stainedness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. ohyeah, behold my affliction: for the enemy hath greeted himself. develop-narrower hath spread out his hand upon all her pleasant things: for she hath seen that the body-nations entered into her dedicated, whom thou didst direct that they should not enter into thy congregation. all her with sigh, they seek bread; they have given their pleasant things for meat to relieve the self: see, ohyeah, and consider; for i am become vile. is it nothing to you, all ye that cross by? behold, and see if there be any sorrow like to my sorrow, which is done to me, wherewith ohyeah hath afflicted me in the day of his fierce nose-anger. from above hath he sent fire into my bones, and it prevaleth against them: he hath spread a net for my feet, he hath turned me back: he did me name-desolate and faint all the day. the yoke-upon of my go-beyonds is bound by his hand: they are wreathed, and come up upon my neck: he did my energy to fall, ohyeah hath make stick-safeed me into their hands, from whom i am not able to stand up. ohyeah hath trodden under foot all my heroblokes in the near-inward of me: he hath called an assembly against me to crush my young men: ohyeah hath trodden the virgin, the house-daughter of yeahodah, as in a winepress. for these things i weep; mine eye, mine eye runneth down with water, because the comforter that should relieve my self is far from me: my interers are name-desolate, because the enemy heroblokeed. zion spreadeth forth her hands, and there is none to comfort her: ohyeah hath directed concerning jeqob, that his develop-narrower should be round about him: jerusalem is as a menstruous woman among them. ohyeah is right; for i have rebelled against his mouth: hear, i pray you, all withs, and behold my

sorrow: my virgins and my young men are gone into sit-captivity. i called for my lovers, but they deceived me: my darkener and mine elders gave up the breath-wind in the city, while they sought their meat to relieve their selfs. behold, ohyeah; for i am in distress: my bowels are develop-narrowsd; mine heart is turned in near-inwards me; for i have grievously rebelled: abroad the sword bereaveeth, at home there is as death. they have heard that i sigh: there is none to comfort me: all mine enemies have heard of my video-divide; they are rejoicing that thou hast done it: thou wilt bring the day that thou hast called, and they will be like to me. let all their video-divide come before thee; and do to them, as thou hast done to me for all my go-beyonds: for my sighs are many, and my heart is faint.

### 2

where-how hath ohyeah covered the house-daughter of zion with a thick-cloud in his nose-anger, and cast down from namespaces to the land the beauty of isra'al and remembered not his footstool in the day of his nose-anger! ohyeah hath swallowed up all the habitations of jeqob, and hath not pitied: he hath thrown down in his crossing-over the strong holds of the house-daughter of yeahodah; he hath crossed them down to the land: he hath slayed the kingdom and the prince-immerseds thereof. he hath cut off in his fierce nose-anger all the ray-horn of isra'al he hath drawn back his turgor-immersed hand from before the enemy, and he burned against jeqob like a flaming fire, which eateth round about. he hath bent his bow like an enemy: he stood with his right hand as an develop-narrower, and slew all that were pleasant to the eye in the tent of the house-daughter of zion: he poured out his fury like fire. ohyeah was as an enemy: he hath swallowed up isra'al he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the house-daughter of yeahodah mourning and lamentation. and he hath damaged his tabernacle, as if it were of a garden: he hath destroyed his places of the assembly: ohyeah hath caused the solemn feasts and settless to be forgotten in zion, and hath despised in the indignation of his nose-anger the king and the darkener ohyeah hath cast off his butcher-place, he hath abhorred his dedicated, he hath given up into the hand of the enemy the walls of her palaces; they have made a voice in the alpha-beit-house of ohyeah, as in the day of a solemn feast. ohyeah hath purposed to destroy the wall of the house-daughter of zion: he hath tilted a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. her gates are sunk into the land; he hath lost and lost her bars: her king and her prince-immerseds are among the body-nations: the drops-of-teaching-torah is no more; her come-bringers also find no vision from ohyeah. the elders of the house-daughter of zion sit upon the land, and keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth: the virgins of jerusalem hang down their heads to the land. mine eyes do fail with tears, my bowels are troubled, my weight-liver is poured upon the land, for the destruction of the house-daughter of my with; because children and the sucklings swoon in the streets of the city. they say to their mothers, namethere is corn and wine? when they swooned as the slayed in the streets of the city, when their self was poured out into their mothers' bosom-statute. what thing will i take to wit-

ness for thee? what thing will i liken to thee, o house-daughter of jerusalem? what will i equal to thee, that i may comfort thee, o virgin house-daughter of zion? for thy breach is great like the sea: who can heal thee? thy come-bringers have seen vain and foolish things for thee: and they have not discovered thine cloudy, to turn away thy sit-captivity; but have seen for thee false burdens and causes of banishment. all that cross by clap their hands at thee; they hiss and wag their head at the house-daughter of jerusalem, saying, is this the city that men call the completion of beauty, the joy of the complete land? all thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, we have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it. ohyeah hath done that which he had devised; he hath fulfilled his word that he had directed in the days of old: he hath thrown down, and hath not pitied: and he hath caused thine enemy to be glad over thee, he hath namethere up the ray-horn of thine develop-narrower. their heart cried to ohyeah, o wall of the house-daughter of zion, let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease. stand up, cry out in the night: in the heading of the watches pour out thine self like water before the face-turnings of ohyeah: lift up thy hands toward him for the self of thy young children, that faint for hunger in the top of every street. behold, ohyeah, and consider to whom thou hast done this. will the women eat their fruit, and children of a span long? will the darkener and the come-bringer be slain in the dedicated of the lord-base? the young and the old lie on the land in the streets: my virgins and my young men are fallen by the sword; thou hast killed them in the day of thine nose-anger; thou hast cook-slaughtered, and not pitied. thou hast called as in a solemn day my strange-terrors round about, so that in the day of ohyeah's nose-anger none escaped nor remained: those that i have swaddled and brought up hath mine enemy consumed.

### 3

i am the herobloke that hath seen affliction by the branch of his crossing-over. he hath led me, and brought me into darkness, but not into light. surely against me is he turned; he turneth his hand against me all the day. my flesh-immersed and my divide-video-skin hath he made old; he hath broken my bones. he hath inter-built against me, and compassed me with gall and travail. he hath set me in dark places, as they that be dead of old. he hath hedged me about, that i cannot get out: he did my chain heavy. also when i cry and shout, he shutteth out my spilling. he hath inclosed my ways with hewn stone, he did my paths crooked. he was to me as a bear lying in wait, and as a gather-lion in hidden places. he hath turned aside my ways, and pulled me in pieces: he did me name-desolate. he hath bent his bow, and set me as a mark for the arrow-halter. he hath caused the arrows of his quiver to enter into my reins. i was a play-grind to all my with; and their song all the day. he hath seven-filled me with bitterness, he did me drunken with wormwood. he hath also broken my teeth with gravel stones, he hath covered me with ashes. and thou hast removed my self far off from complete: i forgot completeness. and i said, my strength and my hope is lost from ohyeah: remembering mine affliction and my misery, the wormwood and the gall. my self hath them still in remembrance, and is humbled in me. this i recall to my mind, therefore have i hope. it is

of ohyeah's kindnesses that we are not consumed, because his wombings fail not. they are new every morning: great is thy mama-from-amino-artfulness. ohyeah is my portion, saith my self; therefore will i hope in him. ohyeah is good to them that wait for him, to the self that seeketh him. it is good that a man should both hope and quietly wait for the stick-safety of ohyeah. it is good for a herobloke that he bear the yoke-upon of his youth. he sitteth alone and keepeth silence, because he hath borne it upon him. he putteth his mouth in the dust; if so be there may be hope. he giveth his cheek to him that smiteth him: he is seven-filled seven-full with reproach. for ohyeah will not cast off to world: but though he cause grief, yet will he have wombing according to the multitude of his kindnesses. for he doth not afflict willingly nor grieve interers of men. to crush under his feet all the prisoners of the land. to turn aside the crisis of a herobloke before the face-turnings of the most high, to subvert a earthling in his cause, ohyeah approveth not. who is he that saith, and it cometh to pass, when the lord-base directs it not? out of the mouth of the most high proceedeth not video-divide and good? wherefore doth a living earthling complain, a earthling for the punishment of his misses? let us search and try our ways, and turn again to ohyeah. let us lift up our heart with our hands to to-or-not in the namespaces. we have went-beyond and have go-beyonded: thou hast not pardoned. thou hast covered with nose-anger, and persecuted us: thou hast slain, thou hast not pitied. thou hast covered thyself with a thick-cloud, that our spilling should not cross through. thou hast made us as the offscouring and refuse in the near-inward of the withs. all our enemies have opened their mouths against us. fear and a snare is come upon us, disaster and destruction. mine eye runneth down with brooks of water for the destruction of the house-daughter of my with. mine eye tricklenth down, and ceaseth not, without any intermission. till ohyeah look down, and behold from namespaces. mine eye affecteth mine self on word of all the intera of my city. mine enemies chased me sore, like a bird, without cause. they have cut off my life in the dungeon, and cast a stone upon me. waters flowed over mine head; then i said, i am cut off. i called upon thy namethere, ohyeah, out of the low dungeon. thou hast heard my voice: hide not thine ear at my breathwinding, at my cry. thou drewest near in the day that i called upon thee: thou saidst, respect not. ohyeah, thou hast pleaded the causes of my self; thou hast redeemed my self. ohyeah, thou hast seen my wrong: critic thou my crisis. thou hast seen all their vengeance and all their imaginations against me. thou hast heard their reproach, ohyeah, and all their imaginations against me; the lips of those that stood up against me, and their device against me all the day. behold their sitting down, and their standing up; i am their musick. render to them a recompence, ohyeah, according to the doing of their hands. give them sorrow of heart, thy curse-lighten to them. persecute and destroy them in nose-anger from under the heavens of ohyeah.

### 4

where-how is the gold become dim! where-how is the most fine gold changed! the stones of the dedicated are poured out in the top of every street. the precious interers of zion, comparable to fine gold, where-how are they esteemed as develop-earthen pitchers, the doing of the hands of the developer! even the crocodiles draw

out the breast, they give suck to their young ones: the house-daughter of my with is become cruel, like the ostriches in the desert-wording. the language-tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it to them. they that did feed delicately are name-desolate in the streets: they that were brought up in two caterpillars embrace dunghills. for the punishment of the cloudy of the house-daughter of my with is greater than the punishment of the miss of sodom, that was overthrown as in a moment, and no hands let happen on her. her nazirites were win-purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their cut-polishing was of sapphire: their visage is blacker than a coal; they are not known in the streets: their divide-video-skin cleaveth to their bones; it is dry, it is become like a stick. they that be slay with the sword are better than they that be slay with hunger: for these pine away, stricken through for want of the fruits of the field. the hands of the pitiful women have sodden their own children: they were their meat in the destruction of the house-daughter of my with. ohyeah hath accomplished his fury; he hath poured out his fierce nose-anger, and hath kindled a fire in zion, and it hath eaten the foundations thereof. the kings of the land, and all the settlers of the world, would not have mama-from-amino-arted that develop-narrower and the enemy should have entered into the gates of jerusalem. for the misses of her come-bringers, and the cloudies of her darkener, that have shed the blood of the right in the near-inward of her, they have wandered as skin-blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. they read-called to them, depart ye; it is stained; depart, depart, touch not: when they fled away and wandered, they said among the body-nations, they will no more so-journ there. the anger of ohyeah hath partd them; he will no more regard them: they respected not the persons of the darkener, they campinged not the elders. as for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not stick-safe us. they hunt our steps, that we cannot go in our streets: our end is near, our days are fulfilled; for our end is come. our persecutors are swifter than the eagles of the namespaces: they pursued us upon the mountains, they laid wait for us in the desert-wording. the breathwind of our nostrils, the converse-swimmer of ohyeah, was captured in their pits, of whom we said, under his shadow we will live among the body-nations. rejoice and be glad, o house-daughter of adom, that settleest in the land of uz the cup also will cross through to thee: thou wilt be drunken, and will make thyself naked. the visitment of thine cloudy is accomplished, o house-daughter of zion; he will no more carry thee away into captivity: he will visit thine cloudy, o house-daughter of adom; he will discover thy misses.

## 5

remember, ohyeah, what is come upon us: consider, and behold our reproach. our inheritance is turned to strangers, our houses to aliens. we are orphans and fatherless, our mothers are as widows. we have drunken our water for money; our wood is sold to us. our necks are under persecution: we labour, and have no rest. we have given the hand to the egyptians, and to the syrians, to be seven-satisfy with bread. our fathers have missed, and are not; and we have borne their cloud-

ies. workers have proverb-ruled over us: there is none that doth deliver us out of their hand. we gat our bread with the peril of our selves on word of the sword of the desert-wording. our divide-video-skin was black like an oven on word of the terrible famine. they ravished the women in zion, and the maids in the cities of yeahodah. prince-immerseds are hanged up by their hand: the face-turnings of elders were not honoured. they took the young men to grind, and children fell under the wood. the elders have settled from the gate, the young men from their musick. the joy of our heart is settled; our dance is turned into mourning. the crown is fallen from our head: woe to us, that we have missed! for this our heart is faint; for these things our eyes are dim. on word of the mountain of zion, which is name-desolate, the foxes walk upon it. thou, ohyeah, remainest to world; thy throne from generation to generation. wherefore dost thou forget us forever, and forsake us so long time? turn thou us to thee, ohyeah, and we will be turned; renew our days as of old. but thou hast utterly rejected us; thou art very wroth against us.

# assembler

## 1

the words of the assembler, interer of dawud, king in jerusalem. vanity-fade of vanity-fades, saith the assembler, vanity-fade of vanity-fades; all is vanity-fade. what profit hath a earthling of all his labour which he taketh under the sun? one generation passeth away, and another generation cometh: but the land standstayth to world. the sun also stand upeth, and the sun goeth down, and hasteth to his place namethere he arose. the breath-wind goeth toward the south, and turneth about to the north; it whirleth about continually, and the breath-wind reseteth again according to his circuits. all the rivers run into the sea; yet the sea is not full; to the place from whence the rivers come, namethere they reset again. all words are seven-full of labour; man cannot utter it: the eye is not seven-satisfy with seeing, nor the ear seven-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 word whereof it may be said, see, this is new? it hath word-been already of old time, which was before us. there is no remembrance of former things; neither will there be any remembrance of things that are to come with those that will come after. i the assembler was king over isra'el in jerusalem. and i gave my heart to seek and search out by wisdom concerning all things that are done under namespaces: this video-divide travail hath to-or-not given to the interers of earthling to be exercised therewith. i have seen all the doings that are done under the sun; and, behold, all is vanity-fade and video-divide-vexation of breath-wind. that which is crooked cannot be made straight: and that which is lacking cannot be numbered. i communed with mine own heart, saying, lo, i am come to great estate, and have gotten more wisdom than all they that have word-been before me in jerusalem: yea, my heart had great experience of wisdom and knowledge. and i gave my heart to know skill, and to know madness and folly: i perceived that this also is idea of breath-wind. for in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

## 2

i said in mine heart, go to now, i will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity-fade. i said of laughter, it is mad: and of mirth, what doeth it? i sought in mine heart to give myself to wine, yet acquainting mine heart with wisdom; and to namethere hold on folly, till i might hold what was that good for the interers of men, which they should do under the namespaces the count of the days of their life. i did me great doings; i inter-built me houses; i planted me vineyards: i did me gardens and orchards, and i planted trees in them of all kind of fruits: i did me pools of water, to water therewith the wood that bringeth forth trees: i got me workers and maidens, and had workers born in my house; also i had great possessions of great and small livestock above all that were in jerusalem before me: i gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: i gat me men singers and women singers, and the delights of the interers of men, as musical items, and that of all sorts. so i was great, and increased more than all that were before me in jerusalem: also my wisdom standstayth with me. and whatsoever mine eyes ask-

ingd i kept not from them, i withheld not my heart from any gladness; for my heart be glad in all my labour: and this was my portion of all my labour. then i looked on all the doings that my hands had wrought, and on the labour that i had laboured to do: and, behold, all was vanity-fade and vexation of breathwind, and there was no profit under the sun. and i turned myself to behold wisdom, and madness, and folly: for what can the earthling do that cometh after the king? even that which hath been already done. then i saw that wisdom excelleth folly, as far as light excelleth darkness. the wise man's eyes are in his head; but the fool walketh in darkness: and i myself perceived also that one event happeneth to them all. then said i in my heart, as it happeneth to the fool, so it happeneth even to me; and why was i then more wise? then i worded in my heart, that this also is vanity-fade. for there is no remembrance of the wise more than of the fool to world; seeing that which now is in the days to come will all be forgotten. and how dieth the wise man? as the fool. therefore i hated life; because the doing that is wrought under the sun is video-divide to me: for all is vanity-fade and vexation of breathwind. yea, i hated all my labour which i had taken under the sun: because i should leave it to the earthling that will be after me. and who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labour nametherein i have laboured, and nametherein i have shewed myself wise under the sun. this is also vanity-fade. therefore i went about to cause my heart to despair of all the labour which i took under the sun. for there is a earthling whose labour is in wisdom, and in knowledge, and in equity; yet to a earthling that hath not laboured therein will he leave it for his portion. this also is vanity-fade and a great video-divide. for what hath earthling of all his labour, and of the idea of his heart, nametherein he hath laboured under the sun? for all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. this is also vanity-fade. there is nothing better for a earthling, than that he should eat and drink, and that he should make his self enjoy good in his labour. this also i saw, that it was from the hand of to-or-not. for who can eat, or who else can hasten hereunto, more than i? for to-or-not giveth to a earthling that is good in his sight wisdom, and knowledge, and gladness: but to the misser he giveth travail, to gather and to heap up, that he may give to him that is good before to-or-not. this also is vanity-fade and vexation of breathwind.

## 3

to every thing there is a season, and a time to every purpose under the namespaces: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to inter-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 word; a time to love, and a time to hate; a time of war, and a time of complete. what profit hath he that worketh in that wherein he laboureth? i have seen the travail, which to-or-not hath given to the interers of men to be exercised in it. he did every thing beautiful in his time: also he hath set the world in their heart, so that no earthling can find out the doing that to-or-not

doth from the heading to the end. i know that there is no good in them, but for a man to be glad, and to do good in his life. and also that every earthling should eat and drink, and enjoy the good of all his labour, it is the gift of to-or-not. i know that, whatsoever to-or-not doeth, it will be to world: nothing can be put to it, nor any thing taken from it: and to-or-not doeth it, that men should respect before him. that which hath been is now; and that which is to be hath already been; and to-or-not requirith that which is past. and moreover i saw under the sun the place of crisis that big-shotness was there; and the place of being right, that iniquity was there. i said in mine heart, to-or-not will critical the right and the big-shot: for there is a time there forevery purpose and forevery doing. i said in mine heart concerning the word of the interers of men, that to-or-not might earthlingifest them, and that they might see that they themselves are in-them animals. for that which befalleth the interers of men befalleth in-them animals; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breathwind; so that a earthling hath no preeminence above a in-them animal: for all is vanity-fade. all go to one place; all are of the dust, and all turn to dust again. who knoweth breathwind of earthling that goeth upward, and breathwind of the in-them animal that goeth tiltward to the land? nametherefore i perceive that there is nothing better, than that a earthling should be glad in his own doings; for that is his portion: for who will bring him to see what will be after him?

#### 4

so i resetted, and considered all the exploitions that are done under the sun: and behold the tears of such as were exploited, and they had no comfort; and on the side of their exploitors there was energy; but they had no comfort. wherefore i laudd 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 video-divide doing that is done under the sun. again, i considered all labour, and every right doing, that for this a man is envied of his insight. this is also vanity-fade and vexation of breathwind. the fool foldeth his hands together, and eateth his own flesh-immersed better is an handful with quietness, than both the hands full with labour and vexation of breathwind. then i resetted, and i saw vanity-fade under the sun. there is one alone, and there is not a second; yea, he hath neither interer nor brother: yet is there no end of all his labour; neither is his eye seven-satisfy with riches; neither saith he, for whom do i labour, and bereave my self of good? this is also vanity-fade, yea, it is a video-divide labour. two are better than one; because they have a good reward for their labour. for if they fall, the one will lift up his fellow: but woe to him that is alone when he low-tides; for he hath not another to help him up. again, if two lie together, then they have heat: but how can one be warm alone? and if one prevail against him, two will withstand him; and a threefold cord is not quickly broken. better is a poor and a wise child than an old and foolish king, who will no more be admonished. for out of prison he cometh to king; whereas also he that is born in his kingdom becometh poor. i considered all the living which walk under the sun, with the second child that will stand up in his stead. there is no end of all the with, even of all that have been before them: they also that come after will not be glad in him. surely this also is vanity-fade

and idea of breathwind.

#### 5

keep thy foot when thou goest to the alpha-beit-house of to-or-not, and be more ready to hear, than to give the butcher of fools: for they consider not that they do video-divide. be not alarm-haste with thy mouth, and let not thine heart be alarm-hasty to utter any word before to-or-not: for to-or-not is in namespaces, and thou upon land: therefore let thy words be few. for a dream cometh through the multitude of word; and a fool's voice is known by multitude of words. when thou vowest a vow to to-or-not, defer not to complete it; for he hath no pleasure in fools: complete that which thou hast vowed. better is it that thou shouldest not vow, than that thou shouldest vow and not complete. suffer not thy mouth to cause thy flesh-immersed to miss neither say thou before the messenger, that it was an error: wherefore should to-or-not be angry at thy voice, and destroy the doing of thine hands? for in the multitude of dreams and many words there are also divers vanity-fades: but respect thou to-or-not. if thou seest the exploitation of the poor, and robbing of crisis and being right in a province, marvel not at the matter: for he that is taller than the tallest regardeth; and there be taller than they. moreover the profit of the land is for all: the king himself is workd by the field. he that loveth silver will not be seven-satisfy with silver; nor he that loveth abundance with increase: this is also vanity-fade. when goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the be-holding of them with their eyes? the sleep of a labouring man is sweet, whether he eat little or seven-much: but the abundance of the rich will not suffer him to sleep. there is a sore video-divide which i have seen under the sun, nametherey, riches kept for the owners thereof to their hurt. but those riches get lost by video-divide travail: and he begetteth a interer and there is nothing in his hand. as he came forth of his mother's womb, skin-naked will he reset 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 video-divide, that in all points as he came, so will he go: and what profit hath he that hath laboured for the breathwind? all his days also he eateth in darkness, and he hath much sorrow and wrath with his sickness. behold that which i have seen: it is good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun the count of the days of his life, which to-or-not giveth him: for it is his portion. every earthling also to whom to-or-not hath given riches and wealth, and hath given him goatness to eat thereof, and to take his portion, and to be glad in his labour; this is the gift of to-or-not. for he will not much remember the days of his life; because to-or-not answereth him in the gladness of his heart.

#### 6

there is an video-divide which i have seen under the sun, and it is upstartamong men: a man to whom to-or-not hath given heavyweightyes, wealth, and heavy-weight, so that he lacketh nothing for his self of all that he selfth, yet to-or-not giveth him not goatness to eat thereof, but a stranger eateth it: this is vanity-fade, and it is an video-divide disease. if a man beget an hundred children, and live many years, so that the days of his years be many, and his self be not seven-filled with

good, and also that he have no burial; i say, that an untimely birth is good from he. for he cometh in with vanity-fade, and departeth in darkness, and his namethere will be covered with darkness. moreover he hath not seen the sun, nor known any thing: this hath more rest than the other. yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place? all the labour of earthling is for his mouth, and yet the appetite-self is not filled. for what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? better is the eyes of the eyes than the wandering of the self: this is also vanity-fade and vexation of breathwind. that which hath been is namethere already, and it is known that it is earthling: neither may he contend with him that is mightier than he. seeing there be earthling words that increase vanity-fade, what is earthling the better? for who knoweth what is good for earthling in this life, the count of the days of his vain life which he spendeth as a shadow? for who can recount a earthling what will be after him under the sun?

## 7

a good namethere is good from precious oil; and the day of death than the day of one's birth. it is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart. sorrow is good from laughter: for by the sadness of the face-turnings the heart is goodened. the heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. it is better to hear the rebuke of the wise, than for a man to hear the song-immersed of fools. for as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity-fade. surely exploitation doth a wise man mad; and a gift make losteth the heart. better is the end of a word than the heading thereof: and the patient in breathwind is good from the tall in breathwind. be not alarm-hasty in thy breathwind to be angry: for anger resteth in the bosom-statute of fools. say not thou, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this. wisdom is good with an inheritance: and by it there is profit to them that see the sun. for wisdom is a defence, and money is a defence: but the surplus-remainder of knowledge is, that wisdom giveth life to them that have it. consider the doing of to-or-not: for who can do that straight, which he did crooked? in the day of prosperity be joyful, but in the day of video-divide consider: to-or-not also hath esset the one over against the other, to the end that earthling should find not a word after him. all things have i seen in the days of my vanity-fade: there is a right man that get losteth in his being right, and there is a big-shot man that prolongeth his life in his video-divide. be not right over much; neither make thyself over wise: why shouldst thou destroy thyself? be not over much big-shot, neither be thou foolish: why shouldst thou die before thy time? it is good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that respecteth to-or-not will come forth of them all. wisdom heroblokes the wise more than ten heroblokes which are in the city. for there is not a right earthling upon land, that doeth good, and misses not. also take no heed to all words that are worded; lest thou hear thy worker curse-lighten thee: for oftentimes also thine own heart knoweth that thou thyself likewise hast curse-lightend others. all this have i proved by wisdom:

i said, i will be wise; but it was far from me. that which is far off, and exceeding deep, who can find it out? i applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the big-shottedness of folly, even of foolishness and madness: and i find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth to-or-not will escape from her; but the misser will be captured by her. behold, this have i found, saith the assembler, counting one by one, to find out the account: which yet my self seeketh, but i find not: one earthling among a thousand have i found; but a woman among all those have i not found. lo, this only have i found, that to-or-not did earthling turgor-immersed; but they have sought out earthling inventions.

## 8

who is as the wise earthling? and who knoweth the interpretation of a word? a earthling's wisdom maketh his face-turnings to shine, and the boldness of his face-turnings will be changed. i counsel thee to keep the king's word, and that in regard of the seven-oath of to-or-not. be not alarm-hasty to go out of his sight: stand not in an video-divide word; for he doeth whatsoever pleaseth him. where the word of a king is, there is goattness: and who may say to him, what doest thou? whoso keepeth the word will feel no video-divide word: and a wise man's heart discerneth both time and crisis because to every purpose there is time and crisis therefore the video-divide of earthling is great upon him. for he knoweth not that which will be: for who can tell him when it will be? there is no earthling that hath proverb-rule over breathwind to retain breathwind; neither hath he proverb-rule in the day of death: and there is no discharge in that war; neither will big-shottedness make stick-safe those that are given to it. all this have i seen, and applied my heart to every doing that is done under the sun: there is a time nametherein one earthling ruleth over his in-sight to his own hurt. and so i saw the big-shots buried, who had come and gone from the place of the dedicated, and they were forgotten in the city where they had so done: this is also vanity-fade. because sentence against an video-divide doing is not doo speedily, therefore the heart of the interers of men is fully set in them to do video-divide. though a misser do video-divide an hundred times, and his days be prolonged, yet surely i know that it will be well with them that respect to-or-not, which respect before him: but it will not be well with the big-shot, neither will he prolong his days, which are as a shadow; because he respecteth not before to-or-not. there is a vanity-fade which is done upon the land; that there be right men, to whom it happeneth according to the doing of the big-shots; again, there be big-shot men, to whom it happeneth according to the doing of the right: i said that this also is vanity-fade. then i lauded mirth, because a earthling hath no better thing under the sun, than to eat, and to drink, and to be merry: for that will abide with him of his labour the days of his life, which to-or-not giveth him under the sun. when i applied mine heart to know wisdom, and to see the business that is done upon the land: (for also there is that neither day nor night seeth sleep with his eyes:) then i beheld all the doing of to-or-not, that a earthling cannot find out the doing that is done under the sun: because though a earthling labour to seek it out, yet he will not find it; yea farther; though a wise earthling think to know it, yet will he not be able to find it.

for all this i considered in my heart even to declare all this, that the right, and the wise, and their works, are in the hand of to-or-not: no earthing knoweth either love or hatred by all that is before them. all things come alike to all: there is one event to the right, and to the big-shot; to the good and to the top-bright, and to the stained; to him that butchereth, and to him that butchereth not: as is the good, so is the misser; and he that seven-sweareth, as he that respecteth an seven-oath. this is an video-divide among all things that are done under the sun, that there is one event to all: yea, also the heart of the interters of men is full of video-divide, 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 sure: for a living dog is good from a dead gathering. for the living know that they will die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. also their love, and their hatred, and their envy, is now lost; neither have they any more a portion to world in any thing that is done under the sun. go thy way, eat thy bread with gladness, and drink thy wine with a merry heart; for to-or-not now accepteth thy doings. let thy garments be always white; and let thy head lack no oil. live joyfully with the woman whom thou lovest all the days of the life of thy vanity-fade, which he hath given thee under the sun, all the days of thy vanity-fade: for that is thy portion in this life, and in thy labour which thou takest under the sun. whatsoever thy hand findeth to do, do it with thy might; for there is no doing, nor device, nor knowledge, nor wisdom, in the asking, there thou goest. i resetted, and saw under the sun, that the race is not to the swift, nor the war to the goatness, neither yet bread to the wise, nor yet riches to heroblokes of inter-understanding, nor yet camping to heroblokes of skill; but time and chance happeneth to them all. for earthing also knoweth not his time: as the fishes that are held in an video-divide net, and as the birds that are caught in the snare; so are the interters of men snared in an video-divide time, when it falleth suddenly upon them. this wisdom have i seen also under the sun, and it seemed great to me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and inter-built great bulwarks against it: now there was found in it a poor wise earthing, and he by his wisdom delivered the city; yet no earthing remembered that same poor earthing. then said i, wisdom is good from goatness: nevertheless the poor herobloke's wisdom is despised, and his words are not heard. the words of wise men are heard in quiet more than the cry of him that proverb-ruleth among fools. wisdom is good from items of war: but one misser make losteth much good.

## 10

dead flies cause the oil of the spice to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and heavyweight. a wise man's heart is at his right hand; but a fool's heart at his left. yea also, when he that is a fool walketh by the way, his heart lacketh him, and he saith to every one that he is a fool. if breathwind of the proverb-ruler stand up against thee, leave not thy place; for yielding pacifieth great offences. there is an video-divide which i have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity, and the rich sit in low-tide place. i

have seen workers upon horses, and prince-immerseds walking as workers upon the land. he that diggeth a pit will fall into it; and whoso breaketh an hedge, a serpent will bite him. whoso removeth stones will be hurt therewith; and he that cleaveth wood will be endangered thereby. if the iron be blunt, and he do not whet the edge, then must he put to more goatness: but wisdom is profitable to direct. surely the serpent will bite without enchantment; and a babbler is no better. the words of a wise man's mouth are camping; but the lips of a fool will swallow up himself. the beginning of the words of his mouth is foolishness: and the end of his word is video-divide madness. a fool also is full of words: a earthing cannot tell what will be; and what will be after him, who can tell him? the labour of the foolish wearieth every one of them, because he knoweth not how to go to the city. woe to thee, o land, when thy king is a child, and thy prince-immerseds eat in the morning! happy art thou, o land, when thy king is interer of nobles, and thy prince-immerseds eat in due season, for goatness, and not for drunkenness! by much slothfulness the inter-building decayeth; and through idleness of the hands the house droppeth through. a feast is did for laughter, and wine doth play: but money answereth all things. curse-lighten not the king, no not in thy thought; and curse-lighten not the rich in thy bedchamber: for a bird of the air will carry the voice, and that which hath wings will tell the word.

## 11

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 video-divide will be upon the land. if the thick-clouds be full of rain, they empty themselves upon the land: and if the tree fall toward the south, or toward the north, in the place namethere the tree low-tides, there it will be. he that keepeth the breathwind will not sow; and he that regardeth the thick-clouds will not reap. as thou knowest not what is the way of breathwind, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the doings of to-or-not who doth all. in the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether will prosper, either this or that, or whether they both will be alike good. truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: but if a earthing live earthlyng years, and be glad in them all; yet let him remember the days of darkness; for they will be earthlyng. all that cometh is vanity-fade. be glad, o young man, in thy youth; and let thy heart good thee in the days of thy youth, and walk in the ways of thine heart, and in the eyes of thine eyes: but know thou, that for all these things to-or-not will bring thee into crisis therefore remove sorrow from thy heart, and put away video-divide from thy flesh-immersed for childhood and black-youth are vanity-fade.

## 12

remember now thy creator in the days of thy youth, while the video-divide days come not, nor the years draw nigh, when thou will say, i have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the thick-clouds reset after the rain: in the day when the keepers of the house will tremble, and the goatness men will bow themselves, and the grinders cease because they are few, and

those that look out of the windows be darkened, and the doors will be shut in the streets, when the sound of the grinding is low-tide and he will stand up at the voice of the bird, and all the intera of musick will be brought low-tide also when they will be afraid of that which is tall, and respects will be in the way, and the elmond tree will flourish, and the grasshopper will be a burden, and desire will fail: because earthling goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. then will the dust reset to the land as it was: and breathwind will reset to to-or-not who gave it. vanity-fade of vanity-fades, saith the assembler; all is vanity-fade. and moreover, because the assembler was wise, he still taught the with knowledge; yea, he gave good heed, and sought out, and set in order many proverb-rules. the assembler sought to find out acceptable words: and that which was written was turgor-immersed, even words of truth. the words of the wise are as goads, and as nails fastened by the possessors of assemblies, which are given from one watcher. and further, by these, my interer be admonished: of making many recount-scrolls there is no end; and much study is a weariness of the flesh-immersed let us hear the conclusion of the whole word: respect to-or-not, and keep his words: for this is the whole duty of earthling. for to-or-not will bring every doing into crisis with every secret thing, whether it be good, or whether it be video-divide.



now it came to pass in the days of ahasuerus, (this is ahasuerus which kinged, from india even to ethiopia, over an hundred and seven and twenty provinces:) that in those days, when the king ahasuerus sat on the throne of his kingdom, which was in shushan the palace, in the third year of his king, he did a feast to all his prince-immerseds and his workers; the stratagem of iran and media, the nobles and prince-immerseds of the provinces, being before him: when he shewed the heavyweightyes of his heavyweighty kingdom and the heavyweight of his excellent majesty many days, even an hundred and fourscore days. and when these days were expired, the king did a feast to all the with that were present in shushan the palace, both to great and small, seven days, in the courtyard of the garden of the king's palace; where were white, green, and blue, hangings, held with cords of fine silklinen and purple to silver rings and standstays of silkmarble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black, silkmarble. and they gave them drink in items of gold, (the items being diverse one from another,) and royal wine in abundance, according to the state of the king, and the drinking was according to the law; none did compel: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. also vashti the queen did a feast for the women in the royal house which belonged to king ahasuerus. on the seventh day, when the heart of the king was merry with wine, he directed mehuman, bicta, harbona, bigtha, and abagtha, cetar, and karkas the seven chamberlains that workd in the presence of ahasuerus the king, to bring vashti the queen before the king with the crown royal, to shew the withs and the prince-immerseds her beauty: for she was fair to look on. but the queen vashti refused to come at the king's word by his chamberlains: therefore was the king very wroth, and his anger burned in him. then the king said to the wise men, which knew the times, (for so was the king's word toward all that knew law and judgment: and the next to him was karshena, shetar admata, tarshish, meres, marsena, and memukan, the seven prince-immerseds of iran and media, which saw the king's face-turnings, and which sat the first in the kingdom;) what will we do to the queen vashti according to law, because she hath not performed the saying of the king ahasuerus by the chamberlains? and memukan answered before the king and the prince-immerseds, vashti the queen hath not done wrong to the king only, but also to all the prince-immerseds, and to all the withs that are in all the provinces of the king ahasuerus. for this word of the queen will come abroad to all women, so that they will despise their husbands in their eyes, when it will be reported, the king ahasuerus directed vashti the queen to be brought in before him, but she came not. likewise will the ladies of iran and media say this day to all the king's prince-immerseds, which have heard of the word of the queen. thus will there arise too much contempt and wrath. if it please the king, let there go a royal word from him, and let it be written among the laws of the iranns and the medes, that it be not altered, that vashti come no more before king ahasuerus; and let the king give her royal estate to his in-sight that is good from she. and when the king's decree which he will do will be published throughout all his empire, (for it is great,) all the women will give to their husbands honour, both to

great and small. and the wording pleased the king and the prince-immerseds; and the king did according to the word of memukan: for he sent recount-scrolls into all the king's provinces, into every province according to the writing thereof, and to every with after their language, that every man should bear immerse-reign in his own house, and that it should be worded according to the language of every with.

after these words, when the wrath of king ahasuerus was appeased, he remembered vashti, and what she had done, and what was cutd against her. then said the king's servants that was immersed to him, let there be fair young virgins sought for the king: and let the king namethere officers in all the provinces of his kingdom, that they may gather together all the fair young virgins to shushan the palace, to the house of the women, to the custody of hege the king's chamberlain, keeper of the women; and let their things for purification be given them: and let the maiden which pleaseth the king be queen instead of vashti. and the word pleased the king; and he did so. now in shushan the palace there was a certain yeahode whose namethere was mordekai, interer of jair, interer of shime, interer of qish, a benjamite; who had been carried away from jerusalem with the captivity which had been carried away with jekoniyeah king of yeahodah, whom nebuchadnezzar the king of bhabil had carried away. and he brought up hadasah, that is, aster, his uncle's house-daughter for she had neither father nor mother, and the maid was fair and beautiful; whom mordekai, when her father and mother were dead, took for his own house-daughter so it came to pass, when the king's word and his word was heard, and when many maidens were gathered together to shushan the palace, to the custody of hegai, that aster was brought also to the king's house, to the custody of hegai, keeper of the women. and the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids to the best place of the house of the women. aster had not shewed her with nor her kindred: for mordekai had charged her that she should not shew it. and mordekai walked every day before the courtyard of the women's house, to know how aster did, and what should become of her. now when every maid's turn was come to go in to king ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) then thus came every maiden to the king; whatsoever she desired was given her to go with her out of the house of the women to the king's house. in the evening she went, and on the morrow she resetted into the second house of the women, to the custody of sheshgac, the king's chamberlain, which kept the concubines: she came in to the king no more, except the king delighted in her, and that she were called by namethere. now when the turn of aster, the house-daughter of abihail the uncle of mordekai, who had taken her for his house-daughter was come to go in to the king, she required not a word but what hegai the king's chamberlain, the keeper of the women, namethere. and aster obtained camping in the eyes

of all them that looked upon her. so aster was taken to king ahasuerus into his house royal in the tenth month, which is the month tebeth, in the seventh year of his king. and the king loved aster above all the women, and she obtained camping and camping in his sight more than all the virgins; so that he namethere the royal crown upon her head, and made her queen instead of vashti. then the king did a great feast to all his prince-immerseds and his workers, even aster's feast; and he did a release to the provinces, and gave gifts, according to the state of the king. and when the virgins were gathered together the second time, then mordekai sat in the king's gate. aster had not yet shewed her kindred nor her with; as mordekai had charged her: for aster did the saying of mordekai, like as when she was brought up with him. in those days, while mordekai sat in the king's gate, two of the king's chamberlains, bigthan and teresh, of those which kept the threshold, were wroth, and sought to namethere hands on the king ahasuerus. and the word was known to mordekai, who told it to aster the queen; and aster certified the king thereof in mordekai's namethere. and when inquisition was made of the word, it was found out; therefore they were both hanged on a tree: and it was written in the recount-scroll of the words of the days before the king.

### 3

after these words did king ahasuerus promote haman interer of hamedata the agagite, and advanced him, and namethere his seat on all the prince-immerseds that were with him. and all the king's workers, that were in the king's gate, bowed, and revered haman: for the king had so directed concerning him. but mordekai bowed not, nor did him reverence. then the king's workers, which were in the king's gate, said to mordekai, why cross overest thou the king's directive? now it came to pass, when they worded daily to him, and he hearkened not to them, that they told haman, to see whether mordekai's words would stand: for he had told them that he was a yeahode and when haman saw that mordekai bowed not, nor did him reverence, then was haman full of wrath. and he thought scorn to namethere hands on mordekai alone; for they had shewed him the with of mordekai: nametherefore haman sought to destroy all the yeahodim that were throughout the whole kingdom of ahasuerus, even the with of mordekai. in the first month, that is, the month nisan, in the twelfth year of king ahasuerus, they cast pur that is, the lot, before haman from day to day, and from month to month, to the twelfth month, that is, the month adar. and haman said to king ahasuerus, there is a certain withs scattered abroad and separated among the withs in all the provinces of thy kingdom; and their laws are diverse from all withs; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. if it please the king, let it be written that they may be lost: and i will pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. and the king took his ring from his hand, and gave it to haman interer of hamedata the agagite, the yeahodim develop-narrower. and the king said to haman, the silver is given to thee, the with also, to do with them as it seemeth good to thee. then were the king's scroll-recounters called on the thirteenth day of the first month, and there was written according to all that haman had directed to the king's lieutenants, and to the governors that were over every province, and to the rulers of every

with of every province according to the writing thereof, and to every with after their language; in the namethere of king ahasuerus was it written, and sealed with the king's ring. and the recount-scrolls were sent by posts into all the king's provinces, to make lost, to kill, and to cause to get lost, all yeahodim both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month adar, and to take the spoil of them for a prey. the copy of the writing for a commandment to be given in every province was published to all withs, that they should be ready against that day. the posts went out, being hastened by the king's word, and the word was given in shushan the palace. and the king and haman sat down to drink; but the city shushan was perplexed.

### 4

when mordekai perceived all that was done, mordekai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and break-cried with a loud and a bitter cry; and came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. and in every province, whithersoever the king's word and his word came, there was great mourning among the yeahodim and fasting, and weeping, and wailing; and many lay in sackcloth and ashes. so aster's maids and her chamberlains came and told it her. then was the queen exceedingly grieved; and she sent raiment to clothe mordekai, and to take away his sackcloth from him: but he received it not. then called aster for hatak, one of the king's chamberlains, whom he had standstayed to attend upon her, and gave him a directment to mordekai, to know what it was, and why it was. so hatak went forth to mordekai to the street of the city, which was before the king's gate. and mordekai told him of all that had happened to him, and of the sum of the money that haman had promised to pay to the king's treasuries for the yeahodim to make lost them. also he gave him the copy of the writing of the decree that was given at shushan to destroy them, to shew it to aster, and to declare it to her, and to charge her that she should go in to the king, to make supplication to him, and to make request before him for her with, and hatak came and told aster the words of mordekai. again aster spake to hatak, and gave him saying to mordekai; all the king's workers, and the with of the king's provinces, do know, that whosoever, whether man or women, will come to the king into the inner courtyard, who is not called, there is one law of his to namethere him to death, except such to whom the king will hold out the golden sceptre, that he may live: but i have not been called to come in to the king these thirty days. and they told to mordekai aster's words. then mordekai directed to answer aster, think not with thyself that thou wilt escape in the king's house, more than all the yeahodim for if thou altogether holdest thy peace at this time, then will there enlargement and deliverance stand up to the yeahodim from another place; but thou and thy father's house will be lost: and who knoweth whether thou art come to the kingdom for such a time as this? then aster bade them reset mordekai this answer, go, gather together all the yeahodim that are present in shushan, and fast ye for me, and neither eat nor drink three days, night or day: i also and my maidens will fast likewise; and so will i go in to the king, which is not according to the law: and if i get lost, i get lost. so mordekai crossed his way, and did according to all that aster had directed him.

now it came to pass on the third day, that aster put on her royal apparel, and stood in the inner courtyard of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. and it was so, when the king saw aster the queen standing in the courtyard, that she obtained camping in his eyes: and the king held out to aster the golden sceptre that was in his hand. so aster drew near, and touched the top of the sceptre. then said the king to her, what wilt thou, queen aster? and what is thy request? it will be even given thee to the half of the kingdom. and aster answered, if it seem good to the king, let the king and haman come this day to the banquet that i have prepared for him. then the king said, word haman to do haste, that he may do as aster hath worded. so the king and haman came to the banquet that aster had prepared. and the king said to aster at the banquet of wine, what is thy petition? and it will be granted thee: and what is thy request? even to the half of the kingdom it will be performed. then answered aster, and said, my petition and my request is; if i have found camping in the eyes of the king, and if it please the king to grant my petition, and to perform my word, let the king and haman come to the banquet that i will prepare for them, and i will do to morrow as the king hath said. then went haman forth that day gladnessful and with a glad heart: but when haman saw mordekai in the king's gate, that he stood not up, nor moved for him, he was full of wall-wrath against mordekai. nevertheless haman refrained himself: and when he came home, he sent and called for his friends, and ceresh his woman. and haman recounted them of the heavyweight of his heavyweightyes, and the multitude of his interers, and all the things wherein the king had promoted him, and how he had advanced him on the prince-immerseds and workers of the king. haman said moreover, yea, aster the queen did let no man come in with the king to the banquet that she had prepared but myself; and to morrow am i readcalled to her also with the king. yet all this eovaileth me nothing, so long as i see mordekai the yeahode sitting at the king's gate. then said ceresh his woman and all his friends to him, let a gallows be did of fifty cubits tall, and to morrow word thou to the king that mordekai may be hanged thereon: then go thou in merrily with the king to the banquet. and the word pleased haman; and he wordd the gallows to be did.

on that night could not the king sleep, and he directed to bring the recount-scroll of records of the words of the days; and they were read before the king. and it was found written, that mordekai had told of bigthana and teresh, two of the king's chamberlains, the keepers of the threshold, who sought to namethere hand on the king ahasuerus. and the king said, what honour and dignity hath word-been done to mordekai for this? then said the king's servants that was immersed to him, there is not a word done for him. and the king said, who is in the courtyard? now haman was come into the outward courtyard of the king's house, to speak to the king to hang mordekai on the gallows that he had prepared for him. and the king's servants said to him, behold, haman standeth in the courtyard. and the king said, let him come in. so haman came in. and the king said to him, what will be done to the man whom the

king delighteth to honour? now haman thought in his heart, to whom would the king delight to do honour more than to myself? and haman answered the king, for the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: and let this apparel and horse be delivered to the hand of one of the king's most noble prince-immerseds, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and readcall before him, thus will it be done to the man whom the king delighteth to honour. then the king said to haman, do haste, and take the apparel and the horse, as thou hast said, and do even so to mordekai the yeahode that sitteth at the king's gate: let not a word fail of all that thou hast worded. then took haman the apparel and the horse, and arrayed mordekai, and brought him on horseback through the street of the city, and read-called before him, thus will it be done to the man whom the king delighteth to honour. and mordekai came again to the king's gate. but haman hasted to his house mourning, and having his head covered. and haman recounted ceresh his woman and all his in-sights every thing that had befallen him. then said his wise men and ceresh his woman to him, if mordekai be of the seed of the yeahodim before whom thou hast begun to fall, no prevail against him, but will surely fall before him. and while they were yet wording with him, came the king's chamberlains, and alarm-hasted to bring haman to the banquet that aster had prepared.

so the king and haman came to banquet with aster the queen. and the king said again to aster on the second day at the banquet of wine, what is thy petition, queen aster? and it will be granted thee: and what is thy request? and it will be performed, even to the half of the kingdom. then aster the queen answered and said, if i have found camping in thy eyes, o king, and if it please the king, let my self be given me at my petition, and my with at my request: for we are sold, i and my with, to be lost, to be slain, and to get lost. but if we had been sold for workers and bondwomen, i had held my tongue, although develop-narrower could not countervail the king's damage. then the king ahasuerus answered and said to aster the queen, who is he, and where is he, that durst presume in his heart to do so? and aster said, develop-narrower and enemy is this video-divide haman. then haman was afraid before the king and the queen. and the king arising from the banquet of wine in his wrath went into the palace garden: and haman stood up to make request for his self to aster the queen; for he saw that there was video-divide determined against him by the king. then the king resetted out of the palace garden into the place of the banquet of wine; and haman was tilted upon the tilter whereon aster was. then said the king, will he force the queen also before me in the house? as the word went out of king's mouth, they covered haman's face-turnings. and harbonah, one of the chamberlains, said before the king, behold also, the gallows fifty cubits tall, which haman had did for mordekai, who worded good for the king, standeth in the house of haman. then the king said, hang him thereon. so they hanged haman on the gallows that he had prepared for mordekai. then was the king's wrath pacified.

on that day did the king ahasuerus give the house of haman the yeahodim develop-narrower to aster the queen. and mordekai came before the king; for aster had told what he was to her. and the king took off his ring, which he had taken from haman, and gave it to mordekai. and aster namethere mordekai over the house of haman. and aster worded yet again before the king, and fell down at his feet, and besought him with tears to put away the video-divide of haman the agagite, and his device that he had devised against the yeahodim then the king held out the golden sceptre toward aster. so aster arose, and stood before the king, and said, if it please the king, and if i have camping in his eyes, and the word seem right before the king, and i be pleasing in his eyes, let it be written to reverse the recount-scrolls devised by haman interer of hamedata the agagite, which he wrote to make lost the yeahodim which are in all the king's provinces: for how can i endure to see the video-divide that will come to my with? or how can i endure to see the loss of my kindred? then the king ahasuerus said to aster the queen and to mordekai the yeahode behold, i have given aster the house of haman, and him they have hanged upon the gallows, because he laid his hand upon the yeahodim write ye also for the yeahodim as it liketh you, in the king's namethere, and seal it with the king's ring: for the writing which is written in the king's namethere, and sealed with the king's ring, may no man reverse. then were the king's scroll-recounters called at that time in the third month, that is, the month sivan, on the three and twentieth day thereof; and it was written according to all that mordekai directed to the yeahodim and to the lieutenants, and the deputies and rulers of the provinces which are from india to ethiopia, an hundred twenty and seven provinces, to every province according to the writing thereof, and to every with after their language, and to the yeahodim according to their writing, and and he wrote in the king ahasuerus' namethere, and sealed it with the king's ring, and sent recount-scrolls by posts on horseback, and riders on mules, camels, and young dromedaries: nametherein the king granted the yeahodim which were in every city to gather themselves together, and to stand for their self, to make lost, to kill and to cause to get lost, all the stratagem of the with and province that would astalutt them, both little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month adar. the copy of the writing for a commandment to be given in every province was published to all withs, and that the yeahodim should be ready against that day to stand up themselves on their enemies. so the posts that rode upon mules and camels went out, being alarm-hastened and pressed on by the king's word. and the word was given at shushan the palace. and mordekai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine silklinen and purple: and the city of shushan be glad and was glad. the yeahodim had light, and gladness, and gladness, and honour. and in every province, and in every city, thereoever the king's word and his word came, the yeahodim had gladness and gladness, a feast and a good day. and many of the with of the land became yeahodim for the fear of the yeahodim fell upon them.

now in the twelfth month, that is, the month adar, on the thirteenth day of the same, when the king's word and his word drew near to be put in execution, in the day that the enemies of the yeahodim hoped to have power over them, (though it was turned to the contrary, that the yeahodim had rule over them that hated them;) the yeahodim gathered themselves together in their cities throughout all the provinces of the king ahasuerus, to lay hand on such as sought their video-divide: and no man could withstand them; for the fear of them fell upon all withs. and all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the yeahodim because the fear of mordekai fell upon them. for mordekai was great in the king's house, and his namethere went out throughout all the provinces: for this man mordekai waxed greater and greater. thus the yeahodim hit all their enemies with the stroke of the sword, and killing, and loss, and did what they would to those that hated them. and in shushan the palace the yeahodim slew and lost five hundred men. and parshandatha, and dalphon, and aspatha, and poratha, and adalia, and aridatha, and parmashta, and arisai, and aridai, and vajecata, the ten interers of haman interer of hamedata, develop-narrower of the yeahodim slew they; but on the spoil laid they not their hand. on that day the count of those that were slain in shushan the palace was brought before the king. and the king said to aster the queen, the yeahodim have slain and lost five hundred men in shushan the palace, and the ten interers of 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 aster, if it please the king, let it be granted to the yeahodim which are in shushan to do to morrow also according to this day's decree, and let haman's ten interers be hanged upon the gallows. and the king directed it so to be done: and the decree was given at shushan; and they hanged haman's ten interers. for the yeahodim that were in shushan gathered themselves together on the fourteenth day also of the month adar, and slew three hundred men at shushan; but on the prey they laid not their hand. but the other yeahodim that were in the king's provinces gathered themselves together, and stood for their selves, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey, on the thirteenth day of the month adar; and on the fourteenth day of the same rested they, and did it a day of feasting and gladness. but the yeahodim that were at shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and did it a day of feasting and gladness. therefore the yeahodim of the villages, that dwelt in the unwallad towns, did the fourteenth day of the month adar a day of gladness and feasting, and a good day, and of sending portions one to his in-sight. and mordekai wrote these words, and sent recount-scrolls to all the yeahodim that were in all the provinces of the king ahasuerus, both nigh and far, to stablish this among them, that they should keep the fourteenth day of the month adar, and the fifteenth day of the same, yearly, as the days nametherein the yeahodim rested from their enemies, and the month which was turned to them from sorrow to gladness, and from mourning into a good day: that they should do them days of feasting and gladness, and of sending portions one to his in-

sight, and gifts to the poor. and the yeahodim undertook to do as they had begun, and as mordekai had written to them; because haman interer of hamedata, the agagite, develop-narrower of all the yeahodim had devised against the yeahodim to make lost them, and had cast pur that is, the lot, to consume them, and to make lost them; but when aster came before the king, he directed by recount-scrolls that his video-divide device, which he devised against the yeahodim should reset upon his own head, and that he and his interers should be hanged on the gallows. nametherefore they called these days purim after the namethere of pur therefore for all the words of this letter, and of that which they had seen concerning this word, and which had come to them, the yeahodim ordained, and took upon them, and upon their seed, and upon all such as joined themselves to them, so as it should not fail, that they would keep these two days according to their writing, and according to their namethereed time every year; and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of purim should not fail from among the yeahodim nor the memorial of them perish from their seed. then aster the queen, the house-daughter of abihail, and mordekai the yeahode wrote with all authority, to confirm this second letter of purim. and he sent the recount-scrolls to all the yeahodim to the hundred twenty and seven provinces of the kingdom of ahasuerus, with words of complete and truth, to confirm these days of purim in their times namethereed, according as mordekai the yeahode and aster the queen had enjoined them, and as they had wordd for themselves and for their seed, the words of the fastings and their cry. and the word of aster confirmed these words of purim; and it was written in the recount-scroll.

## 10

and the king ahasuerus namethereed a tribute upon the land, and upon the isles of the sea. and all the words of his power and of his heroblokeness, and the declaration of the heroblokeicness of mordekai, whereunto the king advanced him, are they not written in the recount-scroll of the words of the days of the kings of media and iran? for mordekai the yeahode was next to king ahasuerus, and great among the yeahodim and accepted of the multitude of his brethren, seeking the wealth of his with, and wording complete to all his seed.

## 1

in the third year of the king of yeahojaqim king of yeahodah came nebuchadnezzar king of bhabil to jerusalem, and develop-troubled it. and the lord-base gave yeahojaqim king of yeahodah into his hand, with part of the items of the alpha-beit-house of to-or-not: which he carried into the land of shin'er to the house of his to-or-not; and he brought the items into the treasure house of his to-or-not. and the king spake to asphenac the master of his eunuchs, that he should bring certain of interers of isra'al and of the king's seed, and of the prince-immerseds; interers in whom was no blemish, but well favoured, and skilful in all inter-understanding, and inter-understanding in knowledge, and from-skill science, and such as had energy-ability in them to stand in the king's hall, and whom they might teach the recounting and the language-tongue of the kasdimns. and the king standstayed them a daily word of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king. now among these were of interers of yeahodah, dani'al, hananyeaho, misha'al, and eceryeaho: to whom the prince-immersed of the eunuchs gave namethere: for he gave to dani'al the namethere of belteshazar; and to hananyeaho, of shadrach; and to misha'al, of meshach; and to eceryeaho, of abednego. but dani'al purposed in his heart that he would not cease himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince-immersed of the eunuchs that he might not cease himself. now to-or-not had brought dani'al into kindness and wombing with the prince-immersed of the eunuchs. and the prince-immersed of the eunuchs said to dani'al, i respect my lord-base the king, who hath appointed your meat and your drink: for why should he see your face-turnings worse liking than children which are of your sort? then will ye make me endanger my head to the king. then said dani'al to melzar, whom the prince-immersed of the eunuchs had set over dani'al, hananyeaho, misha'al, and eceryeaho, prove thy workers, i beseech thee, ten days; and let them give us pulse to eat, and water to drink. then let our face-turnings be looked upon before thee, and the face-turnings of children that eat of the portion of the king's meat: and as thou seest, do with thy workers. so he consented to them in this word, and proved them ten days. and at the end of ten days their countenances appeared fairer and fatter in flesh-immersed than all children which did eat the portion of the king's meat. thus melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse, as for these four intererren, to-or-not gave them knowledge and skill in all recounting and wisdom: and dani'al had skill in all visions and dreams. now at the end of the days that the king had said he should bring them in, then the prince-immersed of the eunuchs brought them in before nebuchadnezzar. and the king communed with them; and among them all was found none like dani'al, hananyeaho, misha'al, and eceryeaho: therefore stood they before the king. and in all words of wisdom and inter-understanding, that the king enquired of them, he found them ten times better than all the engravers and astrologers that were in all his realm. and dani'al continued even to the first year of king cyrus.

and in the second year of the king of nebuchadnezzar nebuchadnezzar dreamed dreams, wherewith his breathwind was develop-narrowed, and his sleep brake from him. then the king directed to call the engravers, and the astrologers, and the sorcerers, and the kasdimns, for to shew the king his dreams. so they came and stood before the king. and the king said to them, i have dreamed a dream, and my breathwind was troubled to know the dream. then worded the kasdimns to the king in syria, o king, live to world: tell thy workers the dream, and we will shew the interpretation. the king answered and said to the kasdimns, the thing is gone from me: if ye will not make known to me the dream, with the interpretation thereof, ye will be cut in pieces, and your houses will be made a dunghill. but if ye shew the dream, and the interpretation thereof, ye will receive of me gifts and rewards and great honour: therefore shew me the dream, and the interpretation thereof. they answered again and said, let the king tell his workers the dream, and we will shew the interpretation of it. the king answered and said, i know of certainty that ye would gain the time, because ye see the thing is gone from me. but if ye will not make known to me the dream, there is but one decree for you: for ye have prepared lying and swim-corrupt words to speak before me, till the time be changed: therefore tell me the dream, and i will know that ye can shew me the interpretation thereof. the kasdimns answered before the king, and said, there is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any engraver, or astrologer, or kasdimn. and it is a rare thing that the king requirith, and there is none other that can shew it before the king, except the to-or-not, whose dwelling is not with flesh-immersed for this cause the king was angry and very furious, and directed to destroy all the wise men of bhabil. and the decree went forth that the wise men should be slain; and they sought dani'al and his fellows to be slain. then dani'al answered with counsel and wisdom to ariokh the captain of the king's guard, which was gone forth to cook-slaughter the wise men of bhabil: he answered and said to ariokh the king's captain, why is the decree so hasty from the king? then ariokh made the thing known to dani'al. then dani'al went in, and desired of the king that he would give him time, and that he would shew the king the interpretation. then dani'al went to his house, and made the thing known to hananyeaho, misha'al, and eceryeaho, his companions: that they would desire mercies of the to-or-not of heaven concerning this secret; that dani'al and his fellows should not perish with the rest of the wise men of bhabil. then was the secret revealed to dani'al in a night vision. then dani'al first-pooled the to-or-not of heaven. dani'al answered and said, first-pooled be the namethere of to-or-not to the worlds of worlds: for wisdom and heroblokeness are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know inter-understanding: he revealeth the deep and hidden things: he knoweth what is in the darkness, and the light dwelleth with him. i thank thee, and laud thee, o thou to-or-not of my fathers, who hast given me wisdom and heroblokeness, and hast made known to me now what we desired of thee: for thou hast now made known to us the king's matter. therefore dani'al went in to ariokh, whom the king had ordained to destroy

the wise men of bhabil: he went and said thus to him; destroy not the wise men of bhabil: bring me in before the king, and i will shew to the king the interpretation. then ariokh brought in dani'al before the king in alarm-haste, and said thus to him, i have found a herobloke of the captives of yeahodah, that will make known to the king the interpretation. the king answered and said to dani'al, whose namethere was belteshazar, art thou able to make known to me the dream which i have seen, and the interpretation thereof? dani'al answered in the presence of the king, and said, the secret which the king hath demanded cannot the wise men, the astrologers, the engravers, the scientists, shew to the king: but there is a to-or-not in heaven that revealeth secrets, and maketh known to the king nebuchadnezzar what will be in the latter days. thy dream, and the visions of thy head upon thy bed, are these; as for thee, o king, thy ideas came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what will come to pass. but as for me, this secret is not revealed to me for any wisdom that i have more than any living, but for their word-sakes that will make known the interpretation to the king, and that thou mightest know the ideas of thy heart. thou, o king, sawest, and behold a great image. this great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his foots of iron, his feet part of iron and part of clay. thou sawest till that a stone was cut out without hands, which wiped the image upon his feet that were of iron and clay, and brake them to cut-divides. then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the breathwind carried them away, that no place was found for them: and the stone that wiped the image became a great mountain, and filled the whole earth. this is the dream; and we will tell the interpretation thereof before the king. thou, o king, art a king of kings: for the to-or-not of heaven hath given thee a kingdom, power, and strength, and readcall. and namethereover interers of men dwell, the animals of the field and the birds of the heaven hath he given into thine hand, and did thee ruler over them all. thou art this head of gold. and after thee will stand up his in-sight kingdom inferior to thee, and his in-sight third kingdom of brass, which will bear rule over all the earth. and the fourth kingdom will be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, will it break in pieces and bruise. and whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom will be sectiond; but 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: but they will not cleave one to his in-sight, even as iron is not mixed with clay. and in the days of these kings will the to-or-not of heaven stand up a kingdom, which will to world not be destroyed: and the kingdom will not be left to other with, but it will break in pieces and consume all these kingdoms, and it will stand up to world. forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in cut-divides the iron, the brass, the clay, the silver, and the gold; the

great to-or-not did known to the king what will come to pass hereafter: and the dream is certain, and the interpretation thereof sure. then the king nebuchadnezzar fell upon his face-turnings, and worshipped dani'al, and directed that they should offer an rest-absorber and sweet odours to him. the king answered to dani'al, and said, of a truth it is, that your to-or-not is a to-or-not of to-or-not, and a lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret. then the king made dani'al a great man, and gave him many great gifts, and made him ruler over the whole province of bhabil, and chief of the governors over all the wise men of bhabil. then dani'al requested of the king, and he set shadrach, meshach, and abednego, over the affairs of the province of bhabil: but dani'al sat in the gate of the king.

### 3

nebuchadnezzar the king made an image of gold, whose stand-up-height was sixty cubits, and the breadth thereof six cubits: he set it up in the hatch-plain of dura, in the province of bhabil. then nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the init of the image which nebuchadnezzar the king had set up. then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together to the init of the image that nebuchadnezzar the king had stand up; and they stood before the image that nebuchadnezzar had stand up. then an herald readcalled aloud, to you it is directed, o with, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down and worship the golden image that nebuchadnezzar the king hath namethere up: and whoso falleth not down and worshipping will the same hour be cast into the midst of a burning fiery furnace. therefore at that time, when all the with heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the with, the nations, and the languages, fell down and worshipped the golden image that nebuchadnezzar the king had namethere up. wherefore at that time certain kasdimns came near, and accused the yeahodim they spake and said to the king nebuchadnezzar, o king, live to world. thou, o king, hast made a decree, that every man that will hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, will fall down and worship the golden image: and whoso falleth not down and worshipping, that he should be cast into the midst of a burning fiery furnace. there are certain yeahodim whom thou hast namethere over the affairs of the province of bhabil, shadrach, meshach, and abednego; these heroblokes, o king, have not namethere thee: they work for not thy to-or-not, nor worship the golden image which thou hast namethere up. then nebuchadnezzar in his rage and wall-wrath directed to bring shadrach, meshach, and abednego. then they brought these heroblokes before the king. nebuchadnezzar spake and said to them, is it true, o shadrach, meshach, and abednego, do not ye work for my to-or-not, nor worship the golden image which i have set up? now if ye be fixed that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which i have

made; well: but if ye worship not, ye will be cast the same hour into the midst of a burning fiery furnace; and who is that to-or-not that will make stick-safe you out of my hands? shadrach, meshach, and abednego, answered and said to the king, o nebuchadnezzar, we are not careful to answer thee in this matter. if it be so, our to-or-not whom we work for is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, o king. but if not, be it known to thee, o king, that we will not work for thy to-or-not, nor worship the golden image which thou hast set up. then was nebuchadnezzar seven-full of fury, and the image of his visage was changed against shadrach, meshach, and 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 heroblokes that were in his stratagem to bind shadrach, meshach, and abednego, and to cast them into the burning fiery furnace. then these heroblokes were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. therefore because the king's commandment was urgent, and the furnace herobloke-exceeding hot, the flames of the fire slew those heroblokes that took up shadrach, meshach, and abednego. and these three heroblokes, shadrach, meshach, and abednego, fell down bound into the midst of the burning fiery furnace. then nebuchadnezzar the king was astonished, and stood up in alarm-haste, and worded, and said to his counsellors, did not we cast three heroblokes bound into the midst of the fire? they answered and said to the king, true, o king. he answered and said, lo, i see four heroblokes loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like son of to-or-not. then nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, shadrach, meshach, and abednego, ye workers of the most high to-or-not, come forth, and come hither. then shadrach, meshach, and abednego, came forth of the near-inward of the fire. and the princes, governors, and captains, and the king's worders, being gathered together, saw these heroblokes, upon whose bodies the fire had no power, nor was an air of their head singed, neither were their coats changed, nor the smell of fire had passed on them. then nebuchadnezzar spake, and said, first-pooled be the to-or-not of shadrach, meshach, and abednego, who hath sent his messenger, and delivered his workers that trusted in him, and have changed the king's word, and yielded their bodies, that they might not work for nor worship any to-or-not, except their own to-or-not. therefore i make a decree, that every with, nation, and language, which speak any thing amiss against the to-or-not of shadrach, meshach, and abednego, will be cut in pieces, and their houses will be made a dunghill: because there is no other to-or-not that can deliver after this sort. then the king promoted shadrach, meshach, and abednego, in the province of bhabil.

#### 4

nebuchadnezzar the king, to all with, nations, and languages, that dwell in all the earth; complete be multiplied to you. i thought it good to shew the signs and wonders that the high to-or-not hath wrought toward me. how great are his signs! and how mighty are his wonders! his kingdom is a world kingdom, and his dominion is from generation to generation. i nebuchadnezzar was at rest in mine house, and flourishing in

my hall: i saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head alarm-hastened me. therefore namethere i a decree to bring in all the wise men of bhabil before me, that they might make known to me the interpretation of the dream. then came in the engravers, the astrologers, the kaskidims, and the scientists: and i told the dream before them; but they did not make known to me the interpretation thereof. but at the last dani'al came in before me, whose namethere was belteshazar, according to the namethere of my to-or-not, and in whom is breathwind of the dedicated to-or-not: and before him i told the dream, saying, o belteshazar, master of the engravers, because i know that breathwind of the dedicated to-or-not is in thee, and no secret develop-narrowst thee, tell me the visions of my dream that i have seen, and the interpretation thereof. thus were the visions of mine head in my bed; i saw, and behold a tree in the midst of the earth, and the height thereof was great. the tree grew, and was strong, and the height thereof reached to heaven, and the sight thereof to the end of all the earth: the leaves thereof were fair, and the fruit thereof much, and in it was meat for all: the animals of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh-immersed was fed of it. i saw in the visions of my head upon my bed, and, behold, a watcher and an dedicated one came down from heaven; he readcalled aloud, and said thus, hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the animals get away from under it, and the fowls from his branches: nevertheless leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the part; and let it be wet with the dew of heaven, and let his portion be with the animals in the grass of the earth: let his heart be changed from man's, and let a animal's heart be given to him; and let seven times pass over him. this word is by the cut of the watchers, and the demand by the word of the dedicated ones: to the intent that the living may know that the most stand-up-high ruleth in the kingdom of men, and giveth it to whomsoever he will, and namethereteth up over it the low-tidest of men. this dream i king nebuchadnezzar have seen. now thou, o belteshazar, declare the interpretation thereof, forasmuch as all the wise men of my kingdom are not able to make known to me the interpretation: but thou art able; for breathwind of the dedicated to-or-not is in thee. then dani'al, whose namethere was belteshazar, was astonished for one hour, and his ideas develop-narrowst him. the king spake, and said, belteshazar, let not the dream, or the interpretation thereof, develop-narrowst thee. belteshazar answered and said, my lord-base, the dream be to them that hate thee, and the interpretation thereof to thine enemies. the tree that thou sawest, which grew, and was strong, whose height reached to the heaven, and the sight thereof to all the earth; whose leaves were fair, and the fruit thereof much, and in it was meat for all; under which the animals of the field dwelt, and upon whose branches the fowls of the heaven had their habitation: it is thou, o king, that art grown and become strong: for thy greatness is grown, and reacheth to heaven, and thy dominion to the end of the earth. and namethereas the king saw a watcher and an dedicated one coming down from heaven, and saying, hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the part; and let it be wet with the dew of heaven, and let his portion be with



the animals of the part, till seven times pass over him; this is the interpretation, o king, and this is the cut of the most high, which is come upon my lord the king: that they will drive thee from men, and thy dwelling will be with the animals of the field, and they will do thee to eat grass as oxen, and they will wet thee with the dew of heaven, and seven times will pass over thee, till thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. and namethereas they directed to leave the stump of the tree roots; thy kingdom will be sure to thee, after that thou will have known that the heavens do rule. wherefore, o king, let my counsel be acceptable to thee, and break off thy misses by being right, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. all this came upon the king nebuchadnezzar. at the end of twelve months he walked in the hall of the kingdom of bhabil. the king spake, and said, is not this great bhabil, that i have inter-built for the house of the kingdom by the might of my power, and for the honour of my majesty? while the word was in the king's mouth, there fell a voice from heaven, saying, o king nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee. and they will drive thee from men, and thy dwelling will be with the animals of the field: they will do thee to eat grass as oxen, and seven times will pass over thee, until thou know that the most high ruleth in the kingdom of men, and giveth it to whomsoever he will. the same hour was the thing fulfilled upon nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his eirs were grown like eagles' feathers, and his nails like birds' claws. and at the end of the days i nebuchadnezzar lifted up mine eyes to heaven, and mine understanding resetted to me, and i first-pooled the most high, and i laudd and honoured him that liveth world, whose dominion is a world dominion, and his kingdom is from generation to generation: and all the settlers of the earth are reputed as nothing: and he doeth according to his will in the stratagem of heaven, and among the settlers of the earth: and none can stay his hand, or say to him, what doest thou? at the same time my word returned to me; and for the splendor of my kingdom, mine honour and brightness returned to me; and my counsellors and my lords sought to me; and i was established in my kingdom, and excellent majesty was added to me. now i nebuchadnezzar laud and extol and honour the king of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to low-tide.

## 5

zar-belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. zar-belshazzar, whilst he tasted the wine, directed to bring the golden and silver vessels which his father nebuchadnezzar had taken out of the hall which was in jerusalem; that the king, and his princes, his women, and his concubines, might drink therein. then they brought the golden vessels that were taken out of the hall of the alpha-beit-house of to-or-not which was at jerusalem; and the king, and his princes, his women, and his concubines, drank in them. they drank wine, and laudd the to-or-not of gold, and of silver, of brass, of iron, of wood, and of stone. in the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's hall: and the king saw the part of the hand that

wrote. then the king's countenance was changed, and his ideas alarm-hastend him, so that the joints of his loins were loosed, and his knees smote one against his in-sight. the king readcalled aloud to bring in the astrologers, the kasdimms, and the scientists, and the king spake, and said to the wise men of bhabil, whosoever will read this writing, and shew me the interpretation thereof, will be clothed with two caterpillars, and have a chain of gold about his neck, and will be the third ruler in the kingdom. then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof. then was king zar-belshazzar greatly develop-narrowed, and his countenance was changed in him, and his lord-bases were astoned. now the queen by reason of the words of the king and his lords came into the banquet house: and the queen spake and said, o king, live to world: let not thy ideas alarm-hasten thee, nor let thy countenance be changed: there is a herobloke in thy kingdom, in whom is breathwind of the dedicated to-or-not; and in the days of thy father light and skill and skill, like the skill of the to-or-not, was found in him; whom the king nebuchadnezzar thy father, the king, i say, thy father, made master of the engravers, astrologers, kasdimms, and scientists; forasmuch as an excellent breathwind, and knowledge, and skill, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts, were found in the same dani'al, whom the king namethere belteshazar: now let dani'al be called, and he will shew the interpretation. then was dani'al brought in before the king, and the king spake and said to dani'al, art thou that dani'al, which art of interers of the captivity of yeahodah, whom the king my father brought out of jewry? i have even heard of thee, that breathwind of the to-or-not is in thee, and that light and skill and excellent skill is found in thee. and now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known to me the interpretation thereof: but they could not shew the interpretation of the thing: and i have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou will be clothed with two caterpillars, and have a chain of gold about thy neck, and will be the third ruler in the kingdom. then dani'al answered and said before the king, let thy gifts be to thyself, and give thy rewards to another; yet i will read the writing to the king, and make known to him the interpretation. o thou king, the most high to-or-not gave nebuchadnezzar thy father a kingdom, and majesty, and readcall, and honour: and for the majesty that he gave him, all with, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. but when his heart tallled, and his breathwind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the interers of men; and his heart was did like the animals, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most stand-up-high to-or-not ruled in the kingdom of men, and that he namethereeth over it whomsoever he will. and thou his son, o zar-belshazzar, hast not low-tided thine heart, though thou knewest all this; but hast lifted up thyself against the lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy women, and thy concubines,

have drunk wine in them; and thou hast lauded the to-or-not of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the to-or-not in whose hand thy breathing is, and whose are all thy ways, hast thou not glorified: then was the part of the hand sent from him; and this writing was written. and this is the writing that was written, mene, mene, tekel, upharšin. this is the interpretation of the thing: mene; to-or-not hath numbered thy kingdom, and finished it. tekel; thou art weighed in the balances, and art found lacking. peres; thy kingdom is split, and given to the medes and iranns. then directed zar-belshazzar, and they clothed dani'al with two caterpillars, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom. in that night was zar-belshazzar the king of the kasdimms slain. and darius the median took the kingdom, being about sixty and two years old.

## 6

it was good in the eyes of darius to set over the kingdom an hundred and twenty prince-immerseds, which should be over the whole kingdom; and over these three presidents; of whom dani'al was first: that the princes might give accounts to them, and the king should have no damage. then this dani'al was preferred on the presidents and princes, because an excellent breathwind was in him; and the king thought to set him over the whole realm. then the presidents and princes sought to find occasion against dani'al concerning the kingdom; but they could find none occasion nor swim-fault; forasmuch as he was mama-from-amino-artful, neither was there any error or swim-fault found in him. then said these heroblokes, we will not find any occasion against this dani'al, except we find it against him concerning the law of his to-or-not. then these presidents and princes assembled together to the king, and said thus to him, king darius, live to world. all the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm word, that whosoever will ask a petition of any to-or-not or man for thirty days, safe of thee, o king, he will be cast into the den of gather-lions. now, o king, establish the decree, and sign the writing, that it be not changed, according to the law of the medes and iranns, which altereth not. nametherefore king darius signed the writing and the decree. now when dani'al knew that the writing was signed, he went into his house; and his windows being open in his chamber toward jerusalem, he pool-kneeled upon his pool-knees three times a day, and prayed, and gave thanks before his to-or-not, as he did aforetime. then these heroblokes assembled, and found dani'al praying and making supplication before his to-or-not. then they came near, and spake before the king concerning the king's decree; hast thou not signed a decree, that every man that will ask a petition of any to-or-not or man within thirty days, safe of thee, o king, will be cast into the den of gather-lions? the king answered and said, the thing is true, according to the law of the medes and iranns, which altereth not. then answered they and said before the king, that dani'al, which is of interers of the captivity of yeahodah, namethereth not thee, o king, nor the decree that thou hast signed, but maketh his petition three times a day. then the king, when he heard these words, was sore displeased with himself, and namethere his heart on dani'al to deliver him: and

he laboured till the going down of the sun to deliver him. then these heroblokes assembled to the king, and said to the king, know, o king, that the law of the medes and iranns is, that no decree nor statute which the king establisheth may be changed. then the king directed, and they brought dani'al, and cast him into the den of gather-lions. now the king spake and said to dani'al, thy to-or-not whom thou workst continually, he will deliver thee. and a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning dani'al. then the king went to his hall, and passed the night fasting: neither were instruments of musick brought before him; and his sleep went from him. then the king arose very early in the morning, and went in alarm-haste to the den of gather-lions. and when he came to the den, he cried with a lamentable voice to dani'al: and the king spake and said to dani'al, o dani'al, worker of the living to-or-not, is thy to-or-not, whom thou workst continually, able to deliver thee from the gather-lions? then said dani'al to the king, o king, live to world. my to-or-not hath sent his messenger, and hath shut the gather-lions' mouths, that they have not hurt me: forasmuch as before him win-pure was found in me; and also before thee, o king, have i done no hurt. then was the king exceedingly glad for him, and directed that they should take dani'al up out of the den. so dani'al was taken up out of the den, and no manner of hurt was found upon him, because he mama-from-amino-arted his to-or-not. and the king directed, and they brought those heroblokes which had accused dani'al, and they cast them into the den of gather-lions, them, their interers, and their women; and the gather-lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den. then king darius wrote to all with, nations, and languages, that dwell in all the earth; complete be multiplied to you. i make a decree, that in every dominion of my kingdom men tremble and fear before the to-or-not of dani'al: for he is the living to-or-not, and stedfast to world, and his kingdom that which will not be destroyed, and his dominion will be even for ever. he delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered dani'al from the power of the gather-lions. so this dani'al prospered in the king of darius, and in the king of cyrus the irann.

## 7

in the first year of zar-belshazzar king of bhabil dani'al had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. dani'al spake and said, i saw in my vision by night, and, behold, the four breathwinds of the heaven strove upon the great sea. and four great beasts came up from the sea, diverse one from another. the first was like a gather-lion, and had eagle's wings: i beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. and behold another animal, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus to it, stand up, eat much flesh-immersed after this i beheld, and lo another, like a leopard, which had upon the back of it four wings of a birds; the animal had also four heads; and dominion was given to it. after this i saw in the night visions, and behold a fourth animal, dreadful

and terrible, and strong exceedingly; and it had great iron teeth: it eaten and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the animals that were before it; and it had ten ray-horns. i considered the ray-horns, and, behold, there came up among them another little ray-horn, before whom there were three of the first ray-horns plucked up by the roots: and, behold, in this ray-horn were eyes like the eyes of man, and a mouth speaking great things. i beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the eir of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. a fiery stream issued and came forth from before him: thousand thousands ministered to him, and ten thousand times ten thousand stood before him: the judgment was namethere, and the recount-scrolls were opened. i beheld then on word of the voice of the great words which the ray-horn spake: i beheld even till the animal was slain, and his body destroyed, and given to the burning flame. as concerning the rest of the animals, they had their dominion taken away: yet their lives were prolonged for a season and time. i saw in the night visions, and, behold, one like son of man came with the clouds of heaven, and came to the ancient of days, and they near-inward him near before him. and there was given him dominion, and glory, and a kingdom, that all with, nations, and languages, should work for him: his dominion is a world dominion, which will not pass away, and his kingdom that which will not be destroyed. i dani'al was grieved in my breathwind in the midst of my body, and the visions of my head alarm-hastend me. i came near to one of them that stood by, and asked him the truth of all this. so he told me, and made me know the interpretation of the things. these great animals, which are four, are four kings, which will stand up out of the earth. but the dedicated of the most high will take the kingdom, and possess the kingdom world, even to the worlds of worlds. then i would know the truth of the fourth animal, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which eaten, brake in pieces, and stamped the residue with his feet; and of the ten ray-horns that were in his head, and of the other which came up, and before whom three fell; even of that ray-horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. i beheld, and the same ray-horn made war with the dedicated, and prevailed against them; until the ancient of days came, and judgment was given to the dedicated of the most high; and the time came that the dedicated possessed the kingdom. thus he said, the fourth animal will be the fourth kingdom upon earth, which will be diverse from all kingdoms, and will eat the whole earth, and will tread it down, and break it in pieces. and the ten ray-horns out of this kingdom are ten kings that will stand up: and another will stand after them; and he will be diverse from the first, and he will low-tide three kings. and he will speak great words against the most high, and will wear out the dedicated of the most high, and think to change times and laws: and they will be given into his hand until a time and times and the dividing of time. but the judgment will sit, and they will take away his dominion, to consume and to destroy it for ever. and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, will be given to the with of the dedicated of the most high, whose kingdom is a world kingdom, and all dominions will work for and obey him. hitherto is the end

of the matter. as for me dani'al, my ideas much alarm-hastend me, and my countenance changed in me: but i kept the matter in my heart.

## 8

in the third year of the king of king zar-belshazzar a vision appeared to me, even to me dani'al, after that which appeared to me at the first. and i saw in a vision; and it came to pass, when i saw, that i was at shushan in the palace, which is in the province of elam; and i saw in a vision, and i was by the river of ulai. then i lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two ray-horns: and the two ray-horns were tall; but one was taller than the other, and the taller came up last. i saw the ram pushing westward, and northward, and southward; so that no animals might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. and as i was inter-understanding, behold, an he goat came from the west on the face-turnings of the whole land, and touched not the land: and the goat had a notable ray-horn between his eyes. and he came to the ram that had two ray-horns, which i had seen standing before the river, and ran to him in the fury of his energy. and i saw him come close to the ram and he was moved with choler against him, and hit the ram and brake his two ray-horns: and there was no energy in the ram to stand before him, but he cast him down to the land, and stamped upon him; and there was none that could deliver the ram out of his hand. therefore the he goat waxed very great: and when he was goatness, the great ray-horn was broken; and for it came up four notable ones toward the four breathwinds of namespaces. and out of one of them came forth a little ray-horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. and it waxed great, even to the troop of namespaces; and it cast down some of the troop and of the stars to the land, and stamped upon them. yea, he greeted himself even to the prince-immersed of the troop, and by him the daily sacrifice was taken away, and the place of the dedicated was cast down. and an troop was given him against the daily sacrifice by reason of go-beyond, and it cast down the truth to the land; and it practised, and prospered. then i heard one dedicated wording, and another dedicated said to that certain dedicated which worded, how long will be the vision concerning the daily sacrifice, and the go-beyond of name-desolation, to give both the dedicated and the troop to be trodden under foot? and he said to me, to two thousand and three hundred days; then will the dedicated be rightened. and it came to pass, when i, even i dani'al, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a herobloke. and i heard a earthling's voice between the banks of ulai, which called, and said, jib-ril, make this earthling to inter-understand the vision. so he came near where i stood: and when he came, i was afraid, and fell upon my face-turnings: but he said to me, inter-understand, o interer of earthling: for at the time of the end will be the vision. now as he was wording with me, i was in a deep sleep on my face-turnings toward the land: but he touched me, and standstay me standstaying. and he said, behold, i will make thee know what will be in the last end of the indignation: for at the time appointed the end will be. the ram which thou sawest having two ray-horns are the kings of media and iran. and the hairy goat is the king

of greece: and the great ray-horn that is between his eyes is the first king. now that being broken, whereas four stood up for it, four kingdoms will stand up out of the nation, but not in his energy. and in the latter time of their kingdom, when the go-beyonders are come to the full, a king of goatness face-turnings, and inter-understanding dark sentences, will stand up. and his energy will be mighty, but not by his own energy: and he will destroy wonderfully, and will prosper, and practise, and will destroy the mighty and the dedicated with. and through his policy also he will cause craft to prosper in his hand; and he will magnify himself in his heart, and by peace will destroy many: he will also stand up against the prince-immersed of prince-immerseds; but he will be broken without hand. and the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it will be for many days. and i dani'al fainted, and was sick certain days; afterward i stood up, and did the king's business; and i was astonished at the vision, but none understood it.

## 9

in the first year of darius interer of ahasuerus, of the seed of the medes, which was made king over the realm of the kasdimms; in the first year of his king i dani'al understood by recount-scrolls the count of the years, whereof ohyeah word came to jeremyeaho the come-bringer, that he would accomplish seventy years in the sword-parchings of jerusalem. and i set my face-turnings to the lord-base to-or-not, to seek by spilling and supplications, with fasting, and sackcloth, and ashes: and i spilled to ohyeah my to-or-not, and made my confession, and said, o lord-base, the great and dreadful to-or-not, keeping the alignment and kindness to them that love him, and to them that keep his directives; we have missed, and have missed cloudy, and have done big-shotly, and have rebelled, even by departing from thy precepts and from thy crises: neither have we hearkened to thy workers the come-bringers, which worded in thy namethere to our kings, our prince-immerseds, and our fathers, and to all the with of the land. ohyeah, being right belongeth to thee, but to us confusion of face-turnings, as at this day; to the men of yeahodah, and to the settlers of jerusalem, and to all isra'el that are near, and that are far off, through all the countries there thou hast driven them, on word of their trespass that they have trespassed against thee. o lord, to us belongeth confusion of face-turnings, to our kings, to our prince-immerseds, and to our fathers, because we have missed against thee. to the lord-base our to-or-not belong mercies and forgivenesses, though we have rebelled against him; neither have we heared the voice of ohyeah our to-or-not, to walk in his drops-of-teaching-torah which he namethere before us by his workers the come-bringers. yea, all isra'el have crossed over thy drops-of-teaching-torah even by departing, that they might not hear thy voice; therefore the seven-curse is poured upon us, and the seven-oath that is written in the drops-of-teaching-torah of musa the worker of to-or-not, because we have missed against him. and he hath confirmed his words, which he worded against us, and against our criticals that criticald us, by bringing upon us a great video-divide: for under the complete namespaces hath not word-been done as hath word-been done upon jerusalem. as it is written in the drops-of-teaching-torah of musa, all this video-divide is come upon us: yet made we not our prayer before ohyeah our

to-or-not, that we might turn from our cloudies, and understand thy truth. therefore hath ohyeah watched upon the video-divide, and brought it upon us: for ohyeah our to-or-not is right in all his doings which he doeth: for we heared not his voice. and now, o lord-base our to-or-not, that hast brought thy with forth out of the land of egypt with a mighty hand, and hast gotten thee namethere, as at this day; we have missed, we have done big-shotly. ohyeah, according to all thy being right, i beseech thee, let thine nose-anger and thy fury be turned away from thy city jerusalem, thy dedicated mountain: because for our misses, and for the cloudies of our fathers, jerusalem and thy with are become a reproach to all that are about us. now therefore, o our to-or-not, hear the spilling of thy worker, and his supplications, and cause thy face-turnings to shine upon thy dedicated that is name-desolate, for the lord-base's sake. o my to-or-not, incline thine ear, and hear; open thine eyes, and behold our name-desolations, and the city which is called by thy namethere: for we do not present our supplications before thee for our being rightes, but for thy great mercies. o lord-base, hear; o lord-base, forgive; o lord-base, hearken and do; defer not, for thine own sake, o my to-or-not: for thy city and thy with are called by thy namethere. and whiles i was wording, and spilling, and confessing my miss and the miss of my with isra'el and presenting my supplication before ohyeah my to-or-not for the dedicated mountain of my to-or-not; yea, whiles i was wording in spilling, even the herobloke jibril, whom i had seen in the vision at the beginning, being worded to fly swiftly, touched me about the time of the evening rest-absorber. and he informed me, and worded with me, and said, o dani'al, i am now come forth to give thee skill and skill. at the beginning of thy supplications the word came forth, and i am come to shew thee; for thou art greatly beloved: therefore inter-understand the word, and consider the vision. seventy seven-weeks are determined upon thy with and upon thy dedicated city, to finish the go-beyond, and to make an end of misses, and to out-of-town for cloudy, and to bring in worlds being right, and to seal up the vision and prophecy, and to converse-swim the most dedicated. know therefore and inter-understand, that from the going forth of the word to complete and to inter-build jerusalem to the messiah the prince will be seven seven-weeks, and sixty and two seven-weeks: the street will be inter-built again, and the wall, in troublous times. and after sixty and two seven-weeks will messiah be cut off, but not for himself: and the with of the prince that will come will destroy the city and the dedicated; and the end thereof will be with a flood, and for ever of the war name-desolations are determined. and he will confirm the alignment with heroblokey for one seven-week: and in the half of the seven-week he will cause the butcher and the rest-absorber to settle, and for the overspreading of abominations he will make it name-desolate, even until the consummation, and that determined will be poured upon the name-desolate.

## 10

in the third year of cyrus king of iran a word was revealed to dani'al, whose namethere was called beltes-hazar; and the word was true, but the time namethereed was long: and he understood the word, and had inter-understanding of the vision. in those days i dani'al was mourning three seven-full seven-weeks. i ate no pleasant bread, neither came flesh-immersed nor wine in my

mouth, neither did i anoint myself at all, till three whole seven-weeks were seven-fulfilled. and in the four and twentieth day of the first month, as i was by the side of the great river, which is hiddekel; then i lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of uphac: his body also was like the beryl, and his face-turnings as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. and i dani'al alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. therefore i was left alone, and saw this great vision, and there remained no energy in me: for my comeliness was turned in me into swim-corruption, and i retained no energy. yet heard i the voice of his words: and when i heard the voice of his words, then was i in a deep sleep on my face-turnings, and my face-turnings toward the land. and, behold, an hand touched me, which set me upon my pool-knees and upon the palms of my hands. and he said to me, o dani'al, a man greatly beloved, inter-understand the words that i word to thee, and stand standstaying: for to thee am i now sent. and when he had worded this word to me, i stood trembling. then said he to me, respect not, dani'al: for from the first day that thou didst namethere thine heart to inter-understand, and to chasten thyself before thy to-or-not, thy words were heard, and i am come for thy words. but the prince-immersed of the kingdom of iran withstood me one and twenty days: but, lo, mika'al, one of the chief prince-immerseds, came to help me; and i standstayed there with the kings of iran. now i am come to make thee inter-understand what will befall thy with in the latter days: for yet the vision is for many days. and when he had worded such words to me, i set my face-turnings toward the land, and i became dumb. and, behold, one like the similitude of the interers of men touched my lips: then i opened my mouth, and worded, and said to him that stood before me, o my lord-base, by the vision my sorrows are turned upon me, and i have retained no energy. for how can the worker of this my lord-base word with this my lord-base? for as for me, straightway there standstayed no energy in me, neither is there breathing left in me. then there came again and touched me one like the appearance of a earthling, and he strengthened me, and said, o man greatly beloved, respect not: complete be to thee, be strong, yea, be strong. and when he had worded to me, i was strengthened, and said, let my lord-base word; for thou hast strengthened me. then said he, knowest thou wherefore i come to thee? and now will i reset to fight with the prince-immersed of iran: and when i am gone forth, lo, the prince-immersed of greece will come. but i will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but mika'al your prince-immersed.

## 11

also i in the first year of darius the mede, even i, stood to confirm and to goat him. and now will i shew thee the truth. behold, there will stand up yet three kings in iran; and the fourth will be far richer than they all: and by his energy through his riches he will stir up all against the realm of greece. and a herobloke king will stand up, that will proverb-rule with heroblokeic proverb-rule, and do according to his will. and when he will stand up, his kingdom will be broken, and will be halved to-

ward the four breathwinds of namespaces; and not to his posterity, nor according to his proverb-rule which he proverb-ruled: for his kingdom will be plucked up, even for others beside those. and the king of the south will be strong, and one of his prince-immerseds; and he will be strong on him, and have proverb-rule; his proverb-rule will be a great proverb-rule. and in the end of years they will join themselves together; for the king's house-daughter of the south will come to the king of the north to do an agreement: but she will not retain the energy of the arm; neither will he stand, nor his arm: but she will be given up, and they that brought her, and he that begat her, and he that energiyened her in these times. but out of a branch of her roots will one stand up in his estate, which will come with an stratagem, and will enter into the fortress of the king of the north, and will do against them, and will prevail: and will also carry sit-captives into egypt their to-or-not, with their princes, and with their precious items of silver and of gold; and he will standstay more years than the king of the north. so the king of the south will come into his kingdom, and will reset into his own land. but his interers will be stirred up, and will assemble a multitude of great stratagems: and one will certainly come, and overflow, and cross through: then will he reset, and be stirred up, even to his fortress. and the king of the south will be moved with choler, and will come forth and fight with him, even with the king of the north: and he will standstay forth a great multitude; but the multitude will be given into his hand. and when he hath taken away the multitude, his heart will be lifted up; and he will cast down many ten thousands: but he will not be goated by it. for the king of the north will reset, and will standstay forth a multitude greater than the former, and will certainly come after certain years with a great stratagem and with much riches. and in those times there will many stand up against the king of the south: also the robbers of thy with will exalt themselves to standstay the vision; but they will fall. so the king of the north will come, and cast up a mount, and capture the most fenced cities: and the arms of the south will not withstand, neither his chosen with, neither will there be any energy to withstand. but he that cometh against him will do according to his own will, and none will stand before him: and he will stand in the glorious land, which by his hand will be consumed. he will also namethere his face-turnings to enter with the strength of his whole kingdom, and standstaying ones with him; thus will he do: and he will give him the house-daughter of women, swim-corrupting her: but she will not stand on his side, neither be for him. after this will he turn his face-turnings to the isles, and will capture many: but a prince for his own behalf will cause the reproach offered by him to settle; without his own reproach he will cause it to turn upon him. then he will namethere his face-turnings toward the fort of his own land: but he will stumble and fall, and not be found. then will stand up in his estate a raiser of taxes in the splendor of the kingdom: but within few days he will be destroyed, neither in nose-anger, nor in war. and in his estate will stand up a vile person, to whom they will not give the honour of the kingdom: but he will come in peaceably, and obtain the kingdom by smooth-flatteries. and with the arms of a flood will they be overflowed from before him, and will be broken; yea, also the prince of the alignment. and after the league did with him he will work high-deceitfully: for he will come up, and will become strong with a small people. he will enter peaceably even upon the fattest places of

the province; and he will do that which his fathers have not done, nor his fathers' fathers; he will scatter among them the prey, and spoil, and riches: yea, and he will forecast his devices against the strong holds, even for a time. and he will stir up his energy and his courage against the king of the south with a great stratagem; and the king of the south will be stirred up to war with a very great and mighty stratagem; but he will not stand: for they will forecast devices against him. yea, they that feed of the portion of his meat will destroy him, and his stratagem will overflow: and many will fall down slay. and both of these kings' hearts will be to do video-divide, and they will word lies at one send-table but it will not prosper: for yet the end will be at the time appointed. then will he reset into his land with great riches; and his heart will be against the dedicated alignment; and he will do exploits, and reset to his own land. at the time appointed he will reset, and come toward the south; but it will not be as the former, or as the latter. for the ships of kittim will come against him: therefore he will be grieved, and reset, and have indignation against the dedicated alignment: so will he do; he will even reset, and have intelligence with them that forsake the dedicated alignment. and arms will stand on his part, and they will slay the dedicated of goatness, and will take away the daily sacrifice, and they will place the abomination that maketh name-desolate. and such as do big-shotly against the alignment will he corrupt by smooth-flatteries: but the with that do know their to-or-not will be strong, and do exploits. and they that inter-understand among the with will instruct many: yet they will fall by the sword, and by flame, by sit-captivity, and by spoil, many days. now when they will fall, they will be holpen with a little help: but many will cleave to them with smooth-flatteries. and some of them of from-skill will fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed. and the king will do according to his will; and he will high himself, and magnify himself on every to-or-not, and will word marvelous words against the to-or-not of to-or-not, and will prosper till the indignation be accomplished: for that that is determined will be done. neither will he regard the to-or-not of his fathers, nor the desire of women, nor regard any to-or-not: for he will magnify himself on all. but in his estate will he heavyweight the to-or-not of forces: and a to-or-not whom his fathers knew not will he heavyweight with gold, and silver, and with precious stones, and pleasant things. thus will he do in the most goatness holds with a strange-substantial to-or-not, whom he will acknowledge and increase with heavyweight: and he will cause them to proverb-rule over earthlingy, and will part the earth for gain. and at the time of the end will the king of the south push at him: and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and cross over. he will enter also into the glorious land, and earthlingy countries will be overthrown: but these will escape out of his hand, even adom, and moab, and the chief of interers of emmon. he will stretch forth his hand also upon the countries: and the land of egypt will not escape. but he will have proverb-rule over the treasures of gold and of silver, and over all the precious things of egypt: and the libyans and the ethiopians will be at his steps. but tidings out of the east and out of the north will fade-terror him: therefore he will go forth with great fury to destroy, and utterly to make away many. and he will

plant the tents of his palace between the seas in the glorious dedicated mountain; yet he will come to his end, and none will help him.

## 12

and at that time will mika'al stand up, the great prince-immersed which standeth for interers of thy with: and there will be a time of develop-narrows, such as never was since there was a nation even to that same time: and at that time thy with will be delivered, every one that will be found written in the recount-scroll. and earthlingy of them that sleep in the dust of the earth will awake, some to world life, and some to shame and world contempt. and they that be wise will shine as the brightness of the firmament; and they that turn many to being right as the stars to the worlds of worlds. but thou, o dani'al, shut up the words, and seal the recount-scroll, even to the time of the end: many will run to and fro, and knowledge will be increased. then i dani'al 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 to namespaces, and seven-swear by him that liveth world that it will be for a time, times, and an half; and when he will have accomplished to scatter the power of the dedicated with, all these things will be finished. and i heard, but i understood not: then said i, o my lord-base, what will be the end of these things? and he said, go thy way, dani'al: for the words are closed up and sealed till the time of the end. many will be purified, and developd white, and tried; but the big-shots will do big-shotly: and none of the big-shot will inter-understand; but the wise will inter-understand. and from the time that the daily sacrifice will be taken away, and the abomination that maketh name-desolate namethere up, there will be a thousand two hundred and ninety days. happy is he that waiteth, and cometh to the thousand three hundred and five and thirty days. but go thou thy way till the end be: for thou wilt rest, and stand in thy lot at the end of the days.

now in the first year of cyrus king of iran, that ohyeah word by the mouth of jeremyeaho might be fulfilled, ohyeah stirred up breathwind of cyrus king of iran, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith cyrus king of iran, ohyeah to-or-not of namespaces hath given me all the kingdoms of the land; and he hath charged me to inter-build him an house at jerusalem, which is in yeahodah. who is there among you of all his with? his to-or-not be with him, and let him go up to jerusalem, which is in yeahodah, and inter-build the alpha-beit-house of ohyeah to-or-not of isra'al (he is the to-or-not,) which is in jerusalem. and whosoever remaineth in any place namethere he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with in-them animals, beside the generous for the alpha-beit-house of to-or-not that is in jerusalem. then stood up the chief of the fathers of yeahodah and benjamin, and the darkener, and the levites, with all them whose breathwind to-or-not had raised, to go up to inter-build the alpha-beit-house of ohyeah which is in jerusalem. and all they that were about them strengthened their hands with items of silver, with gold, with goods, and with in-them animals, and with precious things, beside all that was be generous. also cyrus the king brought forth the items of the alpha-beit-house of ohyeah, which nebuchadnezzar had brought forth out of jerusalem, and had put them in the house of his to-or-not; even those did cyrus king of iran bring forth by the hand of mithredath the treasurer, and numbered them to sheshbazzar, the president of yeahodah. and this is the count of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basins of gold, silver basins of a second sort four hundred and ten, and other items a thousand. all the items of gold and of silver were five thousand and four hundred. all these did sheshbazzar bring up with them of the sit-captivity that were brought up from bhabil to jerusalem.

now these are interers of the province that went up out of the sit-captivity, of those which had been carried away, whom nebuchadnezzar the king of bhabil had carried away to bhabil, and came again to jerusalem and yeahodah, every one to his city; which came with cerubbabil: vowelmovement-stick-safe-yeahoshua, nehemyeah, seraiyeh, relaiyeh, mordekai, bilshan, mispar, bigvai, rehum, benah. the count of the men of the with of isra'al interers of parosh, two thousand an hundred seventy and two. interers of shephatyeah, three hundred seventy and two. interers of arah, seven hundred seventy and five. interers of pahathmoab, of interers of vowelmovement-stick-safe-yeahoshua and joab, two thousand eight hundred and twelve. interers of elam, a thousand two hundred fifty and four. interers of catua, nine hundred forty and five. interers of cakai, seven hundred and sixty. interers of bani, six hundred forty and two. interers of bebai, six hundred twenty and three. interers of ecgad, a thousand two hundred twenty and two. interers of adoniqam, six hundred sixty and six. interers of bigvai, two thousand fifty and six. interers of edin, four hundred fifty and four. interers of ater of heceqyeah, ninety and eight. interers

of bezai, three hundred twenty and three. interers of jorah, an hundred and twelve. interers of hashum, two hundred twenty and three. interers of gibbar, ninety and five. interers of breadlehem, an hundred twenty and three. the men of netophah, fifty and six. the men of enatot, an hundred twenty and eight. interers of ec-mavet, forty and two. interers of kirjatharim, kepirah, and barot, seven hundred and forty and three. interers of ramah and gebe, six hundred twenty and one. the men of michmas, an hundred twenty and two. the men of al and ei two hundred twenty and three. interers of nevo, fifty and two. interers of magbish, an hundred fifty and six. interers of the other elam, a thousand two hundred fifty and four. interers of harim, three hundred and twenty. interers of lod hadid, and ono, seven hundred twenty and five. interers of jericho, three hundred forty and five. interers of senaah, three thousand and six hundred and thirty. the darkener: interers of jedayeh, of the house of vowelmovement-stick-safe-yeahoshua, nine hundred seventy and three. interers of aimer a thousand fifty and two. interers of pashur, a thousand two hundred forty and seven. interers of harim, a thousand and seventeen. the levites: interers of vowelmovement-stick-safe-yeahoshua and qadmi'al, of interers of hodaviyeh, seventy and four. the singers: interers of asaph, an hundred twenty and eight. interers of the gatekeepers: interers of shallum, interers of ater, interers of talmon, interers of equb, interers of hatita, interers of shobai, in all an hundred thirty and nine. the nethinims: interers of zih, interers of hasupha, interers of tabe'ot, interers of qeros, interers of siaha, interers of padon, interers of lebanah, interers of hagabah, interers of equb, interers of hagab, interers of shalmal, interers of hanan interers of giddel, interers of gahar, interers of ra'iaah, interers of rezin, interers of neqoda, interers of gamac, interers of eca, interers of paseah, interers of besai, interers of asnah, interers of mehunim, interers of nephusim, interers of baqbuq, interers of haqupha, interers of harhur, interers of bazlut, interers of mehida, interers of harsha, interers of barqos, interers of siserah, interers of tamah, interers of neziah, interers of hatipha. interers of sulayman's workers: interers of sotai, interers of sophereth, interers of peruda, interers of jelah, interers of darqon, interers of giddel, interers of shephatyeah, interers of hatil, interers of pokeret of zebaim, interers of ami all the nethinims, and interers of sulayman's workers, were three hundred ninety and two. and these were they which went up from telmelah, tonuparsa, inwarder, addan, and aimer but they could not shew their father's house, and their seed, whether they were of isra'al interers of delayeaho, interers of tobiah, interers of neqoda, six hundred fifty and two. and of interers of the darkener: interers of habaiah, interers of qoz, interers of barcillai, which took a woman of the intera of barcillai the gil'edite, and was called after their namethere: these sought their register among those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, namethere from the darkener. and the tirshatha said to them, that they should not eat of the most dedicated things, till there stood up a darkener with urim and with tumim. the whole congregation together was forty and two thousand three hundred and sixty, beside their workers and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. their horses were seven hundred thirty and six; their mules, two hundred forty and five; their

camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. and some of the chief of the fathers, when they came to the alpha-beit-house of ohyeah which is at jerusalem, were generous for the alpha-beit-house of to-or-not to set it up in his place: they gave after their ability to the treasure of the work sixty and one thousand drams of gold, and five thousand pound of silver, and one hundred darkener' garments. so the darkener, and the levites, and some of the with, and the singers, and the gatekeepers, and the nethinims, dwelt in their gates, and all isra'al in their gates.

### 3

and when the seventh month was come, and interers of isra'al were in the cities, the with added themselves together as one man to jerusalem. then stood up vowelmovement-stick-safe-yeahoshua interer of yeahozadaq, and his brethren the darkener, and cerubbabil interer of shealti'al, and his brethren, and interbuilt the butcher-place of the to-or-not of isra'al to onup onups thereon, as it is written in the drops-of-teaching-torah of musa the man of to-or-not. and they set the butcher-place upon his bases; for terror was upon them on word of the with of those countries: and they onupped onups thereon to ohyeah, even onups morning and evening. they kept also the feast of booths, as it is written, and onuped the daily onups by count, according to the custom, as the crisis of every day worded; and afterward the continual onup, both of the new moons, and of all the namethere feasts of ohyeah that were filld, and of every one that be generoused a generous to ohyeah. from the first day of the seventh month began they to onup onups to ohyeah. but the foundation of the hall of ohyeah was not yet laid. they gave money also to the masons, and to the carpenters; and meat, and drink, and oil, to them of zidon, and to them of zur, to bring cedar trees from lebanon to the sea of joppa, according to the grant that they had of cyrus king of iran. now in the second year of their coming to the alpha-beit-house of to-or-not at jerusalem, in the second month, began cerubbabil interer of shealti'al, and vowelmovement-stick-safe-yeahoshua interer of yeahozadaq, and the remnant of their brethren the darkener and the levites, and all they that were come out of the sit-captivity to jerusalem; and standstayed the levites, from twenty years old and upward, to set forward the work of the alpha-beit-house of ohyeah. then stood vowelmovement-stick-safe-yeahoshua with his interers and his brethren, qadmi'al and his interers, the interers of yeahodah, together, to set forward the workmen in the alpha-beit-house of to-or-not: the interers of henedad, with their interers and their brethren the levites, and when the inter-builders laid the foundation of the hall of ohyeah, they standstayed the darkener in their apparel with trumpets, and the levites the interers of asaph with cymbals, to cheer ohyeah, after the ordinance of dawud king of isra'al and they sang together by course in cheering and giving thanks to ohyeah; because he is good, for his kindness endureth to world toward isra'al and all the with shouted with a great shout, when they cheered ohyeah, because the foundation of the alpha-beit-house of ohyeah was laid. but many of the darkener and levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for gladness: so that the with could not discern the voice

of the shout of gladness from the voice of the weeping of the with: for the with shouted with a loud shout, and the voice was heard afar off.

### 4

now when develop-narrower of yeahodah and benjamin heard that interers of the captivity inter-built the hall to ohyeah to-or-not of isra'al then they came to cerubbabil, and to the chief of the fathers, and said to them, let us inter-build with you: for we seek your to-or-not, as ye do; and we do butcher to him since the days of hadon king of syria which brought us up hither. but cerubbabil, and vowelmovement-stick-safe-yeahoshua, and the rest of the chief of the fathers of isra'al said to them, ye have nothing to do with us to inter-build an house to our to-or-not; but we ourselves together will inter-build to ohyeah to-or-not of isra'al as king cyrus the king of iran hath directed us. then the with of the land weakened the hands of the with of yeahodah, and develop-narrowd them in inter-building, and hired counsellors against them, to frustrate their purpose, all the days of cyrus king of iran, even until the king of darius king of iran. and in the king of ahasuerus, in the beginning of his king, wrote they to him an accusation against the settlers of yeahodah and jerusalem. and in the days of artaxerxes wrote bishlam, mithredath, tab'al, and the completeness of their companions, to artaxerxes king of iran; and the writing of the letter was written in the syrian tongue, and interpreted in the syrian tongue. rehum the chancellor and shimshai the scroll-recounters wrote a recount-scroll against jerusalem to artaxerxes the king in this sort: then wrote rehum the chancellor, and shimshai the scroll-recounters, and the rest of their companions; the dinaites, the apharsatkites, the tarpelites, the apharsites, the archevites, the bhabilians, the susan-chites, the that'dehavites, and the elamites, and the rest of the nations whom the great and readcall asnapper crossed over, and namethere in the cities of samaria, and the rest that are on cross-over the river, and at such a time. this is the copy of the letter that they crossed to him, even to artaxerxes the king; thy workers the men on cross-over the river, and at such a time. be it known to the king, that the yeahodim which came up from thee to us are come to jerusalem, inter-building the bitter and the bad city, and have set up the walls thereof, and joined the foundations. be it known now to the king, that, if this city be inter-built, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou wilt endamage the revenue of the kings. now because we have maintenance from the king's hall, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the recount-scroll of the records of thy fathers: so will thou find in the recount-scroll of the records, and know that this city is a bitter city, and hurtful to kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city sword-parched. we certify the king that, if this city be inter-built again, and the walls thereof set up, by this means thou will have no portion on cross-over the river. then crossed the king an answer to rehum the chancellor, and to shimshai the scroll-recounters, and to the completeness of their companions that dwell in samaria, and to the completeness beyond the river, complete, and at such a time. the letter which ye sent to us hath been plainly read before me. and i directed, and search hath



been made, and it is found that this city of old time did insurrection against kings, and that bitterness and sedition have been made therein. there have been mighty kings also over jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid to them. give ye now namethereunto to cause these heroblokes to cease, and that this city be not inter-built, until another commandment will be given from me. take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? now when the copy of king artaxerxes' recount-scroll was read before rehum, and shimshai the scroll-recounters, and their in-sights, they went up in alarm-haste to jerusalem to the yeahodim and made them to cease by force and stratagem. then ceased the work of the alpha-beit-house of to-or-not which is at jerusalem. so it ceased to the second year of the king of darius king of iran.

## 5

then the come-bringers, haggai the come-bringer, and cekaryeah son of edoa, brought to the yeahodim that were in yeahodah and jerusalem in the namethere of the to-or-not of isra'el even to them. then stood up cerubbabil interer of shealti'al, and vowelmovement-stick-safe-yeahoshua interer of yeahozadaq, and began to inter-build the alpha-beit-house of to-or-not which is at jerusalem: and with them were the come-bringers of to-or-not make stick-safing them. at the same time crossed to them tatnai, governor on cross-over the river, and shetar-bocnai and their companions, and said thus to them, who hath namethereed you to inter-build this house, and to make up this wall? then said we to them after this heroblokenere, what are the nametheres of the heroblokes that make this inter-building? but the eye of their to-or-not was upon the elders of the yeahodim that they could not cause them to cease, till the matter came to darius: and then they resetted answer by letter concerning this matter. the copy of the letter that tatnai, governor on cross-over the river, and shetar-bocnai and his companions the apharsachites, which were on cross-over the river, crossed to darius the king: they sent a letter to him, wherein was written thus; to darius the king, all complete. be it known to the king, that we went into the province of yeahodea, to the house of the great to-or-not, which is inter-built with great stones, and timber is laid in the walls, and this work goeth count-fast on, and prospereth in their hands. then asked we those elders, and said to them thus, who namethereed you to inter-build this house, and to make up these walls? we asked their nametheres also, to certify thee, that we heroblokeness write the nametheres of the heroblokes that were the chief of them. and thus they returned us answer, saying, we are the workers of the to-or-not of heaven and earth, and inter-build the house that was inter-built these many years ago, which a great king of isra'el inter-built and namethere up. but after that our fathers had provoked the to-or-not of heaven to wrath, he gave them into the hand of nebuchadnezzar the king of bhabil, the kasdimn, who hid this house, and carried the wall away into bhabil. but in the first year of cyrus the king of bhabil the same king cyrus made a decree to inter-build this alpha-beit-house of to-or-not. and the vessels also of gold and silver of the alpha-beit-house of to-or-not, which nebuchadnezzar took out of the hall that was in jerusalem, and brought them into the hall of bhabil, those did cyrus the king

take out of the hall of bhabil, and they were delivered to one, whose namethere was sheshbazzar, whom he had made governor; and said to him, take these vessels, go, carry them into the hall that is in jerusalem, and let the alpha-beit-house of to-or-not be inter-built in his place. then came the same sheshbazzar, and laid the foundation of the alpha-beit-house of to-or-not which is in jerusalem: and since that time even until now hath it been in inter-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 bhabil, whether it be so, that a decree was made of cyrus the king to inter-build this alpha-beit-house of to-or-not at jerusalem, and let the king send his pleasure to us concerning this matter.

## 6

then darius the king made a decree, and search was made in the house of the recount-scrolls, namethere the treasures were laid up in bhabil. and there was found at achmetha, in the palace that is in the province of the medes, a roll, and therein was a record thus written: in the first year of cyrus the king the same cyrus the king namethereed a decree concerning the alpha-beit-house of to-or-not at jerusalem, let the house be inter-built, the place namethere they butchered butchs, and let the foundations thereof be strongly laid; the height thereof sixty cubits, and the breadth thereof sixty cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and silver vessels of the alpha-beit-house of to-or-not, which nebuchadnezzar took forth out of the hall which is at jerusalem, and brought to bhabil, be completed, and brought again to the hall which is at jerusalem, every one to his place, and place them in the alpha-beit-house of to-or-not. now therefore, tatnai, governor on cross-over the river, shetar-bocnai, and your companions the apharsachites, which are on cross-over the river, be ye far from thence: let the work of this alpha-beit-house of to-or-not alone; let the governor of the yeahodim and the elders of the yeahodim inter-build this alpha-beit-house of to-or-not in his place. moreover i namethereed a decree what ye will do to the elders of these yeahodim for the inter-building of this alpha-beit-house of to-or-not: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given to these heroblokes, that they be not hindered. and that which they have need of, both bull interer of cattle, and rams, and lambs, for the onups of the to-or-not of heaven, corn, salt, wine, and oil, according to the namethere of the darkener which are at jerusalem, let it be given them day by day without fail: that they may near-inward sacrifices of sweet savours to the to-or-not of heaven, and pray for the life of the king, and of his interers. also i have made a decree, that whosoever will alter this word, let timber be pulled down from his house, and being namethere up, let him be hanged thereon; and let his house be made a dunghill for this. and the to-or-not that hath caused his namethere to dwell there destroy all kings and with, that will namethere to their hand to alter and to destroy this alpha-beit-house of to-or-not which is at jerusalem. i darius have made a decree; let it be done with count-speed. then tatnai, governor on cross-over the river, shetar-bocnai, and their companions, according to that which darius the king had crossed, so they did count-speedily. and the elders of the yeahodim inter-built, and they prospered through the bringing

of haggai the come-bringer and cekaryeah interer of edoa. and they inter-built, and finished it, according to the commandment of the to-or-not of isra'al and according to the commandment of cyrus, and darius, and artaxerxes king of iran. and this house was finished on the third day of the month adar, which was in the sixth year of the king of darius the king. and interers of isra'al the darkener, and the levites, and the rest of interers of the captivity, kept the init of this alpha-beit-house of to-or-not with gaiety. and near-inwarded at the init of this alpha-beit-house of to-or-not an hundred bulls, two hundred rams, four hundred lambs; and for a misser for all isra'al twelve he goats, according to the number of the branch of isra'al and they set the darkener in their parts, and the levites in their parts, for the work of to-or-not, which is at jerusalem; as it is written in the recount-scroll of musa. and interers of the captivity kept the stopskip upon the fourteenth day of the first month. for the darkener and the levites were purified together, all of them were top-bright, and slaughtered the stopskip for all interers of the captivity, and for their brethren the darkener, and for themselves. and interers of isra'al which were come again out of sit-captivity, and all such as had differentiated themselves to them from the stainedness of the body-nations of the land, to seek ohyeah to-or-not of isra'al did eat, and kept the feast of lit-mazat seven days with gladness: for ohyeah had did them gladnessful, and turned the heart of the king of syria to them, to strengthen their hands in the work of the alpha-beit-house of to-or-not, the to-or-not of isra'al

## 7

now after these words, in the king of artaxerxes king of iran, ecra interer of seraiyeah, interer of eceryeaho, interer of hilqyeaho, interer of shallum, interer of zadoq, interer of ahitub, interer of amaryeaho, interer of eceryeaho, interer of meraioth, interer of cerahiah, interer of cci interer of buqi, interer of abishue, interer of pinehas, interer of alecer, interer of harun the chief darkener this ecra went up from bhabil; and he was a ready scroll-recounters in the drops-of-teaching-torah of musa, which ohyeah to-or-not of isra'al had given: and the king granted him all his request, according to the hand of ohyeah his to-or-not upon him. and there went up some of interers of isra'al and of the darkener, and the levites, and the singers, and the gatekeepers, and the nethinims, to jerusalem, in the seventh year of artaxerxes the king. and he came to 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 bhabil, and on the first day of the fifth month came he to jerusalem, according to the good hand of his to-or-not upon him. for ecra had prepared his heart to seek the drops-of-teaching-torah of ohyeah, and to do it, and to teach in isra'al statutes and crises. now this is the copy of the recount-scroll that the king artaxerxes gave to ecra the darkener the scroll-recounters, even a scroll-recounters of the words of the words of ohyeah, and of his statutes to isra'al artaxerxes, king of kings, to ecra the darkener a scroll-recounters of the law of the to-or-not of heaven, dedicated peace, and at such a time. i namethered a decree, that all they of the with of isra'al and of his darkener and levites, in my realm, which are minded of their own freewill to go up to jerusalem, go with thee. forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning yeahodah and jerusalem, according to the law

of thy to-or-not which is in thine hand; and to carry the silver and gold, which the king and his counsellors have were generous to the to-or-not of isra'al whose habitation is in jerusalem, and all the silver and gold that thou canst find in all the province of bhabil, with the generous of the with, and of the darkener, being generous for the house of their to-or-not which is in jerusalem: that thou mayest buy count-speedily with this money bulls, rams, lambs, with their completeness-absorbers and their pourings, and near-inward them upon the altar of the house of your to-or-not which is in 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 to-or-not. the vessels also that are given thee for the service of the house of thy to-or-not, those deliver thou before the to-or-not of jerusalem. and whatsoever more will be needful for the house of thy to-or-not, which thou will have occasion to bestow, bestow it out of the king's treasure house. and i, even i artaxerxes the king, do make a smdecree to all the treasurers which are on cross-over the river, that whatsoever ecra the darkener the scroll-recounters of the law of the to-or-not of heaven, will require of you, it be done count-speedily, to an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. whatsoever is directed by the to-or-not of heaven, let it be diligently done for the house of the to-or-not of heaven: for why should there be wrath against the realm of the king and his interers? also we certify you, that touching any of the darkener and levites, prune-crooners, porters, nethinims, or ministers of this alpha-beit-house of to-or-not, it will not be lawful to impose toll, tribute, or custom, upon them. and thou, ecra, after the wisdom of thy to-or-not, that is in thine hand, set magistrates and criticals, which may critical all the with that are on cross-over the river, all such as know the laws of thy to-or-not; and teach ye them that know them not. and whosoever will not do the law of thy to-or-not, and the law of the king, let judgment be executed count-speedily upon him, whether it be to death, or to banishment, or to confiscation of goods, or to imprisonment. first-pooled be ohyeah to-or-not of our fathers, which hath put such a thing as this in the king's heart, to beautify the alpha-beit-house of ohyeah which is in jerusalem: and hath extended kindness to me before the king, and his counsellors, and before all the king's her-obloke prince-immerseds. and i was strengthened as the hand of ohyeah my to-or-not was upon me, and i gathered together out of isra'al chief heroblokes to go up with me.

## 8

these are now the chief of their fathers, and this is the genealogy of them that went up with me from bhabil, in the king of artaxerxes the king. of the interers of pinehas; gershom: of the interers of itamar; dani'al: of the interers of dawud; hattush. of the interers of shekhaniyeah, of the interers of pharosh; cekaryeah: and with him were reckoned by genealogy of the remember-males an hundred and fifty. of the interers of pahathmoab; alyeahoenai interer of cerahiah, and with him two hundred remember-males. of the interers of shekhaniyeah; interer of jahaziel, and with him three hundred remember-males. of the interers also of edin; ebed interer of jonatan, and with him fifty remember-males. and of the interers of elam; jesheyeaho

interer of etalyeaho, and with him seventy remember-males. and of the interers of shephatyeah; cebadiyeh interer of mika'al, and with him fourscore remember-males. of the interers of joab; eobadyeaho interer of jehi'al, and with him two hundred and eighteen remember-males. and of the interers of sheolmith; interer of josiphiyeh, and with him an hundred and sixty remember-males. and of the interers of bebai; cekaryeah interer of bebai, and with him twenty and eight remember-males. and of the interers of ecgad; johanan interer of haqatan, and with him an hundred and ten remember-males. and of the last interers of adoniqam, whose nametheres are these, alphelet, je'al, and shemeyeaho, and with them sixty remember-males. of the interers also of bigvai; eoti, and cabod, and with them seventy remember-males. and i gathered them together to the river that runneth to ahava; and there abode we in tents three days: and i viewed the with, and the darkener, and found there none of the interers of levi then sent i for alicer, for ari'al, for shemeyeaho, and for alnatan, and for jarib, and for alnatan, and for natan, and for cekaryeah, and for meshullam, chief men; also for yea-hoarib, and for alnatan, men of inter-understanding, and i sent them with word to edoa the chief at the place kasiphia, and i told them what they should say to edoa, and to his brethren the nethinims, at the place kasiphia, that they should bring to us immersers for the house of our to-or-not. and by the good hand of our to-or-not upon us they brought us a man of skill, of the interers of mahli, interer of levi interer of isra'al and shere-biyeh, with his interers and his brethren, eighteen; and hashabyeaho, and with him jesheyeho of the interers of merari, his brethren and their interers, twenty; also of the nethinims, whom dawud and the prince-immerseds had nametherefor for the work of the levites, two hundred and twenty nethinims: all of them were expressed by namethere. then i recalled a fast there, at the river of ahava, that we might afflict ourselves before our to-or-not, to seek of him a turgor-immersed way for us, and for our little ones, and for all our substance. for i was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken to the king, saying, the hand of our to-or-not is upon all them for good that seek him; but his goatness and his nose-anger is against all them that forsake him. so we fasted and besought our to-or-not for this: and he was intreated of us. then i differentiated twelve of the chief of the darkener, shere-biyeh, hashabyeaho, and ten of their brethren with them, and weighed to them the silver, and the gold, and the items, even the highing of the house of our to-or-not, which the king, and his counsellors, and his lords, and all isra'al there present, had highed: i even weighed to their hand six hundred and fifty talents of silver, and silver items an hundred talents, and of gold an hundred talents; also twenty basons of gold, of a thousand drams; and two items of fine copper, precious as gold. and i said to them, ye are dedicated to ohyeah; the items are dedicated also; and the silver and the gold are a generous to ohyeah to-or-not of your fathers. watch ye, and keep them, until ye weigh them before the chief of the darkener and the levites, and chief of the fathers of isra'al at jerusalem, in the chambers of the alpha-beit-house of ohyeah. so took the darkener and the levites the weight of the silver, and the gold, and the items, to bring them to jerusalem to the house of our to-or-not. then we departed from the river of ahava on the twelfth day of the first month, to go to jerusalem: and the hand of our to-or-not was upon us, and he deliv-

ered us from the hand of the enemy, and of such as lay in wait by the way. and we came to jerusalem, and abode there three days. now on the fourth day was the silver and the gold and the items weighed in the house of our to-or-not by the hand of meremoth interer of aoriyeh the darkener and with him was alecer interer of pine-has; and with them was yeahocabad interer of vowel-movement-stick-safe-yeahoshua, and noediah interer of binnui, levites; by count and by weight of every one: and all the weight was written at that count of the days. also interers of those that had been carried away, which were come out of the sit-captivity, onupped onups to the to-or-not of isra'al twelve bulls for all isra'al ninety and six lambs, seventy and seven lambs, twelve he goats for a misser: all this was a onup to ohyeah, and they delivered the king's commissions to the king's lieutenants, and to the governors on cross-over the river: and they furthered the with, and the alpha-beit-house of to-or-not.

## 9

now when these things were done, the prince-immerseds came to me, saying, the with of isra'al and the darkener, and the levites, have not differentiated themselves from the with of the lands, doing according to their taboos, even of the kanaanites, the hittites, the pericites, the jebusites, the emmonites, the moabites, the egyptians, and the amorites. for they have taken of their intera for themselves, and for their interers: so that the dedicated seed have mingled themselves with the with of those lands: yea, the hand of the prince-immerseds and rulers hath been chif in this trespass. and when i heard this word, i rent my garment and my mantle, and plucked off the eir of my head and of my beard, and sat down astonied. then were assembled to me every one that trembled at the words of the to-or-not of isra'al on word of the going over the top of those that had word-been carried away; and i sat astonied until the evening sacrifice. and at the evening sacrifice i arose up from my heaviness; and having rent my garment and my mantle, i squatted upon my pool-knees, and spread out my hands to ohyeah my to-or-not, and said, o my to-or-not, i am ashamed and blush to lift up my face-turnings to thee, my to-or-not: for our cloudies are increased over our head, and our fault is grown up to the namespaces. since the days of our fathers have we been in a great fault to this day; and for our cloudies have we, our kings, and our darkener, been delivered into the hand of the kings of the lands, to the sword, to sit-captivity, and to a spoil, and to confusion of face-turnings, as it is this day. and now for a little space camping hath been shewed from ohyeah our to-or-not, to leave us a remnant to escape, and to give us a nail in his dedicated place, that our to-or-not may lighten our eyes, and give us a little reviving in our work. for we were workers; yet our to-or-not hath not forsaken us in our work, but hath extended kindness to us in the sight of the kings of iran, to give us a reviving, to set up the house of our to-or-not, and to repair the sword-parchings thereof, and to give us a wall in yeahodah and in jerusalem. and now, o our to-or-not, what will we say after this? for we have forsaken thy directives, which thou hast directed by thy workers the come-bringers, saying, the land, to which ye go to inherit it, is an stained land with the stainedness of the with of the lands, with their taboos, which have filled it from one end to another with their stainedness. now therefore give not your intera to their interers, neither

take their intera to your interers, nor seek their complete or their wealth world: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your interers world. and after all that is come upon us for our video-divide deeds, and for our great fault, seeing that thou our to-or-not hast punished us tilt-less than our cloudies deserve, and hast given us such deliverance as this; should we again break thy directives, and join in affinity with the with of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? ohyeah to-or-not of isra'al thou art right: for we standstay yet escaped, as it is this day: behold, we are before thee in our fautes: for we cannot stand before thee on word of this.

## 10

now when ecra had spilled, and when he had confessed, weeping and casting himself down before the alpha-beit-house of to-or-not, there assembled to him out of isra'al a very great assembly of men and women and children: for the with wept very sore. and shekhaniyeah interer of jehi'al, one of the interers of elam, answered and said to ecra, we have trespassed against our to-or-not, and have taken strange-substantial women of the with of the land: yet now there is hope in isra'al concerning this thing. now therefore let us do a alignment with our to-or-not to namethere away all the women, and such as are born of them, according to the counsel of my lord-base, and of those that tremble at the directive of our to-or-not; and let it be done according to the drops-of-teaching-torah stand up; for this word belongeth to thee: we also will be with thee: be of good courage, and do it. then arose ecra, and did the chief darkener, the levites, and all isra'al to seven-swear that they should do according to this word. and they seven-swear. then ecra stood up from before the alpha-beit-house of to-or-not, and went into the chamber of johanani interer of aliashib: and when he came namethere, he did eat no bread, nor drink water: for he mourned on word of the going over the top of them that had been carried away. and they made proclamation throughout yeahodah and jerusalem to all interers of the captivity, that they should gather themselves together to jerusalem; and that whosoever would not come within three days, according to the counsel of the prince-immerseds and the elders, all his substance should be forfeited, and himself differentiated from the assembly of those that had been carried away. then all the men of yeahodah and benjamin gathered themselves together to jerusalem within three days. it was the ninth month, on the twentieth day of the month; and all the with sat in the street of the alpha-beit-house of to-or-not, trembling on word of this word, and for the great rain. and ecra the darkener stood up, and said to them, ye have transgressed, and have taken strange-substantial women, to increase the fault of isra'al now therefore do confession to ohyeah to-or-not of your fathers, and do his pleasure: and differentiate yourselves from the with of the land, and from the strange-substantial women. then all the assembly answered and said with a loud voice, as thou hast worded, so must we do. but the with are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have went-beyond in this word. let now our rulers of all the assembly stand, and let all them which have taken strange-

substantial women in our cities come at standstay times, and with them the elders of every city, and the criticals thereof, until the fierce nose-anger of our to-or-not for this word be turned from us. only jonatani interer of esah'al and jahaziah interer of tiqvah were employed about this matter: and meshullam and shabetai the levite helped them. and interers of the captivity did so. and ecra the darkener with certain chief of the fathers, after the house of their fathers, and all of them by their nametheres, were differentiated, and sat down in the first day of the tenth month to examine the word. and they made an end with all the men that had taken strange-substantial women by the first day of the first month. and among the interers of the darkener there were found that had taken strange-substantial women: namethereof, of the interers of vowelmovement-stick-safe-yeahoshua interer of yeahozadaq, and his brethren; ma'eseyeaho, and aliecer, and jarib, and gedalyeaho. and they gave their hands that they would namethere away their women; and being faulty, they offered a ram of the sheep for their fault. and of the interers of aimer hanani and cebadiyeah. and of the interers of harim; ma'eseyeaho, and aliyeah, and shemeyeaho, and jehi'al, and ucyeaho. and of the interers of pashur; alioenai, ma'eseyeaho, ishme'al, nethane'al, yeahocabad, and alesah. also of the levites; yeahocabad, and shimei, and qelaiyeah, (the same is qelita), pethahiyeah, yeahodah, and aliecer. of the singers also; aliashib: and of the gatekeepers; shallum, and telem, and uri moreover of isra'al of the interers of parosh; ramiyeah, and jeciyeah, and malkyyeah, and miamin, and alecer, and malkyyeah, and benayeaho. and of the interers of elam; matanyeaho, cekaryeah, and jehi'al, and ebbi, and jeremoth, and aliyeah. and of the interers of catua; alioenai, aliashib, matanyeaho, and jeremoth, and cabad, and ecica. of the interers also of bebai; yeahohanan, hananyeaho, cabbai, and etli. and of the interers of bani; meshullam, maluk, and edaiyeah, jashub, and sheal, and ramoth and of the interers of pahathmoab; edna, and kelal, benayeaho, ma'eseyeaho, matanyeaho, bezal'al, and binnui, and manasseh. and of the interers of harim; aliecer, isheijah, malkyyeah, shemeyeaho, shimeon, benjamin, maluk, and shemaryeaho. of the interers of hashum; matenai, matatah, cabad, alphelet, jeremai, manasseh, and shimei. of the interers of bani; maadai, imran, and aol, benayeaho, bedeiyeah, keluh, vaniyeah, meremoth, aliashib, matanyeaho, matenai, and jesau, and bani, and binnui, shimei, and shelemeyeaho, and natan, and edaiyeah, maknadebai, shashai, sharai, ecr'al, and shelemeyeaho, shemaryeaho, shallum, amaryeaho, and yusif. of the interers of nebo; jei'al, mattithiyeaho, cabad, cebina, jadau, and jo'al, benayeaho. all these had taken strange-substantial women: and some of them had women by whom they namethere interers.

# nehemiyaah

## 1

the words of nehemiyaah interer of hachaliyaah. and it came to pass in the month kisleu, in the twentieth year, as i was in shushan the palace, that hanani one of my brethren, came, he and certain men of yeahodah; and i asked them concerning the yeahodim that had escaped, which were left of the sit-captivity, and concerning jerusalem. and they said to me, the remnant that are left of the sit-captivity there in the province are in great affliction and reproach: the wall of jerusalem also is broken down, and the gates thereof are burned with fire. and it came to pass, when i heard these words, that i sat down and wept, and mourned certain days, and fasted, and spilled before the to-or-not of namespaces, and said, i beseech thee, ohyeah to-or-not of namespaces, the great and terrible to-or-not, that keepeth alignment and kindness for them that love him and keep his directives: let thine ear now be attentive, and thine eyes open, that thou mayest hear the spilling of thy worker, which i spill before thee now, day and night, for interers of isra'al thy workers, and confess the misses of interers of isra'al which we have missed against thee: both i and my father's house have missed. we have dealt very corruptly against thee, and have not kept the directives, nor the statutes, nor the crises, which thou directedst thy worker musa. remember, i beseech thee, the word that thou directedst thy worker musa, saying, if ye transgress, i will scatter you abroad among the nations: but if ye settle to me, and keep my directives, and do them; though there were of you cast out to the uttermost part of the namespaces, yet will i gather them from thence, and will bring them to the place that i have chosen to namethere my namethere there. now these are thy workers and thy with, whom thou hast retrieved by thy great energy, and by thy strong hand. ohyeah, i beseech thee, let now thine ear be attentive to the spilling of thy worker, and to the spilling of thy workers, who desire to respect thy namethere: and prosper, i pray thee, thy worker this day, and grant him wombing in the sight of this man. for i was the king's cupbearer.

## 2

and it came to pass in the month nisan, in the twentieth year of artaxerxes the king, that wine was before him: and i took up the wine, and gave it to the king. now i had not been beforetime video-divide in his presence. wherefore the king said to me, why is thy face-turnings video-divide, seeing thou art not sick? this is nothing else but video-divide of heart. then i was very sore afraid, and said to the king, let the king live to world: why should not my face-turnings be video-divide, when the city, the place of my fathers' sepulchres, lieth sword-parched, and the gates thereof are eaten with fire? then the king said to me, for what dost thou make request? so i spilled to the to-or-not of namespaces. and i said to the king, if it please the king, and if thy worker have found camping in thy sight, that thou wouldest send me to yeahodah, to the city of my fathers' sepulchres, that i may inter-build it. and the king said to me, (the queen also sitting by him,) for how long will thy journey be? and when wilt thou reset? so it was good in the eyes of the king to send me; and i set him a time. moreover i said to the king, if it please the king, let letters be given me to the governors

beyond the river, that they may convey me over till i come into yeahodah; and a letter to asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that i will enter into. and the king granted me, according to the good hand of my to-or-not upon me. then i crossed to the governors beyond the river, and gave them the king's letters. now the king had crossed captains of the stratagem and horsemen with me. when sanballat the horonite, and tobiah the worker, the emmonite, heard of it, i video-divideized them video-divide that there was come a earthing to seek the welfare of interers of isra'al so i came to jerusalem, and was there three days. and i arose in the night, i and some few men with me; neither told i any earthing what my to-or-not had namethere in my heart to do at jerusalem: neither was there any in-them animal with me, safe the in-them animal that i rode upon. and i went out by night by the gate of the valley, even before the crocodile complete, and to the dung port, and viewed the walls of jerusalem, which were broken down, and the gates thereof were eaten with fire. then i crossed on to the gate of the fountain, and to the king's pool: but there was no place for the in-them animal that was under me to cross. then went i up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so resetted. and the rulers knew not whither i went, or what i did; neither had i as yet told it to the yeahodim nor to the darkener, nor to the nobles, nor to the rulers, nor to the remainder that did the work. then said i to them, ye see the video-divide that we are in, how jerusalem lieth sword-parched, and the gates thereof are burned with fire: come, and let us inter-build up the wall of jerusalem, that we be no more a reproach. then i told them of the hand of my to-or-not which was good upon me; as also the king's words that he had worded to me. and they said, let us stand up and inter-build. so they strengthened their hands for this good work. but when sanballat the horonite, and tobiah the worker, the emmonite, and geshem the erabian, heard it, they laughed us to scorn, and despised us, and said, what is this word that ye do? will ye rebel against the king? then answered i them, and worded to them, the to-or-not of namespaces, he will completed us; therefore we his workers will stand up and inter-build: but ye have no word, nor right, nor memorial, in jerusalem.

## 3

then aliashib the stand-up-high darkener stood up with his brethren the darkener, and they inter-built the sheep gate; they dedicated it, and standstayed up the gates of it; even to the tower of meah they dedicated it, to the tower of hanane'al. and next to him inter-built the men of jericho. and next to them inter-built cakur interer of aimri. but the fish gate did the interers of hassenaah inter-build, who also laid the beams thereof, and standstayed up the gates thereof, the locks thereof, and the bars thereof. and next to them repaired meremoth interer of aoriyeah, interer of qoz. and next to them repaired meshullam interer of berekyeaho, interer of meshecibal. and next to them repaired zadqo interer of bena. and next to them the teqoites repaired; but their nobles put not their necks to the work of their ohyeah. moreover the old gate repaired yeaohide interer of paseah, and meshullam interer of besodeiyah; they laid the beams thereof,

and standstayed up the gates thereof, and the locks thereof, and the bars thereof. and next to them repaired melatiyeah the gibeonite, and jadon the meronothite, the men of gibeon, and of mizpah, to the throne of the governor on cross-over the river. next to him repaired ucial interer of harhaiyeah, of the goldsmiths. next to him also repaired hananyeaho interer of one of the spices, and they fortified jerusalem to the broad wall. and next to them repaired rephaiyeah interer of hur the ruler of the half half of jerusalem. and next to them repaired jedayeah interer of harumaph, even over against his house. and next to him repaired hattush interer of hashabniyeah. malkiyeah interer of fishing-net-harim, and hashub interer of pahathmoab, repaired the other piece, and the tower of the furnaces. and next to him repaired shallum interer of haloheh, the ruler of the half half of jerusalem, he and his intera. the valley gate repaired hanun, and the settlers of canuh; they inter-built it, and standstayed up the gates thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall to the dung gate. but the dung gate repaired malkyeah interer of rekab, the ruler of part of bet-hakerem; he inter-built it, and standstayed up the gates thereof, the locks thereof, and the bars thereof. but the gate of the fountain repaired willun interer of hocch, the go downr of part of mizpah; he inter-built it, and covered it, and standstayed up the gates thereof, the locks thereof, and the bars thereof, and the wall of the pool of siloah by the king's garden, and to the stairs that go down from the city of dawud. after him repaired nehemiyeah interer of ecubu, the ruler of the half half of bet-zur, to the place over against the sepulchres of dawud, and to the pool that was did, and to the house of the herobloke. after him repaired the levites, rehum interer of bani. next to him repaired hashabyeaho, the ruler of the half half of qeilah, in his half. after him repaired their brethren, bavai interer of henedad, the ruler of the half half of qeilah. and next to him repaired ecer interer of vowelmovement-stick-safe-yeahoshua, the ruler of mizpah, another piece over against the going up to the armoury at the turning of the wall. after him baruk interer of cabbai earnestly repaired the other piece, from the turning of the wall to the opening of the house of aliashib the high darkener after him repaired meremoth interer of aoriyeah interer of qoz another piece, from the opening of the house of aliashib even to the end of the house of aliashib. and after him repaired the darkener, the men of the plain. after him repaired benjamin and hashub over against their house. after him repaired eceryeaho interer of ma'eseyeaho interer of enaniah by his house. after him repaired binui interer of henedad another piece, from the house of eceryeaho to the turning of the wall, even to the corner. palal interer of aoci, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the courtyard of the prison. after him pedayeah interer of parosh. moreover the nethinims dwelt in eophel, to the place over against the water gate toward the east, and the tower that lieth out. after them the teqites repaired another piece, over against the great tower that lieth out, even to the wall of eophel. from on the horse gate repaired the darkener, every one over against his house. after them repaired zadoq interer of aimer over against his house. after him repaired also shemeyeaho interer of shekhaniyeah, the keeper of the east gate. after him repaired hananyeaho interer of shelemeyeaho, and hanun the sixth interer of zalaph, another piece. after him repaired meshullam interer of berekyeaho over against his chamber. after him re-

paired malkyehah the goldsmith's interer to the place of the nethinims, and of the merchants, over against the gate miphqad, and to the going up of the corner. and between the going up of the corner to the sheep gate repaired the goldsmiths and the merchants.

#### 4

but it came to pass, that when sanballat heard that we inter-built the wall, he was wroth, and took great wall-wrath, and mocked the yeahodim and he spake before his brethren and the stratagem of samaria, and said, what do these feeble yeahodim will they fortify themselves? will they butcher? will they do an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? now tobiah the emmonite was by him, and he said, even that which they inter-build, if a fox go up, he will even break down their stone wall. hear, o our to-or-not; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of sit-captivity; and cover not their cloudy, and let not their miss be blotted out from before thee: for they have provoked thee to anger before the inter-builders. so inter-build we the wall; and all the wall was joined together to the half thereof: for the with had a mind to work. but it came to pass, that when sanballat, and tobiah, and the erabians, and the emmonites, and the ashdodites, heard that the walls of 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 jerusalem, and to hinder it. nevertheless we made our spilling to our to-or-not, and namethere a watch against them day and night, on word of them. and yeahodah said, the energy of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to inter-build the wall. and our develop-narrower said, they will not know, neither see, till we come in the midst among them, and kill them, and cause the work to settle. and it came to pass, that when the yeahodim which dwelt by them came, they said to us ten times, from all places whence ye will reset to us they will be upon you. therefore set i in the lower places behind the wall, and on the stand-up-higher places, i even set the with after their families with their swords, their spears, and their bows. and i looked, and stood up, and said to the nobles, and to the rulers, and to the remainder of the with, be not ye afraid of them: remember ohyeah, which is great and terrible, and fight for your brethren, your interers, and your intera, your women, and your houses. and it came to pass, when our enemies heard that it was known to us, and to-or-not had brought their counsel to nought, that we resettled all of us to the wall, every one to his work. and it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of yeahodah. they which inter-built on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. for the inter-builders, every one had his sword girded by his side, and so inter-built. and he that sounded the mouthpiece-horn was by me. and i said to the nobles, and to the rulers, and to the remainder of the with, the work is great and large, and we are separated upon the wall, one far from another. in what place therefore ye hear the sound of the mouthpiece-horn resort ye namethere to us: our to-or-not

will fight for us. so we laboured in the work: and half of them held the spears from the onupping of the black till the stars appeared. likewise at the same time said i to the with, let every one with his servant lodge within jerusalem, that in the night they may be a guard to us, and labour on the day. so neither i, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us namethere off our clothes, saving that every one namethere them off for washing.

## 5

and there was a great cry of the with and of their women against their brethren the yeahodim for there were that said, we, our interers, and our intera, are many: therefore we take up corn for them, that we may eat, and live. some also there were that said, we have mortgaged our lands, vineyards, and houses, that we might buy corn, on word of the dearth. there were also that said, we have borrowed money for the king's tribute, and that upon our lands and vineyards. yet now our flesh-immersed is as the flesh-immersed of our brethren, our interers as their interers: and, lo, we bring into work our interers and our intera to be workers, and some of our intera are brought to work 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 words. then i consulted with myself, and i rebuked the nobles, and the rulers, and said to them, ye exact usury, every one of his brother. and i namethere a great assembly against them. and i said to them, we after our ability have redeemed our brethren the yeahodim which were sold to the body-nations; and will ye even sell your brethren? or will they be sold to us? then held they their peace, and found not a word to word. also i said, it is not good that ye do: ought ye not to walk in the respect of our to-or-not on word of the reproach of the body-nations our enemies? i likewise, and my brethren, and my servants, might exact of them money and corn: i pray you, let us leave off this usury. restore, i pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil-develop, that ye exact of them. then said they, we will restore them, and will require not a word of them; so will we do as thou sayest. then i called the darkener, and took an seven-oath of them, that they should do according to this promise. also i shook my lap, and said, so to-or-not shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied. and all the assembly said, art and cheerd ohyeah. and the with did according to this promise. moreover from the time that i was namethere to be their governor in the land of yeahodah, from the twentieth year even to the two and thirtieth year of artaxerxes the king, that is, twelve years, i and my brethren have not eaten the bread of the governor. but the former governors that had been before me were heavyweightable to the with, and had taken of them bread and wine, beside forty sheqels of silver; yea, even their servants bare rule over the with: but so did not i, on word of the respect of to-or-not. yea, also i continued in the work of this wall, neither bought we any field: and all my servants were gathered namethere to the work. moreover there were at my send-table an hundred and fifty of the yeahodim and rulers, beside those that came to us from among the body-nations that are about us. now that which was prepared for me daily was one ox and six choice sheep;

also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not i the bread of the governor, because the work was heavy upon this with. think upon me, my to-or-not, for good, according to all that i have done for this with.

## 6

now it came to pass when sanballat, and tobiah, and geshem the erabian, and the remainder of our enemies, heard that i had inter-built the wall, and that there was no breach left therein; (though at that time i had not standstayd up the gates upon the gates;) that sanballat and geshem sent to me, saying, come, let us meet together in some one of the out-of-town-villages in the hatch-plain of ono. but they thought to do me video-divide. and i sent messengers to them, saying, i am doing a great work, so that i cannot come down: why should the work settle, whilst i leave it, and come down to you? yet they sent to me four times after this sort; and i answered them after the same word. then sent sanballat his servant to me in like word the fifth time with an open letter in his hand; nametherein was written, it is reported among the body-nations, and gashmu saith it, that thou and the yeahodim think to rebel: for which word thou inter-builtdest the wall, that thou mayest be their king, according to these words. and thou hast also standstayd come-bringers to preach of thee at jerusalem, saying, there is a king in yeahodah: and now will it be reported to the king according to these words. come now therefore, and let us take counsel together. then i sent to him, saying, there are no such words done as thou sayest, but thou feignest them out of thine own heart. for they all did us afraid, saying, their hands will be weakened from the work, that it be not done. now therefore, o to-or-not, strengthen my hands. afterward i came to the house of shemeyeaho interer of delayeaho interer of mehitabe'al, who was shut up; and he said, let us meet together in the alpha-beit-house of to-or-not, within the hall, and let us shut the doors of the hall: for they will come to kill thee; yea, in the night will they come to kill thee. and i said, should such a man as i flee? and who is there, that, being as i am, would go into the hall to safe his life? i will not go in. and, lo, i perceived that to-or-not had not sent him; but that he pronounced this word against me: for tobiah and sanballat had hired him. therefore was he hired, that i should be afraid, and do so, and miss and that they might have matter for an video-divide report, that they might reproach me. my to-or-not, think thou upon tobiah and sanballat according to these their doings, and on the come-bringeress noediab, and the remainder of the come-bringers, that would have put me in respect. so the wall was finished in the twenty and fifth day of the month alul, in fifty and two days. and it came to pass, that when all our enemies heard thereof, and all the body-nations that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our to-or-not. moreover in those days the nobles of yeahodah sent many letters to tobiah, and the letters of tobiah came to them. for there were possessory in yeahodah seven-swear to him, because he was the son in law of shekhaniyeah interer of arah; and his interer johanan had taken the house-daughter of meshullam interer of berekyeaho. also they reported his good deeds before me, and uttered my words to him. and tobiah sent letters to put me in respect.

now it came to pass, when the wall was inter-built, and i had set up the gates, and the gatekeepers and the singers and the levites were standstayed, that i gave my brother hanani and hananyeaho the ruler of the palace, charge over jerusalem: for he was a mama-from-amino-artful man, and respected to-or-not on many. and i said to them, let not the gates of jerusalem be opened until the sun be hot; and while they stand by, let them shut the openings, and bar them: and standstay watches of the settlers of jerusalem, every one in his watch, and every one to be over against his house. now the city was large and great: but the with were few therein, and the houses were not inter-built, and my to-or-not put into mine heart to gather together the nobles, and the rulers, and the with, that they might be counted by genealogy. and i found a recount of the genealogy of them which came up at the first, and found written therein, these are interers of the province, that went up out of the sit-capitivity, of those that had been carried away, whom neb-uchadnezzar the king of bhabil had carried away, and came again to jerusalem and to yeahodah, every one to his city; who came with cerubbhabil, vowelmovement-stick-safe-yeahoshua, nehemiyeah, eceryeaho, remiah, nahamani, mordekai, bilshan, misperet, bigvai, nehum, benah. the count, i say, of the men of the with of isra'al was this; interers of parosh, two thousand an hundred seventy and two. interers of shephatyeah, three hundred seventy and two. interers of arah, six hundred fifty and two. interers of pahathmoab, of interers of vowelmovement-stick-safe-yeahoshua and joab, two thousand and eight hundred and eighteen. interers of elam, a thousand two hundred fifty and four. interers of catua, eight hundred forty and five. interers of cakai, seven hundred and sixty. interers of binnui, six hundred forty and eight. interers of bebai, six hundred twenty and eight. interers of egad, two thousand three hundred twenty and two. interers of adoniquam, six hundred sixty and seven. interers of bigvai, two thousand sixty and seven. interers of edin, six hundred fifty and five. interers of ater of heceqyeah, ninety and eight. interers of hashum, three hundred twenty and eight. interers of bezai, three hundred twenty and four. interers of hariph, an hundred and twelve. interers of gibeon, ninety and five. the men of breadlehem and netophah, an hundred fourscore and eight. the men of enatot, an hundred twenty and eight. the men of bet-ecmavet, forty and two. the men of qirjath-jearim, kepirah, and barot, seven hundred forty and three. the men of ramah and gebe, six hundred twenty and one. the men of michmas, an hundred and twenty and two. the men of al and ei an hundred twenty and three. the men of the other nebo, fifty and two. interers of the other elam, a thousand two hundred fifty and four. interers of fishing-net-harim, three hundred and twenty. interers of jericho, three hundred forty and five. interers of lod hadid, and ono, seven hundred twenty and one. interers of senaah, three thousand nine hundred and thirty. the darkener: interers of jedayeah, of the house of vowelmovement-stick-safe-yeahoshua, nine hundred seventy and three. interers of aimar a thousand fifty and two. interers of pashur, a thousand two hundred forty and seven. interers of fishing-net-harim, a thousand and seventeen. the levites: interers of vowelmovement-stick-safe-yeahoshua, of qadmi'al, and of interers of india, seventy and four. the singers: interers of asaph, an hundred forty and eight. the gatekeepers: interers of shallum, interers of ater, interers

of talmon, interers of equb, interers of hatita, interers of shobai, an hundred thirty and eight. the nethinims: interers of ziha, interers of hashupha, interers of tabe'ot, interers of qeros, interers of siea, interers of padon, interers of lebana, interers of hagaba, interers of shalmal, interers of hanan interers of giddel, interers of gahar, interers of ra'alah, interers of rezin, interers of neqoda, interers of gacam, interers of eca, interers of paseah, interers of besai, interers of meunim, interers of nephishesim, interers of baqbuq, interers of haqupha, interers of harhur, interers of bazlit, interers of mehida, interers of harsha, interers of barqos, interers of sisera, interers of tamah, interers of neziah, interers of hatipha. interers of sulayman's workers: interers of sotai, interers of sophereth, interers of perida, interers of jela, interers of darqon, interers of giddel, interers of shephatyeah, interers of hatil, interers of pokeret of zebaim, interers of amon all the nethinims, and interers of sulayman's workers, were three hundred ninety and two. and these were they which went up also from telmelah, tel-haresha, inwarder, adon, and aimar but they could not shew their father's house, nor their seed, whether they were of isra'al interers of delayeaho, interers of tobiah, interers of neqoda, six hundred forty and two. and of the darkener: interers of habaiah, interers of qoz, interers of barcillai, which took one of the intera of barcillai the gil'edite to woman, and was called after their namethere. these sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, namethere from the darkener. and the tirshatha said to them, that they should not eat of the most dedicated things, till there stood up a darkener with urim and tumim. the whole assembly together was forty and two thousand three hundred and sixty, beside their workers and their mothers-maid, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. their horses, seven hundred thirty and six: their mules, two hundred forty and five: their camels, four hundred thirty and five: six thousand seven hundred and twenty asses. and some of the chief of the fathers gave to the work. the tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty darkener' garments. and some of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. and that which the rest of the with gave was twenty thousand drams of gold, and two thousand pound of silver, and sixty and seven darkener' garments. so the darkener, and the levites, and the gatekeepers, and the singers, and some of the with, and the nethinims, and all isra'al dwelt in their gates; and when the seventh month came, interers of isra'al were in their gates.

## 8

and all the with added themselves together as one man into the street that was before the water gate; and they spake to eca the scroll-recounters to bring the recount-scroll of the drops-of-teaching-torah of musa, which oyeah had directed to isra'al and eca the darkener brought the drops-of-teaching-torah before the assembly both of men and women, and all that could hear with inter-understanding, upon the first day of the seventh month. and he readcalled therein before the street that was before the water gate from the morning until midday, before the men and the women, and those



that could inter-understand; and the ears of all the with were attentive to the recount-scroll of the drops-of-teaching-torah and ecra the scroll-recounters stood upon a pulpit of wood, which they had did for the word; and beside him stood mattithiyeh, and sheme and enaiah, and aoriyeh, and hilqyeh, and ma'eseyeh, on his right hand; and on his left hand, pedayeh, and misha'al, and malkyeh, and hashum, and hashbadana, cekaryeh, and meshullam. and ecra opened the recount-scroll in the eyes of all the with; (for he was on all the with;) and when he opened it, all the with stood up: and ecra first-pooled ohyeah, the great to-or-not. and all the with answered, art art with lifting up their hands: and they bowed their heads, and bowed ohyeah with their face-turnings to the land. also vowel-movement-stick-safe-yeahoshua, and bani, and sherebiyeh, jamin, equb, shabetai, hodijah, ma'eseyeh, qelita, eceryeh, yeahocabad, hanan pelaiah, and the levites, caused the with to inter-understand the drops-of-teaching-torah and the with stood in their place. so they readcalled in the recount-scroll in the drops-of-teaching-torah of to-or-not distinctly, and gave the sense, and caused them to inter-understand the reading. and nehemiyyeh, which is the tirshatha, and ecra the darkener the scroll-recounters, and the levites that taught the with, said to all the with, this day is dedicated to ohyeah your to-or-not; mourn not, nor weep. for all the with wept, when they heard the words of the drops-of-teaching-torah then he said to them, go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is fixed: for this day is dedicated to our ohyeah: neither be ye sorry; for the joy of ohyeah is your goatness. so the levites stilled all the with, saying, hold your peace, for the day is dedicated; neither be ye grieved. and all the with went their way to eat, and to drink, and to send words, and to do great mirth, on word they had understood the words that were declared to them. and on the second day were added together the chief of the fathers of all the with, the darkener, and the levites, to ecra the scroll-recounters, even to understand the words of the drops-of-teaching-torah and they found written in the drops-of-teaching-torah which ohyeah had directed by musa, that interers of isra'al should dwell in booths in the feast of the seventh month: and that they should publish and proclaim in all their cities, and in jerusalem, saying, go forth to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to do booths, as it is written. so the with went forth, and brought them, and did themselves booths, every one upon the roof of his house, and in their courtyards, and in the courtyards of the alpha-beit-house of to-or-not, and in the street of the water gate, and in the street of the gate of apraim. and all the assembly of them that were come again out of the sit-captivity did booths, and sat under the booths: for since the days of vowel-movement-stick-safe-yeahoshua interer of nun to that day had not interers of isra'al done so. and there was very great gladness. also day by day, from the first day to the last day, he readcalled in the recount-scroll of the drops-of-teaching-torah of to-or-not. and they kept the feast seven days; and on the eighth day was a confine assembly, according to the crisis.

## 9

now in the twenty and fourth day of this month interers of isra'al were assembled with fasting, and with

sackclothes, and earth upon them. and the seed of isra'al differentiated themselves from all strangers, and stood and confessed their misses, and the cloudies of their fathers. and they stood up in their standstay, and readcalled in the recount-scroll of the drops-of-teaching-torah of ohyeah their to-or-not one fourth part of the day; and another fourth part they confessed, and bowed ohyeah their to-or-not. then stood up upon the stairs, of the levites, vowel-movement-stick-safe-yeahoshua, and bani, qadmi'al, satiatedniah, buni, sherebiyeh, bani, and kenanyeh, and cried with a loud voice to ohyeah their to-or-not. then the levites, vowel-movement-stick-safe-yeahoshua, and qadmi'al, bani, hashabniyeh, sherebiyeh, hodijah, satiatedniah, and pethahiyyeh, said, stand up and first-pool ohyeah your to-or-not mn\_heolm. until the world and ever: and first-pooled be thy heavyweighty namethere, which is highed on all first-pooling and praise. thou, even thou, art ohyeah alone; thou hast did namespaces, the namespaces of namespaces, with all their troop, the land, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the troop of namespaces bows thee. thou art ohyeah the to-or-not, who didst choose abram, and broughtest him forth out of ur of the kasidim, and gavest him the namethere of ibrahim; and foundest his heart mama-from-amino-artful before thee, and madest a alignment with him to give the land of the kanaanites, the hittites, the amorites, and the pericites, and the jebusites, and the girkashites, to give it, i say, to his seed, and hast performed thy sayings; for thou art right: and didst see the develop-narrows of our fathers in egypt, and hearest their cry by the end sea; and shewedst signs and wonders upon fuhreroh and on all his workers, and on all the with of his land: for thou knewest that they dot proudly against them. so didst thou get thee a namethere, as it is this day, and thou didst hatch the sea before them, so that they crossed through the midst of the sea on the dry; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. moreover thou leddest them in the day by a cloudy stand; and in the night by a stand of fire, to give them light in the way wherein they should go. thou camest down also upon mount sinai, and wordedst with them from namespaces, and gavest them turgor-immersed crises, and true drops-of-teaching-torah good statutes and words: and madest known to them thy dedicated settles, and directedst them precepts, statutes, and drops-of-teaching-torah by the hand of musa thy worker: and gavest them bread from namespaces for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to inherit the land which thou hadst sworn to give them. but they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy directives, and refused to hear, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their bitterness namethereed a captain to reset to their work: but thou art a to-or-not ready to pardon, gracious and wombing, slow to nose-anger, and of great kindness, and forsookest them not. yea, when they had did them a screen calf, and said, this is thy to-or-not that brought thee up out of egypt, and had wrought great provocations; yet thou in thy manifold mercies forsookest them not in the desert-wording: the stand of the cloud departed not from them by day, to lead them in the way; neither the stand of fire by night, to shew them light, and the way wherein they should go. thou gavest also thy good breathwind

to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. yea, forty years didst thou sustain them in the desert-wording, so that they lacked not a word; their clothes waxed not old, and their feet swelled not. moreover thou gavest them kingdoms and nations, and didst part them into corners: so they inherited the land of sion, and the land of the king of heshbon, and the land of og king of bashan their interers also multipliedst thou as the stars of namespaces, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to inherit it. so interers went in and inherited the land, and thou surrenderdst before them the settlers of the land, the kanaan-ites, and gavest them into their hands, with their kings, and the with of the land, that they might do with them as they would. and they captered strong cities, and a fat earth, and inherited houses seven-full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were seven-filled, and became fat, and delighted themselves in thy great goodness. nevertheless they were disobedient, and rebelled against thee, and cast thy drops-of-teaching-torah behind their backs, and slew thy come-bringers which testified against them to turn them to thee, and they wrought great provocations. therefore thou make stick-safedst them into the hand of their develop-narrowers, who develop-troubled them: and in the time of their develop-narrows, when they cried to thee, thou heardest them from namespaces; and according to thy manifold mercies thou gavest them saviours, who stick-safed them out of the hand of their develop-narrowers. but after they had rest, they did video-divide again before thee: therefore leftest thou them in the land of their enemies, so that they had the dominion over them: yet when they resetted, and break-cried to thee, thou heardest them from namespaces; and many times didst thou deliver them according to thy mercies; and testifiedst against them, that thou mightest bring them again to thy drops-of-teaching-torah yet they dot proudly, and hearkened not to thy directives, but missed against thy crises, (which if a earthing do, he will live in them;) and withdrew the shoulder, and hardened their neck, and would not hear. yet many years didst thou forbear them, and testifiedst against them by thy breathwind in thy come-bringers: yet would they not give ear: therefore gavest thou them into the hand of the with of the lands. nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and wombing to-or-not. now therefore, our to-or-not, the heroblokeic, the herobloke, and the terrible to-or-not, who keepest alignment and kindness, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our prince-immerseds, and on our darkener, and on our come-bringers, and on our fathers, and on all thy with, since the time of the kings of syria to this day. howbeit thou art right in all that is brought upon us; for thou hast done right, but we have done big-shotly: neither have our kings, our prince-immerseds, our darkener, nor our fathers, kept thy drops-of-teaching-torah nor hearkened to thy directives and thy testimonies, wherewith thou didst witness against them. for they have not workd thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. behold, we are workers this day, and for the land that thou gavest to our fathers to eat the fruit thereof and the good thereof, be-

hold, we are workers in it: and it yieldeth much increase to the kings whom thou hast set over us on word of our misses: also they have proverb-rule over our bodies, and over our cattle, at their pleasure, and we are in great distress. and on word of all this we make a sure covenant, and write it; and our prince-immerseds, levites, and darkener, seal to it.

## 10

now those that sealed were, nehemiyeah, the tir-shatha, interer of hachaliyeah, and zidqiyeah, seraiyeah, eceryeah, jeremyeah, pashur, amaryeah, malkiyeah, hattush, satiatedniah, maluk, fishing-net-harim, meremoth, eobadyeah, dani'al, gineton, baruk, meshullam, abyeh, mijamin, meecyeh, bilgai, shemeyeh: these were the darkener. and the levites: both vowel-movement-stick-safe-yeahoshua interer of acaniyeah, binnui of the interers of henedad, qadmi'al; and their brethren, satiatedniah, hodijah, qelita, pelaiah, hanan mika rehob hashabyeah, cakur, sherebiyeah, satiatedniah, hodijah, bani, beninu. the chief of the with; parosh, pahathmoab, elam, cathua, bani, buni, ecgad, bebai, adonyeah, bigvai, edin, ater, hicqiyeah, ecur, hodijah, hashum, bezai, hariph, enatot, nebai, magpiesh, meshullam, hecir, meshecibal, zadoq, jadue, pelatyeh, hanan enaiah, vowel-movement-stick-safe-yeahoshua, hananyeah, hashub, hallohes, pileha, shobeq, rehum, hashabnah, ma'esyeah, and ahiyeah, hanan enan maluk, fishing-net-harim, benah, and the rest of the with, the darkener, the levites, the gatekeepers, the singers, the nethinims, and all they that had differentiated themselves from the with of the lands to the drops-of-teaching-torah of to-or-not, their women, their interers, and their intera, every one having knowledge, and having inter-understanding; they clave to their brethren, their nobles, and entered into a seven-curse, and into an seven-oath, to walk in to-or-not's drops-of-teaching-torah which was given by musa the worker of to-or-not, and to keep and do all the directives of ohyeah our lord-base, and his crises and his statutes; and that we would not give our intera to the with of the land, not take their intera for our interers: and if the with of the land bring ware or any virtuals on the settles day to sell, that we would not buy it of them on the settles, or on the dedicated day: and that we would leave the seventh year, and the exaction of every debt. also we made standstays for us, to charge ourselves yearly with the third part of a sheqel for the work of the house of our to-or-not; for the bread system, and for the continual settle-absorber, and for the continual onup, of the settless, of the new moons, for the namethere feasts, and for the dedicated things, and for the missers to out-of-town for isra'al and for all the work of the house of our to-or-not. and we cast the lots near-inward the darkener, the levites, and the with, for the wood near-inward, to near-inward it into the house of our to-or-not, after the houses of our fathers, at times appointed year by year, to burn upon the butcher-place of ohyeah our to-or-not, as it is written in the drops-of-teaching-torah and to bring the first-fruits of our ground, and the firstfruits of all fruit of all trees, year by year, to the alpha-beit-house of ohyeah: also the firstborn of our interers, and of our cattle, as it is written in the drops-of-teaching-torah and the first-borns of our cattles and of our sheeps, to bring to the house of our to-or-not, to the darkener that immerser in the house of our to-or-not: and that we should bring the firstfruits of our dough, and our highs, and the fruit

of all earthingner of trees, of wine and of oil-develop, to the darkener, to the chambers of the house of our to-or-not; and the tithes of our ground to the levites, that the same levites might have the tithes in all the cities of our workage. and the darkener interer of harun will be with the levites, when the levites take tithes: and the levites will bring up the tithes of the tithes to the house of our to-or-not, to the chambers, into the treasure house. for interers of isra'al and interers of levi will bring the high of the corn, of the new wine, and the oil-develop, to the chambers, namethere are the items of the dedicated, and the darkener that immerser, and the gatekeepers, and the singers: and we will not forsake the house of our to-or-not.

## 11

and the rulers of the with settled at jerusalem: the settle of the with also cast lots, to bring one of ten to settle in jerusalem the dedicated city, and nine parts to settle in other cities. and the with first-pooled all the men, that be generoused themselves to settle at jerusalem. now these are the chief of the province that dwelt in jerusalem: but in the cities of yeahodah dwelt every one in his ahcpossession in their cities, to wit, isra'al the darkener, and the levites, and the nethinims, and interers of sulayman's workers. and at jerusalem dwelt certain of interers of yeahodah, and of interers of benjamin. of interers of yeahodah; athaiah interer of ucyeah, interer of cekaryeah, interer of amaryeah, interer of shephatyeah, interer of mahalale'al, of interers of Perez; and ma'eseyeaho interer of baruk, interer of hocch, interer of hazaiah, interer of edaiyeh, interer of yeahoarib, interer of cekaryeah, interer of shiloni. all the interers of Perez that dwelt at jerusalem were four hundred sixty and eight of stratagem men. and these are the interers of benjamin; sallu interer of meshullam, interer of joed, interer of pedayeah, interer of qolaiyeh, interer of ma'eseyeaho, interer of ithiel, interer of jesaiah. and after him gabbai, sallai, nine hundred twenty and eight. and jo'al interer of cikri was their overseer: and yeahodah interer of senuah was second over the city. of the darkener: jedayeah interer of yeahoarib, jakhin. seraiyeh interer of hilqyeh, interer of meshullam, interer of zadoq, interer of meraioth, interer of ahitub, was the proverb-ruler of the alpha-beit-house of to-or-not. and their brethren that did the work of the house were eight hundred twenty and two: and edaiyeh interer of jero-ham, interer of pelaliah, interer of amzi, interer of cekaryeah, interer of pashur, interer of malqyeh. and his brethren, chief of the fathers, two hundred forty and two: and amashai interer of ec'ral, interer of ahasai, interer of meshilemot, interer of aimer and their brethren, heroblokes of valour, an hundred twenty and eight: and their overseer was cabdiel, interer of one of the heroblokeic heroblokes. also of the levites: shemeyeaho interer of hashub, interer of ecriqam, interer of hashabyeaho, interer of buni; and shabetai and yeahocabad, of the chief of the levites, had the oversight of the outward business of the alpha-beit-house of to-or-not. and matanyeaho interer of mika interer of cabdi, interer of asaph, was the principal to begin the thanks in spilling: and baqbuqiah the second among his brethren, and ebda interer of shamue, interer of galal, interer of jeduthun. all the levites in the dedicated city were two hundred fourscore and four. moreover the gatekeepers, equb, talmon, and their brethren that kept the gates, were an hundred seventy and two. and the

residue of isra'al of the darkener, and the levites, were in all the cities of yeahodah, every one in his inheritance. but the nethinims dwelt in eophel: and ziha and gispa were over the nethinims. the overseer also of the levites at jerusalem was eci interer of bani, interer of hashabyeaho, interer of matanyeaho, interer of mika of the interers of asaph, the singers were over the business of the alpha-beit-house of to-or-not. for it was the king's word concerning them, that a certain word should be for the singers, due foreverly day. and pethahiyeah interer of meshecibal, of interers of cerah interer of yeahodah, was at the king's hand in all words concerning the with. and for the villages, with their fields, some of interers of yeahodah dwelt at qir-jatharba, and in the villages thereof, and at dibon, and in the villages thereof, and at jekabzeel, and in the villages thereof, and at vowelmovement-stick-safe-yeahoshua, and at moladah, and at bethphelet, and at shoel, and at bar-shebe, and in the villages thereof, and at ziglag, and at mekonah, and in the villages thereof, and at enrimmon, and at zareah, and at jarmuth, canuh, edullam, and in their villages, at lakish, and the fields thereof, at eceqah, and in the villages thereof. and they dwelt from bar-shebe to the valley of hinnom. interers also of benjamin from gebe dwelt at mikmash, and aija, and al, and in their villages, and at enatot, nob enaniah, hazor, ramah, gitim, hadid, zeboim, neballat, lod and ono, the valley of craftsmen. and of the levites were parts in yeahodah, and in benjamin.

## 12

now these are the darkener and the levites that went up with cerubbabil interer of shealti'al, and vowelmovement-stick-safe-yeahoshua: seraiyeh, jeremyeaho, ecrā, amaryeaho, maluk, hattush, shekhaniyeh, rehum, meremoth, edoa, ginnetho, abyehao, miamin, maadiah, bilgah, shemeyeaho, and yeahoarib, jedayeah, sallu, emoq, hilqyehao, jedayeah. these were the chief of the darkener and of their brethren in the days of vowelmovement-stick-safe-yeahoshua. moreover the levites: vowelmovement-stick-safe-yeahoshua, bin-nui, qadmi'al, sherebiyeh, yeahodah, and matanyeaho, which was over the thanks, he and his brethren. also baqbuqiah and unni, their brethren, were over against them in the watches. and vowelmovement-stick-safe-yeahoshua begat joiaqim, joiaqim also begat aliashib, and aliashib begat joide, and joide begat jonatan, and jonatan begat jadue. and in the days of joiaqim were darkener, the chief of the fathers: of seraiyeh, meraiyah; of jeremyeaho, hananyeaho; of ecrā, meshullam; of amaryeaho, yeahohanan; of melicu, jonatan; of satiated-niah, yusif; of fishing-net-harim, edna; of meraioth, helqai; of edoa, cekaryeah; of gineton, meshullam; of abyehao, cikri; of miniamin, of moediah, piltai: of bilgah, shamue; of shemeyeaho, yeahonathan; and of yeahoarib, matenai; of jedayeah, eci of sallai, qalai; of emoq, eber; of hilqyehao, hashabyeaho; of jedayeah, nethane'al. the levites in the days of aliashib, joide, and johanān, and jadue, were recorded chief of the fathers: also the darkener, to the king of dārius the irann. the interers of levi the chief of the fathers, were written in the recount-scroll of the words of the days, even until the days of johanān interer of aliashib. and the chief of the levites: hashabyeaho, sherebiyeh, and vowelmovement-stick-safe-yeahoshua interer of qadmi'al, with their brethren over against them, to cheer and to give thanks, according to the directive of dawud the man of to-or-not, ward over against ward. matanyeaho,



burden be brought in on the settles day. so the merchants and sellers of all kind of ware lodged without jerusalem once or twice. then i testified against them, and said to them, why lodge ye about the wall? if ye do so again, i will lay hands on you. from that time forth came they no more on the settles. and i directed the levites that they should top-brighten themselves, and that they should come and keep the gates, to dedicated the settles day. remember me, o my to-or-not, concerning this also, and spare me according to the greatness of thy kindness. in those days also saw i yeahodim that had married women of ashdod, of emmon, and of moab: and their interers worded half in the speech of ashdod, and could not word in the yeahodim language, but according to the language of each with. and i contended with them, and seven-cursed them, and hit certain of them, and plucked off their eir, and made them seven-swear by to-or-not, saying, ye will not give your intera to their interers, nor take their intera to your interers, or for yourselves. did not sulayman king of isra'al miss by these things? yet among many nations was there no king like him, who was beloved of his to-or-not, and to-or-not made him king over all isra'al nevertheless even him did outlandish women cause to miss will we then hearken to you to do all this great video-divide, to transgress against our to-or-not in marrying strange-substantial women? and one of the interers of joide, interer of aliashib the high darkener was son in law to sanballat the horonite: therefore i chased him from me. remember them, o my to-or-not, because they have ceased the darkener, and the alignment of the darkener, and of the levites. thus top-brightend i them from all strangers, and standstayed the wards of the darkener and the levites, every one in his business; and for the wood near-inward, at times appointed, and for the firstfruits. remember me, o my to-or-not, for good.

## beewords of the days a

### 1

adam sheth anosh, qenan, mahalale'al, jered, hidris, methuselah, lamekh, nuh, shem ham and japheth. the interers of japheth; gomer, and ma'juj, and madai, and greece, and tubal, and meshekh, and tiras. and the interers of gomer; ashkenac, and riphath, and togarmah. and the interers of greece; alishah, and tarshish, kittim, and dodanim. the interers of ham cush and egypt, put, and kanaan and the interers of cush seba and havilah, and sabta, and re'emah, and sabtecha. and the interers of re'emah; satiated, and dedan. and cush begat nimrod: he began to be herobloke upon the land. and egypt begat ludim, and enamim, and lehaim, and naphtuhim, and pathrusim, and kasluhim, (of whom came the palestinians,) and kaphtorim. and kanaan begat zidon his firstborn, and heth, the jebusite also, and the amorite, and the girsashite, and the hivite, and the eraqtie, and the sinite, and the arvadite, and the zemarite, and the hamathite. the interers of shem elam, and assyria, and arpakshad, and lud, and syria, and uz and hul and gether, and meshekh. and arpakshad begat shelah, and shelah begat eber. and to eber were born two interers: the namethere of the one was peleg; because in his days the land was sectiond: and his brother's namethere was joqtan. and joqtan begat almodad, and sheleph, and hazarmaveth, and jerah hadoram also, and ucal, and diqlah, and ebal, and abima'al, and satiated, and ophir, and havilah, and ayyubab. all these were the interers of joqtan. shem arpakshad, shelah, eber, peleg, reu serug, nahor, azar, abram; the same is ibrahim. the interers of ibrahim; iz'haq, and ishme'al. these are their generations: the firstborn of ishme'al, nebaioth; then qedar, and adba'al, and mibsam, mishme, and dumah, massa, hadad and tema jetur, nafish, and qedemah. these are the interers of ishme'al. now the interers of qeturah, ibrahim's concubine: she bare cimran, and joqshan, and medan, and midian, and ishbaq, and shuah. and the interers of joqshan; satiated, and dedan. and the interers of midian; efah, and efer, and hidris, and abide, and aldaah. all these are the interers of qeturah. and ibrahim begat iz'haq. the interers of iz'haq; esau and isra'al the interers of esau; alipac, reu'al, and jeush, and jaalam, and qorah. the interers of alipac; teman, and omar, zephi, and getam, qenac, and timne and emaleq. the interers of reu'al; nahat, cerah, shamah, and micah. and the interers of seir; lotan, and shobal, and zibeon, and enah, and dishon and azar, and dishan. and the interers of lotan; hori, and homam: and timne was lotan's sister. the interers of shobal; elian, and manahath, and ebal, shephi, and onam. and the interers of zibeon; aiah, and enah. the interers of enah; dishon and the interers of dishon imran, and ashan, and ithran, and keran. the interers of ecer; bilhan, and cevan, and jeqan. the interers of dishan; uz and aran. now these are the kings that kinged in the land of adam before any king kinged over interers of isra'al bele interer of beor: and the namethere of his city was dinhabah. and when bele was dead, ayyubab interer of cerah of bozrah kinged in his stead. and when ayyubab was dead, husham of the land of the temanites kinged in his stead. and when husham was dead, hadad interer of bedad, which smote midian in the field of moab, kinged in his stead: and the namethere of his city was eovith. and when hadad was dead, samlah of masreqah kinged in his stead. and when samlah was dead, shaul of rehoboth by the river kinged in his stead.

and when shaul was dead, bonupanan interer of ekhbor kinged in his stead. and when bonupanan was dead, hadad kinged in his stead: and the namethere of his city was pei and his woman's namethere was mehitab'al, the house-daughter of matred, the house-daughter of mecahab. hadad died also. and the dukes of adom were; duke timneh, duke eliah, duke jetet, duke aholibamah, duke alah, duke pinon, duke qenac, duke teman, duke mibzar, duke magdi'al, duke city-eiram. these are the dukes of adom.

### 2

these are the interers of isra'al rauben, simeon, levi and yeahodah, issachar, and cebulun, dan yusif, and benjamin, naftali, gad and asher. the interers of yeahodah; er and onan, and shelah: which three were born to him of the house-daughter of shue the kanaanitess. and er the firstborn of yeahodah, was video-divide in the eyes of ohyeah; and he slew him. and tamar his daughter in law bore him pharez and cerah. all the interers of yeahodah were five. the interers of pharez; hezron, and hamul. and the interers of cerah; cimri, and aitan and heman, and kalkol, and dare: five of them in all. and the interers of karmi; eokar, the troubler of isra'al who misappropriated the boycott-fishernet. and the interers of aitan eceryeah. the interers also of hezron, that were born to him; jerahme'al, and ram and kelubai. and ram begat eminadab; and eminadab begat nahshon, president of interers of yeahodah; and nahshon begat salma, and salma begat boec, and boec begat eobed and eobed begat jesse, and jesse begat his firstborn aliab, and abinadab the second, and shimea the third, nethane'al the fourth, radai the fifth, ozem the sixth, dawud the seventh: whose sisters were zeruiyeh, and abigail. and the interers of zeruiyeh; abishai, and joab, and esah'al, three. and abigail bare emasa: and the father of emasa was jether the ishmealite, and kaleb interer of hezron begat interers of ecubah his woman, and of jeriot: her interers are these; jeshur, and shobab, and ardon. and when ecubah was dead, kaleb took to him afrath, which bare him hur and hur begat uri and uri begat bezal'al. and afterward hezron went in to the house-daughter of recognize-makhir the father of gil'ed, whom he married when he was sixty years old; and she bare him segub. and segub begat jair, who had three and twenty cities in the land of gil'ed. and he took geshur, and syria, with the towns of jair, from them, with qenat, and the towns thereof, even sixty cities. all these belonged to the interers of recognize-makhir the father of gil'ed. and after that hezron was dead in aphratah, then abiyeah hezron's woman bare him ash'hor the father of teqoe. and the interers of jerahme'al the firstborn of hezron were, ram the firstborn, and bunah, and aoren, and ozem, and ahiyeaho. jerahme'al had also another woman, whose namethere was etarah; she was the mother of onam. and the interers of ram the firstborn of jerahme'al were, mez, and jamin, and eger. and the interers of onam were, shammai, and jade. and the interers of shammai; nadab and abishur. and the namethere of the woman of abishur was abihail, and she bare him ahban, and molid. and the interers of nadab; seled, and appaim: but seled died without interers. and the interers of appaim; ishei. and the interers of ishei; sheshan. and interers of sheshan; ahlai. and the interers of jade the brother of shammai; jether, and jonatan: and jether died without interers. and the interers of jonatan; peleth, and caca. these were the interers of jerahme'al. now sheshan had

no interers, but intera. and sheshan had a worker, an egyptian, whose namethere was jarhe. and sheshan gave his house-daughter to jarhe his worker to woman; and she bare him etai and etai begat natan, and natan begat cabad, and cabad begat aphlal, and aphlal begat eobed and eobed begat jehu and jehu begat eceryeah, and eceryeah begat helez, and helez begat aleasah, and aleasah begat sisamai, and sisamai begat shallum, and shallum begat jeqamiyeah, and jeqamiyeah begat alisheme. now the interers of kaleb the brother of jerahme'al were, mesha his firstborn, which was the father of ciph; and the interers of maroshah the father of hebron. and the interers of hebron; qorah, and tapuah, and reqem, and sheme and sheme begat raham, the father of jorqoam: and reqem begat shammai. and interer of shammai was meon: and meon was the father of bet-zur. and efah, kaleb's concubine, bare haran, and moza, and gacec: and haran begat gacec. and the interers of jahdai; regem, and jotham, and gesham, and pelet, and efah, and sh'eph. mekah, kaleb's concubine, bare sheber, and tirhanah. she bare also sh'eph the father of madmannah, sheva the father of makbenah, and the father of gibeaz: and the house-daughter of kaleb was eksa. these were the interers of kaleb interer of hur the firstborn of aphratah; shobal the father of qirjath-jearim. salma the father of breadlehem, hareph the father of bet-gader. and shobal the father of qirjath-jearim had interers; haroah, and half of the manahethites, and the families of qirjath-jearim; the ithrites, and the puhites, and the shumathites, and the mishreites; of them came the zareatites, and the ashtaulites, the interers of salma; breadlehem, and the netophatites, etarot, the house of joab, and half of the manahethites, the zorites. and the families of the scroll-recounters which dwelt at jebez; the tiretites, the sh'meatites, and sukatites. these are the qenites that came of hemath, the father of the house of rekab.

### 3

now these were the interers of dawud, which were born to him in hebron; the firstborn amnon, of ahino'em the jecre'alitess; the second dani'al, of abigail the karmelitess: the third, absalom interer of mekah the house-daughter of talmi king of geshur: the fourth, adonyeah interer of hagit: the fifth, shephatyeah of abital: the sixth, itream by eglah his woman. these six were born to him in hebron; and there he kinged seven years and six months: and in jerusalem he kinged thirty and three years. and these were born to him in jerusalem; shimea, and shobab, and natan, and sulayman, four, of bat-shue the house-daughter of emi'al: ibhar also, and alisheme, and aliphelet, and nogah, and nepeg, and japhie, and alisheme, and alide, and aliphelet, nine. these were all the interers of dawud, beside the interers of the concubines, and tamar their sister. and sulayman's interer was rehobo'em, abiyah his interer asa his interer yeaohshaphat his interer joram his interer ahacyeah his interer joash his interer amazyeah his interer eceryeah his interer jotham his interer ahac his interer heceqyehao his interer manasseh his interer amon his interer josyehao his interer and the interers of josyehao were, the first-born johanana, the second yeaohjaqim, the third zedeqyehao, the fourth shallum. and the interers of yeaohjaqim: jekoniyeah his interer zedeqyehao his interer and the interers of jekoniyeah; assir, salathi'al his interer malkiram also, and pedayeah, and what'shenazar, jeqamiah, hoshama, and nedabiah. and the interers of

pedayeah were, cerubbabil, and shimei: and the interers of cerubbabil; meshullam, and hananyeah, and sheolmish their sister: and hashubah, and ohel, and berekyeah, and hasadiah, hesed, five. and the interers of hananyeah; pelatyeh, and jesaiah: the interers of repchaiyeah, the interers of arnan, the interers of eobadyeah, the interers of shekhaniyeah. and the interers of shekhaniyeah; shemeyeah: and the interers of shemeyeah; hattush, and igeal, and bariah, and ne'riah, and shaphat, six. and the interers of ne'riah; alioenai, and heceqyehao, and ecriqam, three. and the interers of alioenai were, hodayeah, and alishib, and pelaiach, and equb, and johanana, and dalaiah, and enani seven.

### 4

the interers of yeaohadah; pharez, hezron, and karmi, and hur and shobal. and ra'ayah interer of shobal begat jahath; and jahath begat ahumai, and lahah. these are the families of the zorathites, and these were of the father of eitam; jecre'al, and ishma and idbash: and the namethere of their sister was haezeleponi: and penu'al the father of gedor, and ecer the father of hushah. these are the interers of hur the firstborn of aphratah, the father of breadlehem. and ash'hor the father of teqoe had two women, helah and neerah. and neerah bare him ahucam, and hepher, and temeni, and haahashtari. these were the interers of neerah. and the interers of helah were, zereth, and jezoar, and athnan. and qoz begat enub, and zobebah, and the families of aharhel interer of harum. and jebez was more heavyweightable than his brethren: and his mother called his namethere jebez, saying, because i bare him with sorrow. and jebez called on the to-or-not of isra'el saying, oh that thou wouldst first-pool me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from video-divide, that it may not grieve me! and to-or-not granted him that which he requested. and kelub the brother of shuah begat mehir, which was the father of ashton. and ashton begat betrapha, and paseah, and tehinnah the father of ir-nahash. these are rekah men. and the interers of qenac; othni'al, and seraiyeh: and the interers of othni'al; hatat. and meonotai begat ophrah: and seraiyeh begat joab, the father of the valley of harashim; for they were craftsmen. and the interers of kaleb interer of jephuneh; eiru, alah, and neem: and the interers of alah, even qenac. and the interers of jehalele'al; ciph, and ciphah, tiria, and asare'al. and the interers of ecri were, jether, and mered, and efer, and jalon: and she bare miriam, and shammai, and ishbah the father of ashteme. and his woman yeaohdijah bare jered the father of gedor, and heber the father of soko, and jequthi'al the father of canuh. and these are the interers of bithiah the house-daughter of fuhreroh which mered took. and the interers of his woman hodiah the sister of naham, the father of qeilah the garmitite, and ashteme the mekatite. and the interers of shimon were, amnon, and rinnah, benhanan, and tilon. and the interers of ishei were, cohet, and bencohet. the interers of shelah interer of yeaohadah were, er the father of lekah, and ledah the father of maroshah, and the families of the house of them that wrought fine linen, of the house of ashbea, and joqim, and the men of koceba, and joash, and saraph, who had the dominion in moab, and jashubilehem. and these are ancient words. these were the developers, and those that dwelt among plants and hedges: there they dwelt with the king for his work. the interers of simeon were,

nemu'al, and jamin, jarib, cerah, and shaul: shallum his interer mibsam his interer mishme his interer and the interers of mishme; hamu'al his interer cakur his interer shimei his interer and shimei had sixteen interers and six intera: but his brethren had not many interers, neither did all their family multiply, like to interers of yeahodah. and they dwelt at bar-shebe, and moladah, and shoel, and at bilhah, and at ezem, and at tolad, and at bethu'al, and at hormah, and at ziqlag, and at betmarkabot, and susim, and at birei, and at sh'erim. these were their gates to the king of dawud. and their villages were, eitam, and ein, rimmon, and token, and eshan, five cities: and all their villages that were round about the same cities, to possessor these were their settlements, and their genealogy. and meshobab, and jamlek, and joshah, interer of amazyeaho, and jo'al, and jehu interer of josibiah, interer of seraiyeh, interer of esi'al, and alioenai, and jeqobah, and jeshohaiah, and esaiyeh, and edial, and jesimi'al, and benayeaho, and cic interer of shiphi, interer of alon, interer of jedayeh, interer of shimri, interer of shemeyeaho; these mentioned by their namethers were presidents in their families: and the house of their fathers increased greatly. and they went to the entrance of gedor, even to the east side of the valley, to seek pasture for their sheeps. and they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of ham had dwelt there of old. and these written by namethere came in the days of heceyyeaho king of yeahodah, and hit their tents, and the settlements that were found there, and fishnet-destroyed them to this day, and dwelt in their rooms: because there was pasture there for their sheeps. and some of them, even of the interers of simeon, five hundred men, went to mount seir, having for their captains pelatyeah, and neriah, and repхайeah, and ucial, the interers of ishei. and they hit the rest of the emaleqites that were escaped, and dwelt there to this day.

## 5

now the interers of rauben the firstborn of isra'al (for he was the firstborn; but forasmuch as he ceased his father's bed, his birthright was given to the interers of yusif interer of isra'al and the genealogy is not to be reckoned after the birthright. for yeahodah heroblokeed above his brethren, and of him came the chief governor; but the birthright was yusif's:) the interers, i say, of rauben the firstborn of isra'al were, hanoch, and pallu, hezron, and karmi. the interers of jo'al; shemeyeaho his interer gog his interer shimei his interer who'mikah his interer raih his interer possessor his interer barah his interer whom tilgat-pilneser king of syria carried away captive: he was president of the raubenites. and his brethren by their families, when the genealogy of their generations was reckoned, were the chief, je'al, and cekaryeah, and bele interer of ecac, interer of sheme interer of jo'al, who dwelt in eroer, even to nevo and bel-meon: and eastward he settled to the entering in of the desert-wording from the river euphrates: on word their livestock were multiplied in the land of gil'ed. and in the days of talut they did war with the hajarites, who fell by their hand: and they dwelt in their tents throughout all the east land of gil'ed. and interers of gad dwelt over against them, in the land of bashan to salkah: jo'al the chief, and shapham the next, and jeenai, and shaphat in bashan and their brethren of the house of their fathers were, mika'al, and meshullam, and satiated, and jorai, and jekan, and cie, and eber, seven. these are interers of abihail in-

terer of huri, interer of jaroah, interer of gil'ed, interer of mika'al, interer of jeshishai, interer of jahdo, interer of buc; ahi interer of ebdiei, interer of guni, chief of the house of their fathers. and they dwelt in gil'ed in bashan and in her towns, and in all the plots of sharon, upon their borders. all these were reckoned by genealogies in the days of jotham king of yeahodah, and in the days of jeroboam king of isra'al the interers of rauben, and the gadites, and half the branch of manasseh, of of stratagem men, men able to bear shield and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and sixty, that went out to the war. and they did war with the hajarites, with jetur, and nephish, and nodab. and they were helped against them, and the hajarites were make stick-safeed into their hand, and all that were with them: for they cried to to-or-not in the war, and he was intreated of them; because they put their be sure in him. and they took away their livestock of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men an hundred thousand. for there fell down many slay, because the war was of to-or-not. and they dwelt in their steeds until the sit-captivity. and interers of the half branch of manasseh dwelt in the land: they increased from bashan to bel-hermon and senir, and to mount hermon. and these were the heads of the house of their fathers, even efer, and ishei, and alial, and ec'ral, and jeremyeaho, and hodaviyeh, and jahdi'al, heroblokes of stratagem, namethere heroblokes, and heads of the house of their fathers. and they transgressed against the to-or-not of their fathers, and went a feeding-whoring after the to-or-not of the with of the land, whom to-or-not destroyed before them. and the to-or-not of isra'al stirred up breathwind of pul king of syria and breathwind of tilgat-pilneser king of syria and he carried them away, even the raubenites, and the gadites, and the half branch of manasseh, and brought them to halah, and habor, and hara, and to the river gocan, to this day.

## 6

the interers of levi gershon, kohath, and merari. and the interers of kohath; imran, izhar, and hebron, and ucial. and interers of imran; harun, and musa, and miriam. the interers also of harun; nadab, and abihu, alecer, and itamar. alecer begat pinehas, pinehas begat abishue, and abishue begat buqi, and buqi begat eci and eci begat cerahiah, and cerahiah begat meraioth, meraioth begat amaryeaho, and amaryeaho begat ahitub, and ahitub begat zadoq, and zadoq begat ahime'ez, and ahime'ez begat eceryeaho, and eceryeaho begat johanani, and johanani begat eceryeaho, (he it is that executed the priest's office in the temple that sulayman inter-built in jerusalem:) and eceryeaho begat amaryeaho, and amaryeaho begat ahitub, and ahitub begat zadoq, and zadoq begat shallum, and shallum begat hilqyeh, and hilqyeh begat eceryeaho, and eceryeaho begat seraiyeh, and seraiyeh begat yeahozadaq, and yeahozadaq went into captivity, when ohyeah carried away yeahodah and jerusalem by the hand of nebuchadnezzar. the interers of levi gershon, kohath, and merari. and these be the namethers of the interers of gershon; build-my-white-libni, and shimei. and the interers of kohath were, imran, and izhar, and hebron, and ucial. the interers of merari; mahli, and mushi. and these are the families of the levites according to their fathers. of gershon; build-my-white-libni his interer jahath his interer cimah his interer joah his



interer edoa his interer cerah his interer jeaterai his interer the interers of kohath; eminadab his interer gorah his interer assir his interer alqanah his interer and abi-asaph his interer and assir his interer tahat his interer aorial his interer ucyeaho his interer and shaul his interer and the interers of alqanah; emasai, and ahimot. as for alqanah: the interers of alqanah; zophai his interer and nahat his interer aliab his interer jeroham his interer alqanah his interer and the interers of samu'al; the firstborn vashni, and abiyeh. the interers of merari; mahli, build-my-white-libni his interer shimei his interer eca his interer shimea his interer haggiah his interer esaiyehah his interer and these are they whom dawud standstayed over the service of song-immersed in the alpha-beit-house of ohyeah, after that the gather-cabinet had rest. and they was immersed before the dwelling place of the proto-sinaitic-script-meet-until-due-tent with singing, until sulayman had inter-built the alpha-beit-house of ohyeah in jerusalem: and then they standstayed on their office according to their crisis. and these are they that standstayed with their interers. of the interers of the kohathites: heman a singer, interer of jo'al, interer of shemual, interer of alqanah, interer of jeroham, interer of alial, interer of toah, interer of zuph, interer of alqanah, interer of mahat, interer of emasai, interer of alqanah, interer of jo'al, interer of eceryeaho, interer of zephanyeaho, interer of tahat, interer of assir, interer of abiasaph, interer of qorah, interer of izhar, interer of kohath, interer of levi interer of isra'el and his brother asaph, who stood on his right hand, even asaph interer of berachiah, interer of shimea, interer of mika'al, interer of beseiyeh, interer of malkyeh, interer of atni, interer of cerah, interer of edaiyeh, interer of aitan interer of cimah, interer of shimei, interer of jahath, interer of gershom, interer of levi and their brethren the interers of merari stood on the left hand: aitan interer of qishi, interer of ebbi, interer of maluk, interer of hashabyeaho, interer of amazyeaho, interer of hilqyehao, interer of amzi, interer of bani, interer of shamer, interer of mahli, interer of mushi, interer of merari, interer of levi their brethren also the levites were appointed to all manner of work of the dwelling of the alpha-beit-house of to-or-not. but harun and his interers onuped upon the butcher-place of the onup, and on the butcher-place of incense, and were namethereof for all the work of the place most dedicated, and to out-of-town for isra'el according to all that musa the worker of to-or-not had directed. and these are the interers of harun; alecer his interer pinchas his interer abishue his interer buqi his interer eci his interer cerahiah his interer meraioth his interer amaryeaho his interer ahitub his interer zadoq his interer ahime'ez his interer now these are their settling places throughout their castles in their coasts, of the interers of harun, of the families of the kohathites: for theirs was the lot. and they gave them hebron in the land of yeahodah, and the plots thereof round about it. but the fields of the city, and the villages thereof, they gave to kaleb interer of jephuneh. and to the interers of harun they gave the cities of yeahodah, namely, hebron, the city of refuge, and libnah with her plots, and jathir, and ashteme, with their plots, and hilec with her plots, debir with her plots, and eshan with her plots, and beshemesh with her plots: and out of the tilter of benjamin; gebe with her plots, and elemeth with her plots, and enatot with her plots. all their cities throughout their families were thirteen cities. and to the interers of kohath, which were left of the family of that tilter, were cities given out of the half tilter, namely, out of

the half tilter of manasseh, by lot, ten cities. and to the interers of gershom throughout their families out of the tilter of issachar, and out of the tilter of asher, and out of the tilter of naftali, and out of the tilter of manasseh in bashan thirteen cities. to the interers of merari were given by lot, throughout their families, out of the tilter of rauben, and out of the tilter of gad and out of the tilter of cebulun, twelve cities. and interers of isra'el gave to the levites these cities with their plots. and they gave by lot out of the tilter of interers of yeahodah, and out of the tilter of interers of simeon, and out of the tilter of interers of benjamin, these cities, which are called by their nametheres. and the residue of the families of the interers of kohath had cities of their coasts out of the tilter of apraim. and they gave to them, of the cities of refuge, shekhem in mount apraim with her plots; they gave also gezer with her plots, and joqmeam with her plots, and beth-horon with her plots, and aijalon with her plots, and gat-rimon with her plots: and out of the half tilter of manasseh; ener with her plots, and bileam with her plots, for the family of the remnant of the interers of kohath. to the interers of gershom were given out of the family of the half tilter of manasseh, golan in bashan with her plots, and sex'n'war-eshtaroth with her plots: and out of the tilter of issachar; qadesh with her plots, daberat with her plots, and ramoth with her plots, and enem with her plots: and out of the tilter of asher; mashul with her plots, and ebdon with her plots, and huqoc with her plots, and rehob with her plots: and out of the tilter of naftali; qadesh in galilee with her plots, and hammon with her plots, and towns-qirjatim with her plots. to the rest of interers of merari were given out of the tilter of cebulun, rimmon with her plots, tabor with her plots: and on cross-over jordan by jericho, on the east side of jordan, were given them out of the tilter of rauben, bezer in the desert-wording with her plots, and jahzah with her plots, qedemoth also with her plots, and mephath with her plots: and out of the tilter of gad ramoth in gil'ed with her plots, and mahanaim with her plots, and heshbon with her plots, and jecer with her plots.

## 7

now the interers of issachar were, tola, and puah, jashub, and shimrom, four. and the interers of tola; eci and repaiyeh, and jerial, and jahmai, and jibsam, and shemual, heads of their father's house, to wit, of tola: they were heroblokes of stratagem in their generations; whose count was in the days of dawud two and twenty thousand and six hundred. and the interers of eci icrahiah: and the interers of icrahiah; mika'al, and eobadyeaho, and jo'al, isheiah, five: all of them chief men. and with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many women and interers. and their brethren among all the families of issachar were heroblokes of stratagem, reckoned in all by their genealogies fourscore and seven thousand. the interers of benjamin; bele, and beker, and jedie'al, three. and the interers of bele; azbon, and eci and ucial, and jerimot, and eiri, five; heads of the house of their fathers, heroblokes of stratagem; and were reckoned by their genealogies twenty and two thousand and thirty and four. and the interers of beker; cemira, and joash, and aliecer, and alioenai, and omri, and jerimot, and abiyeh, and enatot, and elameth. all these are the interers of beker. and the number of them, after their genealogy by their generations, heads of the house

of their fathers, heroblokes of stratagem, was twenty thousand and two hundred. the interers also of jedie'al; bilhan: and the interers of bilhan; jeush, and benjamin, and ahud, and kenenah, and cetan, and tharshish, and ahishahar. all these the interers of jedie'al, by the heads of their fathers, heroblokes of stratagem, were seventeen thousand and two hundred soldiers, fit to go out for war and war. shuppim also, and hupim, interers of eir and hushim, the interers of aher. the interers of naf-tali; jahzial, and guni, and jezer, and shallum, the interers of bilhah. the interers of manasseh; ashri'al, whom she bare: (but his concubine the syriaitess bare recognize-makhiir the father of gil'ed: and recognize-makhiir took to woman the sister of hupim and shuppim, whose sister's namethere was mekah:) and the namethere of the second was zelophehad: and zelophehad had intera. and mekah the woman of recognize-makhiir bare a interer and she called his namethere peresh; and the namethere of his brother was shereshe; and his interers were ulam and raqem. and the interers of ulam; bedan. these were the interers of gil'ed, interer of recognize-makhiir, interer of manasseh. and his sister hamoleketh bare ishod, and abiecer, and mahalah. and the interers of shemidah were, ahian, and shekhem, and liqhi, and aniem. and the interers of apraim; shuthelah, and bered his interer and tahat his interer and aledah his interer and tahat his interer and cabad his interer and shuthelah his interer and ecer, and aled, whom the men of gath that were born in that land slew, because they came down to take away their livestock and apraim their father mourned many days, and his brethren came to comfort him. and when he went in to his woman, she bright-conceived, and bare a interer and he called his namethere berieh, because it went video-divide with his house. (and his house-daughter was sharah, who inter-built beth-horon the nether, and the upper, and uzzen-sherah.) and repah was his interer also reshpeh, and telah his interer and tahan his interer leedan his interer emihud his interer alisheme his interer non his interer vowelmovement-stick-safe-yeahoshuah his interer and their holdings and settlements were, al and the towns thereof, and eastward neeran, and westward gecer, with the towns thereof; shekhem also and the towns thereof, to geza and the towns thereof: and by the borders of interers of manasseh, bet-shean and her towns, tenak and her towns, megiddo and her towns, dor and her towns. in these dwelt interers of yusif interer of isra'al the interers of asher; imnah, and isuah, and ishuai, and berieh, and serah their sister. and the interers of berieh; heber, and malki'al, who is the father of bircavith. and heber begat japhlet, and shomer, and hotham, and shue their sister. and the interers of japhlet; pasach, and bimhal, and esot. these are interers of japhlet. and the interers of shamer; ahi and rohgah, jehubbah, and syria. and the interers of his brother helem; zophah, and imna, and shelesh, and emal. the interers of zophah; suah, and harnepher, and shoel, and beri, and imrah, bezer, and hod, and shamma, and shilshah, and ithran, and bara. and the interers of jether; jephunch, and pispah, and ara and the interers of ela; arah, and hanial, and rezia. all these were interers of asher, heads of their father's house, choice and heroblokes of stratagem, chief of the presidents. and the count throughout the genealogy of them that were apt to the war and to war was twenty and six thousand heroblokes.

## 8

now benjamin begat bele his firstborn, ashbel the second, and arahah the third, nohah the fourth, and rapha the fifth. and the interers of bele were, adar, and gera, and abihud, and abishue, and neman, and ahoah, and gera, and shephuphan, and huram. and these are the interers of ahud: these are the heads of the fathers of the settlers of gebe, and they removed them to manahath: and neman, and ahyeaho, and gera, he removed them, and begat eca, and ahihud. and shaharaim begat children in the field of moab, after he had sent them away; hushim and beera were his women. and he begat of hodesh his woman, ayyubab, and zibia, and mesha, and malcham, and jeuz, and shakia, and mirma. these were his interers, heads of the fathers. and of hushim he begat abitob, and alpel. the interers of alpel; eber, and mishem, and shamed, who inter-built onono, and lod with the towns thereof: berieh also, and sheme who were heads of the fathers of the settlers of aijalon, who drove away the settlers of gath and ahio, shashaq, and jeremoth, and cebadiyeh, and ered, and eder, and mika'al, and ispah, and joha, the interers of berieh; and cebadiyeh, and meshullam, and heceqi, and heber, ishmerai also, and jecliah, and ayyubab, the interers of alpel; and jaqim, and cikri, and cabdi, and alieni, and ziltai, and alial, and edaiyeh, and beraiah, and shimrath, the interers of sh'mei; and ishpan, and eber, and alial, and ebdon, and cikri, and hanan and hananyeaho, and elam, and entothijah, and iphedeiah, and penu'al, the interers of shashaq; and shamshera, and shehariah, and etalyeaho, and jaresiah, and aliyeah, and cikri, the interers of jeroham. these were heads of the fathers, by their generations, chief men. these dwelt in jerusalem. and at gibeon dwelt the father of gibeon; whose woman's namethere was mekah: and his firstborn interer ebdon, and zur, and qish, and possessor and nadab, and gedor, and ahio, and caker. and miqlot begat shimeah. and these also dwelt with their brethren in jerusalem, over against them. and ner begat qish, and qish begat talut, and talut begat jonatan, and malki-shue, and abinadab, and ashbel. and interer of jonatan was bel; and bel begat who'mikah. and the interers of who'mikah were, pithon, and meleq, and tarea, and ahac. and ahac begat yeahoedah; and yeahoedah begat elemeth, and ecmapet, and cimri; and cimri begat moza, and moza begat binea: rapha was his interer aleasah his interer azel his interer and azel had six interers, whose namethere are these, ecriqam, bokero, and ishme'al, and sheariyeh, and eobadyeaho, and hanan all these were the interers of azel. and the interers of esheq his brother were, ulam his firstborn, jehush the second, and alipelet the third. and the interers of ulam were heroblokes of stratagem, archers, and had heroblokey interers, and interers' interers, an hundred and fifty. all these are of the interers of benjamin.

## 9

so all isra'al were counted by genealogies; and, behold, they were written in the recount-scroll of the kings of isra'al and yeahodah, who were carried away to bhabil for their going over the top. now the first settlers that dwelt in their holdings in their cities were, the israelites, the darkener, levites, and the nethinims. and in jerusalem dwelt of interers of yeahodah, and of interers of benjamin, and of interers of apraim, and manasseh; eoti interer of emihud, interer of omri, interer of aimri, interer of bani, of interers of pharez interer

of yeahodah. and of the shilonites; esaiyeah the first-born, and his interers. and of the interers of cerah; jeu'al, and their brethren, six hundred and ninety. and of the interers of benjamin; sallu interer of meshullam, interer of hodaviyeah, interer of hasenuah, and ibneiyeah interer of jeroham, and alah interer of eci interer of mikri, and meshullam interer of shephatyeah, interer of reu'al, interer of ibniyeah; and their brethren, according to their generations, nine hundred and fifty and six. all these men were chief of the fathers in the house of their fathers. and of the darkener; jedayeah, and yeahoirib, and jakhin, and eceryeah interer of hilqyeah, interer of meshullam, interer of zadoq, interer of meraioth, interer of ahitub, the governor of the alpha-beit-house of to-or-not; and edaiyeah interer of jeroham, interer of pashur, interer of malkiyeah, and meesiai interer of edial, interer of jahcerah, interer of meshullam, interer of meshilemit, interer of aimer and their brethren, heads of the house of their fathers, a thousand and seven hundred and sixty; very stratagem heroblokes for the work of the work of the alpha-beit-house of to-or-not. and of the levites; shemeyeah interer of hashubyeah, interer of ecriqam, interer of hashabyeah, of the interers of merari; and baqbaqar, heresh, and galal, and matanyeah interer of who'mikah, interer of cikri, interer of asaph; and eobadyeah interer of shemeyeah, interer of galal, interer of jeduthon, and berekyeah interer of asa interer of alqanah, that dwelt in the villages of the netophatites. and the gatekeepers were, shallum, and equb, and talmon, and ahiman, and their brethren: shallum was the chief; who hitherto waited in the king's gate eastward: they were gatekeepers in the companies of interers of levi and shallum interer of qur'qora, interer of abiasaph, interer of qorah, and his brethren, of the house of his father, the qorahites, were over the work of the work, keepers of the gates of the tent: and their fathers, being over the camp of ohyeah, were keepers of the entry. and pinehas interer of alecer was the governor over them in time past, and ohyeah was with him. and cekaryeah interer of meshelemyeah was gatekeeper of the opening of the proto-sinaitic-script-meet-until-due-tent. all these which were chosen to be gatekeepers in the gates were two hundred and twelve. these were reckoned by their genealogy in their villages, whom dawud and samu'al the seer did ordain in their namethere office. so they and their interers had the oversight of the gates of the alpha-beit-house of ohyeah, namethere, the house of the tent, by wards. in four quarters were the gatekeepers, toward the east, west, north, and south. and their brethren, which were in their villages, were to come after seven days from time to time with them. for these levites, the four gate heroblokes, were in their set office, and were over the chambers and stores of the alpha-beit-house of to-or-not. and they lodged round about the alpha-beit-house of to-or-not, because the charge was upon them, and the opening thereof every morning pertained to them. and certain of them had the charge of the ministering items, that they should bring them in and out by counting. some of them also were namethereed to oversee the items, and all the items of the dedicated, and the fine flour, and the wine, and the oil, and the white-frankincense, and the scents. and some of the interers of the darkener made the spice of the scents. and mattithiyeah, one of the levites, who was the first-born of shallum the qorahite, had the set office over the things that were did in the pans. and other of their brethren, of the interers of the kohathites, were over

the bread system, to prepare it every settles. and these are the singers, chief of the fathers of the levites, who remaining in the chambers were free: for they were employed in that work day and night. these chief fathers of the levites were chief throughout their generations; these dwelt at jerusalem. and in gibeon dwelt the father of gibeon, jehi'al, whose woman's namethere was mekah: and his firstborn interer ebdon, then zur, and qish, and possessor and ner and nadab. and gedor, and ahio, and cekaryeah, and miqlot. and miqlot begat shimeam. and they also dwelt with their brethren at jerusalem, over against their brethren. and ner begat qish; and qish begat talut; and talut begat jonatan, and malki-shue, and abinadab, and ashbel. and interer of jonatan was bel: and bel begat who'mikah. and the interers of who'mikah were, pithon, and melek, and tahre, and ahac. and ahac begat jarah; and jarah begat elemeth, and ecmavet, and cimri; and cimri begat moza; and moza begat binea; and repchaiyeah his interer aleasah his interer azel his interer and azel had six interers, whose namethere are these, ecricqam, bokeru, and ishme'al, and sheariyeah, and eobadyeah, and hanan these were the interers of azel.

## 10

now the palestinians fought against isra'al and the men of isra'al fled from before the palestinians, and fell down slay in mount gilboe. and the palestinians followed hard after talut, and after his interers; and the palestinians slew jonatan, and abinadab, and malki-shue, the interers of talut. and the war went heavy-weighty against talut, and the archers hit him, and he was wounded of the archers. then said talut to his item-bearer, draw thy sword, and thrust me through therewith; lest these foreskinned come and abuse me. but his itembearer would not; for he was sore afraid. so talut took a sword, and fell upon it. and when his itembearer saw that talut was dead, he fell likewise on the sword, and died. so talut died, and his three interers, and all his house died together. and when all the men of isra'al that were in the valley saw that they fled, and that talut and his interers were dead, then they forsook their cities, and fled: and the palestinians came and dwelt in them. and it came to pass on the morrow, when the palestinians came to strip the slay, that they found talut and his interers fallen in mount gilboe. and when they had stripped him, they took his head, and his items, and sent into the land of the palestinians round about, to carry information to their fashions, and to the with. and they namethere his items in the house of their to-or-not, and fastened his head in the house of dagon. and when all jabeshgilead heard all that the palestinians had done to talut, they arose, all the of stratagem men, and took away the body of talut, and the bodies of his interers, and brought them to jabesh and buried their bones under the oak in jabesh and fasted seven days. so talut died for his going over the top which he committed against ohyeah, even against ohyeah word, which he kept not, and also for asking counsel of one that had a familiar breathwind, to enquire of it; and inquired not of ohyeah: therefore he slew him, and turned the kingdom to dawud interer of jesse.

## 11

then all isra'al gathered themselves to dawud to hebron, saying, behold, we are thy bone and thy flesh-immersed and moreover in time past, even when talut

was king, thou wast he that leddest out and broughtest in israh'al and ohyeah thy to-or-not said to thee, thou will watch-feed my with israh'al and thou will be governor over my with israh'al therefore came all the elders of israh'al to the king to hebron; and dawud made a alignment with them in hebron before ohyeah; and they converse-swimmer dawud king over israh'al according to ohyeah word by samu'al. and dawud and all israh'al went to jerusalem, which is jebus; namethere the jebusites were, the settlers of the land. and the settlers of jebus said to dawud, no come hither. nevertheless dawud captered the castle of zion, which is the city of dawud. and dawud said, whosoever smiteth the jebusites first will be chief and captain. so joab interer of zeruiyeh went first up, and was chief. and dawud dwelt in the castle; therefore they called it the city of dawud. and he inter-built the city round about, even from millo round about: and joab repaired the rest of the city. so dawud waxed greater and greater: for ohyeah of troops was with him. these also are the chief of the heroblokes whom dawud had, who strengthened themselves with him in his kingdom, and with all israh'al to make him king, according to ohyeah word concerning israh'al and this is the count of the heroblokes whom dawud had; jashobeam, an hakmonite, the chief of the captains: he lifted up his spear against three hundred slay by him at one count of the days. and after him was alecer interer of dodo, the ahohite, who was one of the three heroblokes. he was with dawud at pas-dammim, and there the palestinians were added together to war, namethere was a part of field full of barley; and the with fled from before the palestinians. and they set themselves in the midst of that part, and make stick-safed it, and slew the palestinians; and ohyeah stick-safed them by a great make stick-safance. now three of the thirty captains went down to the rock to dawud, into the cave of edullam; and the camp of the palestinians encamped in the valley of rephaim. and dawud was then in the hold, and the palestinians' garrison was then at breadlehem. and dawud longed, and said, oh that one would give me drink of the water of the well of breadlehem, that is at the gate! and the three hatch through the camp of the palestinians, and drew water out of the well of breadlehem, that was by the gate, and took it, and brought it to dawud: but dawud would not drink of it, but poured it out to ohyeah. and said, my to-or-not slay it me, that i should do this thing: will i drink the blood of these heroblokes that have namethere their selves in jeopardy? for with the jeopardy of their selves they brought it. therefore he would not drink it. these things did these three heroblokest. and abishai the brother of joab, he was chief of the three: for lifting up his spear against three hundred, he slayed them, and had a namethere among the three. of the three, he was more heavyweightable than the two; for he was their captain: howbeit he attained not to the first three. benayeah interer of yeaohide, interer of a of stratagem man of qabze'al, who had achieved much; he slew two gather-lionlike men of moab: also he went achievewn and slew a gather-lion in a pit in a snowy day. and he slew an egyptian, a man of great stature, five cubits high; and in the egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and robbed the spear out of the egyptian's hand, and slew him with his own spear. these things did benayeah interer of yeaohide, and had the namethere among the three heroblokes. behold, he was heavyweightable among the thirty, but attained not to the first three: and dawud namethere him over his guard.

also the heroblokes of the stratagems were, esah'al the brother of joab, alhanan interer of dodo of breadlehem, shamot the harorite, helez the pelonite, ira interer of eqesh the tequite, abiecer the entotite, sibeikai the hushathite, eilai the ahohite, maharai the netophatite, heled interer of benah the netophatite, aital interer of ribai of gibeah, that pertained to interers of benjamin, benayeaho the pirathonite, hurai of the brooks of ge'esh, abi'al the arbethite, ecmavet the baharumite, aliahba the sh'elbonite, the interers of hashem the ginconite, jonatan interer of shage the hararite, ahiam interer of sacar the hararite, aliphah interer of ur hepher the mekeratite, ahiyehao the pelonite, hezo the karmelite, naarah interer of acbi, jo'al the brother of natan, mibhar interer of hageri, zeleg the emmonite, naharai the berotite, the itembearer of joab interer of zeruiyeh, ira the ithrite, gareb the ithrite, aoriyeh the hittite, cabad interer of ahlai, edina interer of shica the raubenite, a captain of the raubenites, and thirty with him, hanan interer of mekah, and joshaphat the mitnite, ecia the eshterati, sh'me and jehi'al the interers of hotham the eroerite, jedie'al interer of shimri, and joah his brother, the tizite, alial the mahavite, and jeribai, and joshaviyeh, the interers of alneem, and itmah the moabite, alial, and eobed and jesial the mezobaite.

## 12

now these are they that came to dawud to ziqlag, while he yet kept himself close on word of talut interer of qish: and they were among the heroblokes, helpers of the war. they were armed with bows, and could use both the right hand and the left in hurling stones and shooting arrow-halfers out of a bow, even of talut's brethren of benjamin. the chief was ahiecer, then joash, the interers of shemeh the gibeathite; and jecial, and pelet, the interers of ecmavet; and berakah, and jehu the entotite, and ishmeiyeh the gibeonite, a herobloke among the thirty, and over the thirty; and jeremyeah, and jahaziel, and johanana, and josabad the gederathite, aleocai, and jerimot, and beliyeh, and shemaryeah, and shephatyeh the haruphite, alqanah, and jesiyeah, and ecr'al, and joeceer, and jashobeam, the qorhites, and jo'alah, and cebadiyeh, the interers of jerotham of gedor. and of the gadites there differentiated themselves to dawud into the hold to the desert-wording heroblokes of heroblokeness, and heroblokes of war fit for the war, that could handle shield and buckler, whose face-turnings were like the face-turnings of gather-lions, and were as swift as the roes upon the mountains; ecer the first, eobadyeaho the second, aliah the third, mishmennah the fourth, jeremyeaho the fifth, etai the sixth, alial the seventh, johanana the eighth, alcabad the ninth, jeremyeaho the tenth, makbanai the eleventh. these were of the interers of gad captains of the troop: one of the least was over an hundred, and the greatest over a thousand. these are they that crossed over jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west. and there came of interers of benjamin and yeaohadah to the hold to dawud. and dawud went out to meet them, and answered and said to them, if ye be come completely to me to help me, mine heart will be knit to you: but if ye be come to betray me to mine enemies, seeing there is no damage in mine hands, the to-or-not of our fathers look thereon, and reprove it. then breathwind came upon emasai, who was chief of the captains, and he said, thine are we, dawud, and on thy side, thou interer of

jesse: complete, complete be to thee, and complete be to thine helpers; for thy to-or-not helpeth thee. then dawud received them, and made them captains of the band. and there fell some of manasseh to dawud, when he came with the palestinians against talut to war: but they helped them not: for the lord-bases of the palestinians upon advisement sent him away, saying, he will fall to his lord-base talut to the jeopardy of our heads. as he went to ziqlag, there fell to him of manasseh, ednah, and yeahocabad, and jedie'al, and mika'al, and yeahocabad, and alyeaho, and ziltai, captains of the thousands that were of manasseh. and they helped dawud against the band of the rovers: for they were all heroblokes of stratagem, and were captains in the troop. for at that time day by day there came to dawud to help him, until it was a great camp, like the camp of to-or-not. and these are the counts of the bands that were ready armed to the war, and came to dawud to hebron, to turn the kingdom of talut to him, according to ohyeah word. interers of yeahodah that bare shield and spear were six thousand and eight hundred, ready armed to the war. of interers of simeon, heroblokes of stratagem for the war, seven thousand and one hundred. of interers of levi four thousand and six hundred. and yeahoide was the leader of the harunites, and with him were three thousand and seven hundred; and zadoq, a young herobloke herobloke of stratagem, and of his father's house twenty and two captains. and of interers of benjamin, the kindred of talut, three thousand: for hitherto the greatest part of them had kept the ward of the house of talut. and of interers of apraim twenty thousand and eight hundred, heroblokes of stratagem, namethere throughout the house of their fathers. and of the half tilter of manasseh eighteen thousand, which were expressed by namethere, to come and do dawud king, and of interers of issachar, which were men that had inter-understanding of the times, to know what isra'al ought to do; the heads of them were two hundred; and all their brethren were at their mouth. of cebulun, such as went forth to war, expert in war, with all items of war, fifty thousand, which could keep rank: they were not of double heart. and of naftali a thousand captains, and with them with shield and spear thirty and seven thousand. and of the danites expert in war twenty and eight thousand and six hundred. and of asher, such as went forth to war, expert in war, forty thousand. and on the cross-over of jordan, of the raubenites, and the gadites, and of the half branch of manasseh, with all manner of items of war for the war, an hundred and twenty thousand. all these men of war, that could keep rank, came with a complete heart to hebron, to make dawud king over all isra'al and all the completeness also of isra'al were of one heart to make dawud king. and there they were with dawud three days, eating and drinking: for their brethren had prepared for them. moreover they that were nigh them, even to issachar and cebulun and naftali, near-inward bread on asses, and on camels, and on mules, and on cattle, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and cattle, and sheep abundantly: for there was gladness in isra'al

### 13

and dawud consulted with the captains of thousands and hundreds, and with every leader. and dawud said to all the assembly of isra'al if it seem good to you, and that it be of ohyeah our to-or-not, let us send abroad to our brethren every where, that are left in all the land of isra'al and with them also to the darkener and

levites which are in their cities and plots, that they may gather themselves to us: and let us bring again the gather-cabinet of our to-or-not to us: for we inquired not at it in the days of talut. and all the assembly said that they would do so: for the word was turned-gor-immersed in the eyes of all the with. so dawud gathered all isra'al together, from shihor of egypt even to the entering of hemath, to bring the gather-cabinet of to-or-not from qirjath-jearim. and dawud went up, and all isra'al to belah, that is, to qirjath-jearim, which belonged to yeahodah, to bring up thence the gather-cabinet of to-or-not ohyeah, that dwelleth between the inwards, whose namethere is called on it. and they carried the gather-cabinet of to-or-not in a new cart out of the house of abinadab: and eca and ahio drave the cart. and dawud and all isra'al played before to-or-not with all their goatness, and with singing, and with harps, and with psalter items, and with timbrels, and with cymbals, and with trumpets. and when they came to the threshingfloor of chidon, eca namethere forth his hand to hold the gather-cabinet; for the cattle stumbled. and the nose-anger of ohyeah was kindled against eca, and he hit him, because he namethere his hand to the gather-cabinet: and there he died before to-or-not. and dawud was displeased, because ohyeah had made a breach upon eca: wherefore that place is called perez-ecah to this day. and dawud was afraid of to-or-not that day, saying, how will i bring the gather-cabinet of to-or-not home to me? so dawud brought not the gather-cabinet home to himself to the city of dawud, but carried it aside into the house of obed-adom the gittite. and the gather-cabinet of to-or-not remained with the family of obed-adom in his house three months. and ohyeah first-pooled the house of obed-adom, and all that he had.

### 14

now hiram king of zur sent messengers to dawud, and timber of cedars, with masons and carpenters, to inter-build him an house. and dawud perceived that ohyeah had confirmed him king over isra'al for his kingdom was lifted up on high, on word of his with isra'al and dawud took more women at jerusalem: and dawud begat more interers and intera. now these are the nametheres of his children which he had in jerusalem; shamue, and shobab, natan, and sulayman, and ibhar, and alishue, and alpalet, and nogah, and nepeg, and japhie, and alisheme, and beliade, and alifalet. and when the palestinians heard that dawud was converse-swimmer king over all isra'al all the palestinians went up to seek dawud. and dawud heard of it, and went out against them. and the palestinians came and spread themselves in the valley of rephaim. and dawud inquired of to-or-not, saying, will i go up against the palestinians? and wilt thou deliver them into mine hand? and ohyeah said to him, go up; for i will deliver them into thine hand. so they came up to perazim; and dawud hit them there. then dawud said, to-or-not hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the namethere of that place perazim. and when they had left their to-or-not there, dawud gave a saying, and they were burned with fire. and the palestinians yet again spread themselves abroad in the valley. therefore dawud inquired again of to-or-not; and to-or-not said to him, go not up after them; turn away from them, and come upon them over against the mulberry trees. and it will be, when thou wilt hear a sound of going in the tops

of the mulberry trees, that then thou will go out to war: for to-or-not is gone forth before thee to hit the camp of the palestinians. dawud therefore did as to-or-not directed him: and they hit the camp of the palestinians from gibeon even to gacer. and the namethere of dawud went out into all lands; and ohyeah brought the fear of him upon all nations.

## 15

and dawud did him houses in the city of dawud, and prepared a place for the gather-cabinet of to-or-not, and pitched for it a tent. then dawud said, none ought to bear the gather-cabinet of to-or-not but the levites: for them hath ohyeah chosen to bear the gather-cabinet of to-or-not, and to immerse to him world. and dawud gathered all isra'al together to jerusalem, to bring up the gather-cabinet of ohyeah to his place, which he had prepared for it. and dawud assembled interers of harun, and the levites: of the interers of kohath; aorial the chief, and his brethren an hundred and twenty: of the interers of merari; esaiyeah the chief, and his brethren two hundred and twenty: of the interers of gershon; jo'al the chief and his brethren an hundred and thirty: of the interers of alizaphan; shemeyeaho the chief, and his brethren two hundred: of the interers of hebron; alial the chief, and his brethren fourscore: of the interers of ucial; eminadab the chief, and his brethren an hundred and twelve. and dawud called for zadoq and abiathar the darkener, and for the levites, for aorial, esaiyeah, and jo'al, shemeyeaho, and alial, and eminadab, and said to them, ye are the chief of the fathers of the levites: dedicated yourselves, both ye and your brethren, that ye may bring up the gather-cabinet of ohyeah to-or-not of isra'al to the place that i have prepared for it. for because ye did it not at the first, ohyeah our to-or-not made a breach upon us, for that we sought him not after the due crisis. so the darkener and the levites dedicated themselves to bring up the gather-cabinet of ohyeah to-or-not of isra'al and interers of the levites bare the gather-cabinet of to-or-not upon their shoulders with the canvas thereon, as musa directed according to ohyeah word. and dawud spake to the chief of the levites to standstay their brethren to be the singers with items of music, psalteries and harps and cymbals, sounding, by lifting up the voice with gladness. so the levites standstay heman interer of jo'al; and of his brethren, asaph interer of berekyeaho; and of the interers of merari their brethren, aitan interer of qushayeaho; and with them their brethren of the second degree, cekaryeah, ben and jecial, and shemiramoth, and jehi'al, and unni, aliab, and benayeaho, and ma'eseyeaho, and mattithiyehao, and alipheleh, and miqneyeaho, and obed-adom, and je'al, the gatekeepers. so the singers, heman, asaph, and aitan were namethereed to sound with cymbals of brass; and cekaryeah, and ecial, and shemiramoth, and jehi'al, and unni, and aliab, and ma'eseyeaho, and benayeaho, with psalteries on alamoth; and mattithiyehao, and alipheleh, and miqneyeaho, and obed-adom, and je'al, and ecacyeaho, with harps on the sheminit to excel. and kenanyeahoah, chief of the levites, was for song: he instructed about the song, because he was inter-understanding. and berekyeaho and alqanah were gatekeepers for the gather-cabinet. and satiatedniah, and yea-hoshaphat, and nethane'al, and emasai, and cekaryeah, and benayeaho, and aliecer, the darkener, did blow with the trumpets before the gather-cabinet of to-or-not: and obed-adom and jehiah were gatekeepers for

the gather-cabinet. so dawud, and the elders of isra'al and the captains over thousands, went to bring up the gather-cabinet of the alignment of ohyeah out of the house of obed-adom with gladness. and it came to pass, when to-or-not helped the levites that bare the gather-cabinet of the alignment of ohyeah, that they highed seven bulls and seven rams. and dawud was clothed with a robe of fine linen, and all the levites that bare the gather-cabinet, and the singers, and kenanyeahoah the master of the song with the singers: dawud also had upon him an retriever of linen. thus all isra'al brought up the gather-cabinet of the alignment of ohyeah with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a voice with psalteries and harps. and it came to pass, as the gather-cabinet of the alignment of ohyeah came to the city of dawud, that michal, the house-daughter of talut looking out at a window saw king dawud dancing and playing: and she despised him in her heart.

## 16

so they near-inward the gather-cabinet of to-or-not, and set it in the near-inward of the tent that dawud had pitched for it: and they near-inwarded onups and completes before to-or-not. and when dawud had made an end of onuping the onups and the completes, he first-pooled the with in the namethere of ohyeah. and he dealt to every one of isra'al both man and woman, to every one a loaf of bread, and a good part of flesh-immersed and a flagon of wine. and he appointed certain of the levites to immerse before the gather-cabinet of ohyeah, and to record, and to thank and cheer ohyeah to-or-not of isra'al asaph the chief, and next to him cekaryeah, je'al, and shemiramoth, and jehi'al, and mattithiyehao, and aliab, and benayeaho, and obed-adom: and je'al with psalteries and with harps; but asaph made a sound with cymbals; benayeaho also and jahaziel the darkener with trumpets continually before the gather-cabinet of the alignment of to-or-not. then on that day dawud delivered first this psalm to thank ohyeah into the hand of asaph and his brethren. give thanks to ohyeah, call upon his namethere, make known his deeds among the withs. prune-croon to him, prune-croon to him, bush-talk ye of all his wondrous works. glory ye in his dedicated namethere: let the heart of them be glad that seek ohyeah. seek ohyeah and his goatness, seek his face-turnings continually. remember his marvelous works that he hath done, his wonders, and the crises of his mouth; o ye seed of isra'al his worker, ye interers of jeqob, his chosen ones. he is ohyeah our to-or-not; his crises are in all the land. be ye mindful always of his alignment; the word which he directed to a thousand generations; even of the covenant which he made with ibrahim, and of his seven-oath to iz'haq; and hath standstayed the same to jeqob for a law, and to isra'al for a world alignment, saying, to thee will i give the land of kanaan the lot of your inheritance; when ye were but count-few, even a count-few, and strangers in it. and when they went from nation to nation, and from one kingdom to another with; he suffered no man to do them wrong: yea, he reprovred kings for their sakes, saying, touch not mine converse-swimmer, and do my come-bringers no harm. sing to ohyeah, all the land; inform from day to day his stick-safety. recount his heavyweight among the body-nations; his marvelous works among all nations. for great is ohyeah, and greatly to be cheered: he also is to be feared on all to-or-not. for all the to-or-not of the withs

are ideal-idols: but ohyeah did the namespaces. splendor and honor are in his presence; goatness and gaiety are in his place. give to ohyeah, ye kindred of the withs, give to ohyeah heavyweight and goatness. give to ohyeah the heavyweight due to his namethere: bring an rest-absorber, and come before him: bow ohyeah in the splendor of dedication. fear before him, all the land: the world also will be stable, that it be not moved. let the namespaces be glad, and let the land be glad: and let men say among the nations, ohyeah kingeth. let the sea roar, and the fulness thereof: let the fields rejoice, and all that is therein. then will the trees of the wood joy-sing out at the presence of ohyeah, because he cometh to critical the land. o give thanks to ohyeah; for he is good; for his kindness endureth to world. and say ye, stick-safe us, o to-or-not of our stick-safety, and gather us together, and make stick-safe us from the body-nations, that we may give thanks to thy dedicated namethere, and glory in thy cheering. first-pooled be ohyeah to-or-not of isra'al to the worlds of worlds, and all the with said, art and cheerd ohyeah. so he left there before the gather-cabinet of the alignment of ohyeah asaph and his brethren, to immerser before the gather-cabinet continually, as every day's work required: and obed-Adam with their brethren, sixty and eight; obed-Adam also interer of jeduthun and hosah to be gatekeepers: and zadoq the darkener and his brethren the darkener, before the dwelling of ohyeah in the high place that was at gibeon, to onup onups to ohyeah upon the butcher-place of the onup continually morning and evening, and to do according to all that is written in the drops-of-teaching-torah of ohyeah, which he directed isra'al and with them heman and jeduthun, and the rest that were chosen, who were expressed by namethere, to give thanks to ohyeah, because his kindness endureth to world; and with them heman and jeduthun with trumpets and cymbals for those that should make a sound, and with musical items of to-or-not. and the interers of jeduthun were gatekeepers. and all the with departed every man to his house: and dawud returned to first-pool his house.

## 17

now it came to pass, as dawud sat in his house, that dawud said to natan the come-bringer, lo, i dwell in an house of cedars, but the gather-cabinet of the alignment of ohyeah remaineth under video-divide-curtains. then natan said to dawud, do all that is in thine heart; for to-or-not is with thee. and it came to pass the same night, that the word of to-or-not came to natan, saying, go and tell dawud my worker, thus saith ohyeah, no inter-build me an house to settle in: for i have not settled in an house since the day that i brought up isra'al to this day; but have gone from tent to tent, and from one dwelling to another. wheresoever i have walked with all isra'al worded i a word to any of the criticals of isra'al whom i directed to watch-feed my with, saying, why have ye not inter-build me an house of cedars? now therefore thus will thou say to my worker dawud, thus saith ohyeah of troops, i took thee from the sheepcote, even from following the sheep, that thou shouldst be governor over my with isra'al and i have been with thee theresoever thou hast walked, and have cut off all thine enemies from before thee, and have did thee a namethere like the namethere of the great men that are in the land. also i will ordain a place for my with isra'al and will plant them, and they will dwell in their place, and will be moved no more; neither will in-

terers of injustice waste them any more, as at the heading, and since the time that i directed criticals to be over my with isra'al moreover i will surrender all thine enemies. furthermore i tell thee that ohyeah will inter-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 interers; and i will establish his kingdom. he will inter-build me an house, and i will stablish his throne world. i will be his father, and he will be my interer and i will not take my kindness away from him, as i took it from him that was before thee: but i will standstay him in mine house and in my kingdom until the world: and his throne will be fixed worldmore. according to all these words, and according to all this vision, so did natan word to dawud. and dawud the king came and sat before ohyeah, and said, who am i, ohyeah to-or-not, and what is mine house, that thou hast brought me hitherto? and yet this was a small word in thine eyes, o to-or-not; for thou hast also worded of thy worker's house for a great while to come, and hast regarded me according to the estate of a earthing of high degree, ohyeah to-or-not. what can dawud speak more to thee for the heavyweight of thy worker? for thou knowest thy worker. ohyeah, for thy worker's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. ohyeah, there is none like thee, neither is there any to-or-not beside thee, according to all that we have heard with our ears. and what one nation in the land is like thy with isra'al whom to-or-not went to retrieve to be his own with, to make thee a namethere of greatness and terribleness, by driving out nations from before thy with whom thou hast retrieved out of egypt? for thy with isra'al didst thou make thine own with world; and thou, ohyeah, becamest their to-or-not. therefore now, ohyeah, let the word that thou hast worded concerning thy worker and concerning his house be established world, and do as thou hast said. let it even be fixed, that thy namethere may be greater world, saying, ohyeah of troops is the to-or-not of isra'al even a to-or-not to isra'al and let the house of dawud thy worker be fixed before thee. for thou, o my to-or-not, hast told thy worker that thou wilt inter-build him an house: therefore thy worker hath found in his heart to spill before thee. and now, ohyeah, thou art to-or-not, and hast worded this goodness to thy worker: now therefore let it please thee to first-pool the house of thy worker, that it may be before thee to world: for thou first-pooolest, ohyeah, and it will be first-pooled to world.

## 18

now after this it came to pass, that dawud hit the palestinians, and surrendered them, and took gath and her towns out of the hand of the palestinians. and he hit moab; and the moabites became dawud's workers, and brought gifts. and dawud hit hadadezer king of zobah to hamath, as he went to stablish his dominion by the river euphrates. and dawud captered from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen: dawud also houghed all the chariot horses, but reserved of them an hundred chariots. and when the syrians of damascus came to help hadadezer king of zobah, dawud slew of the syrians two and twenty thousand men. then dawud namethere garrisons in aram-damascus; and the syrians became dawud's workers, and brought gifts. thus ohyeah sticky-safed dawud theresoever he went. and

dawud took the shields of gold that were on the workers of hadadezer, and brought them to jerusalem. likewise from tibhath, and from kun, cities of hadadezer, brought dawud very much brass, wherewith sulayman did the brazen sea, and the standstays, and the items of brass. now when tou king of hamath heard how dawud had smitten all the stratagem of hadadezer king of zobah; he sent hadoram his interer to king dawud, to enquire of his completeness, and to first-pool him, because he had fought against hadadezer, and hit him; (for hadadezer had war with tou); and with him all manner of items of gold and silver and brass. them also king dawud dedicated to ohyeah, with the silver and the gold that he brought from all these nations; from adom, and from moab, and from interers of emmon, and from the palestinians, and from emaleq, moreover abishai interer of zeruiyeh slew of the adomites in the valley of salt eighteen thousand. and he namethere garrisons in adom; and all the adomites became dawud's workers. thus ohyeah sticky-safed dawud theresoever he went. so dawud kinged over all isra'al and dod crisis and being right among all his with. and joab interer of zeruiyeh was over the troop; and yeahoshaphat interer of ahilud, recorder. and zadoq interer of ahitub, and abimelekh interer of abiathar, were the darkener; and shavsha was scroll-recounters; and benayeaho interer of yeaohide was over the kerethites and the pelethites; and the interers of dawud were chief about the king.

## 19

now it came to pass after this, that nahash the king of interers of emmon died, and his interer kinged in his stead. and dawud said, i will do kindness to hanun interer of nahash, because his father did kindness to me. and dawud sent messengers to comfort him concerning his father. so the workers of dawud came into the land of interers of emmon to hanun, to comfort him. but the prince-immerseds of interers of emmon said to hanun, thinkest thou that dawud doth heavyweight thy father, that he hath crossed comforters to thee? are not his workers come to thee for to search, and to overthrow, and to spy out the land? wherefore hanun took dawud's workers, and shaved them, and cut off their garments in the half hard by their buttocks-go-beyond, and sent them away. then there went certain, and told dawud how the men were workd. and he sent to meet them: for the men were greatly ashamed. and the king said, settle at jericho until your beards be grown, and then reset. and when interers of emmon saw that they had made themselves odious to dawud, hanun and interers of emmon sent a thousand talents of silver to hire them chariots and horsemen out of aram-naharim, and out of aram-meekah, and out of zobah. so they hired thirty and two thousand chariots, and the king of mekah and his with; who came and pitched before medeba. and interers of emmon added themselves together from their cities, and came to war. and when dawud heard of it, he sent joab, and all the troop of the heroblokes. and interers of emmon came out, and put the war in array before the gate of the city: and the kings that were come were by themselves in the field. now when joab saw that the war was set against him before and behind, he chose out of all the choice of isra'al and put them in array against the syrians. and the remainder of the with he delivered to the hand of abishai his brother, and they set themselves in array against interers of emmon. and he said, if the syrians be too strong for me, then thou wilt make stick-safe me: but if interers of

emmon be too strong for thee, then i will make stick-safe thee. be strong, let us be strengthened for our with, and for the cities of our to-or-not: and let ohyeah do that which is good in his eyes. so joab and the with that were with him drew nigh before the syrians to the war; and they fled before him. and when interers of emmon saw that the syrians were fled, they likewise fled before abishai his brother, and entered into the city. then joab came to jerusalem. and when the syrians saw that they were put to the worse before isra'al they crossed messengers, and drew forth the syrians that were beyond the river: and shophak the captain of the troop of hadadezer crossed before them. and it was told dawud; and he added all isra'al and crossed over jordan, and crossed upon them, and set the war in array against them. so when dawud had put the war in array against the syrians, they fought with him. but the syrians fled before isra'al and dawud slew of the syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed shophak the captain of the troop. and when the workers of hadadezer saw that they were put to the worse before isra'al they made complete with dawud, and became his workers: neither would the syrians make stick-safe interers of emmon any more.

## 20

and it came to pass, that after the year was expired, at the time that kings go out to battle, joab led forth the stratagem of the troop, and wasted the land of interers of emmon, and came and develop-troubled rabbah. but dawud settled at jerusalem. and joab hit rabbah, and destroyed it. and dawud took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was set upon dawud's head: and he brought also exceeding much spoil out of the city. and he brought out the with that were in it, and cut them with saws, and with harrows of iron, and with axes. even so dot dawud with all the cities of interers of emmon. and dawud and all the with resetted to jerusalem. and it came to pass after this, that there arose war at gecer with the palestinians; at which time sibbechai the hushathite slew sipai, that was of children of the giant: and they were surrendered. and there was war again with the palestinians; and alhanan interer of jair slew lahmi the brother of jalut the gitite, 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 son of the giant. but when he defied isra'al jonatan interer of shimea dawud's brother slew him. these were born to the giant in gath and they fell by the hand of dawud, and by the hand of his workers.

## 21

and accuser stood up against isra'al and provoked dawud to number isra'al and dawud said to joab and to the rulers of the with, go, count isra'al from barshebe even to dan and bring the count of them to me, that i may know it. and joab answered, ohyeah make his withs an hundred times so many more as they be: but, my lord-base the king, are they not all my lord-base's workers? why then doth my lord-base require this thing? why will he be a cause of fault to isra'al nevertheless the king's word prevailed against joab. wherefore joab departed, and went throughout all isra'al and came to jerusalem. and joab gave the sum of the count



of the with to dawud. and all they of isra'el were a thousand thousand and an hundred thousand men that drew sword: and yeahodah was four hundred seventy thousand men that drew sword. but levi and benjamin counted he not among them: for the king's word was abominable to joab. and to-or-not was video-divide with this word; therefore he hit isra'el and dawud said to to-or-not, i have missed greatly, on word i have done this word: but now, i beseech thee, do away the cloudy of thy worker; for i have done very foolishly. and ohyeah worded to gad dawud's seer, saying, go and tell dawud, saying, thus saith ohyeah, i offer thee three words: choose thee one of them, that i may do it to thee. so gad came to dawud, and said to him, thus saith ohyeah, choose thee either three years' famine; or three months to be sword-parched before thy develop-nar-rowers, while that the sword of thine enemies overtaketh thee; or else three days the sword of ohyeah, even the word, in the land, and the messenger of ohyeah destroying throughout all the coasts of isra'el now therefore advise thyself what word i will bring again to him that sent me. and dawud said to gad i am in a great strait: let me fall now into the hand of ohyeah; for very great are his mercies: but let me not fall into the hand of earthling. so ohyeah sent word upon isra'el and there fell of isra'el seventy thousand men. and to-or-not sent an messenger to jerusalem to destroy it: and as he was destroying, ohyeah beheld, and he repented him of the video-divide, and said to the messenger that destroyed, it is enough, standstay now thine hand. and the messenger of ohyeah stood by the threshingfloor of aornan the jebusite. and dawud lifted up his eyes, and saw the messenger of ohyeah stand between the land and the namespaces, having a drawn sword in his hand tilted over jerusalem. then dawud and the elders of isra'el who were clothed in sackcloth, fell upon their face-turnings. and dawud said to to-or-not, is it not i that directed the with to be numbered? even i it is that have missed and done video-divide indeed; but as for these sheep, what have they done? let thine hand, i pray thee, ohyeah my to-or-not, be on me, and on my father's house; but not on thy with, that they should be plagued. then the messenger of ohyeah directed gad to say to dawud, that dawud should go up, and set up an butcher-place to ohyeah in the threshingfloor of aornan the jebusite. and dawud went up at the wording of gad which he worded in the namethere of ohyeah. and aornan turned back, and saw the messenger; and his four interers with him hid themselves. now aornan was threshing wheat. and as dawud came to aornan, aornan looked and saw dawud, and went out of the threshingfloor, and bowed himself to dawud with his face-turnings to the land. then dawud said to aornan, grant me the place of this threshingfloor, that i may inter-build an butcher-place therein to ohyeah: thou wilt grant it me for the full price: that the plague may be stayed from the with. and aornan said to dawud, take it to thee, and let my lord-base the king do that which is good in his eyes: lo, i give thee the cattle also for onups, and the threshing instruments for wood, and the wheat for the rest-absorber; i give it all. and king dawud said to aornan, nay; but i will verily buy it for the full price: for i will not take that which is thine for ohyeah, nor onup onups without cost. so dawud gave to aornan for the place six hundred sheqels of gold by weight. and dawud inter-built there an butcher-place to ohyeah, and onupped onups and completes, and called upon ohyeah; and he answered him from namespaces by fire upon the butcher-place of onup. and ohyeah directed the messenger; and he put

up his sword again into the sheath thereof. at that time when dawud saw that ohyeah had answered him in the threshingfloor of aornan the jebusite, then he butchered there. for the dwelling of ohyeah, which musa did in the desert-wording, and the butcher-place of the onup, were at that season in the high place at gibeon. but dawud could not go before it to enquire of to-or-not: for he was afraid on word of the sword of the messenger of ohyeah.

## 22

then dawud said, this is the alpha-beit-house of ohyeah to-or-not, and this is the butcher-place of the onup for isra'el and dawud directed to gather together the strangers that were in the land of isra'el and he stand-stayed masons to hew wrought stones to inter-build the alpha-beit-house of to-or-not. and dawud prepared iron in abundance for the nails for the gates of the gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance-count: for the zidonians and they of zur brought much cedar wood to dawud. and dawud said, sulayman my interer is young and tender, and the house that is to be inter-built for ohyeah must be exceeding magnificent, of namethere and of glory throughout all countries: i will therefore now make preparation for it. so dawud prepared abundantly before his death. then he called for sulayman his interer and charged him to inter-build an house for ohyeah to-or-not of isra'el and dawud said to sulayman, my interer as for me, it was in my mind to inter-build an house to the namethere of ohyeah my to-or-not: but ohyeah word came to me, saying, thou hast shed blood abundantly, and hast did great wars: no inter-build an house to my namethere, on word thou hast shed much blood upon the land in my sight. behold, a interer will be born to thee, who will be a man of completeness; and i will give him completeness from all his enemies round about: for his namethere will be sulayman, and i will give complete and completeness to isra'el in his days. he will inter-build an house for my namethere; and he will be my interer and i will be his father; and i will establish the throne of his kingdom over isra'el world. now, my interer ohyeah be with thee; and prosper thou, and inter-build the alpha-beit-house of ohyeah thy to-or-not, as he hath worded of thee. only ohyeah give thee skill and skill, and give thee charge concerning isra'el that thou mayest keep the drops-of-teaching-torah of ohyeah thy to-or-not. then will thou prosper, if thou takest heed to fulfil the statutes and crises which ohyeah charged musa with concerning isra'el be strong, and of good courage; dread not, nor be dismayed. now, behold, in my trouble i have prepared for the alpha-beit-house of ohyeah an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have i prepared; and thou mayest add thereto. moreover there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of cunning men foreverly manner of work. of the gold, the silver, and the brass, and the iron, there is no count. stand up therefore, and be doing, and ohyeah be with thee. dawud also directed all the prince-immerseds of isra'el to help sulayman his interer saying, is not ohyeah your to-or-not with you? and hath he not given you rest on every side? for he hath given the settlers of the land into mine hand; and the land is lamb-subdued before ohyeah, and before his with. now namethere your self and your self to seek

ohyeah your to-or-not; stand up therefore, and inter-build ye the dedicated of ohyeah to-or-not, to bring the gather-cabinet of the alignment of ohyeah, and the dedicated items of to-or-not, into the house that is to be inter-built to the namethere of ohyeah.

## 23

so when dawud was old and seven-full of days, he made sulayman his interer king over isra'al and he added together all the prince-immerseds of isra'al with the darkener and the levites. now the levites were counted from the age of thirty years and upward: and their count by their polls, herobloke by herobloke, was thirty and eight thousand. of which, twenty and four thousand were to set forward the work of the alpha-beit-house of ohyeah; and six thousand were officers and criticals: moreover four thousand were gatekeepers; and four thousand cheerd ohyeah with the items which i did, said dawud, to cheer therewith. and dawud partd them into parts among the interers of levi namely, gershon, kohath, and merari. of the gershonites were, leedan, and shimei. the interers of leedan; the chief was jehi'al, and cetam, and jo'al, three. the interers of shimei; she-olmith, and hazial, and haran, three. these were the chief of the fathers of leedan. and the interers of shimei were, jahath, zina, and jeush, and berieh. these four were the interers of shimei. and jahath was the chief, and cicah the second: but jeush and berieh had not many interers; therefore they were in one reckoning, according to their father's house. the interers of kohath; imran, izhar, hebron, and ucial, four. the interers of imran; harun and musa: and harun was differentiated, that he should dedicated the most dedicated things, he and his interers world, to burn incense before ohyeah, to immerse to him, and to first-pool in his namethere world. now concerning musa the man of to-or-not, his interers were readcall of the branch of levi the interers of musa were, gershon, and aliecer. of the interers of gershon, shebual was the chief. and the interers of aliecer were, rehabyeaho the chief. and aliecer had none other interers; but the interers of rehabyeaho were very many. of the interers of izhar; she-olmith the chief. of the interers of hebron; jeryeaho the first, amaryeaho the second, jahaziel the third, and je-qameam the fourth. of the interers of ucial; who'mikah the first and jesiyeah the second. the interers of merari; mahli, and mushi. the interers of mahli; alecer, and qish. and alecer died, and had no interers, but intera: and their brethren the interers of qish took them. the interers of mushi; mahli, and eder, and jeremoth, three. these were the interers of levi after the house of their fathers; even the chief of the fathers, as they were counted by count of nametheres by their polls, that did the work for the work of the alpha-beit-house of ohyeah, from the age of twenty years and upward. for dawud said, ohyeah to-or-not of isra'al hath given completeness to his with, that they may dwell in jerusalem to world: and also to the levites; they will no more bear the dwelling, nor any items of it for the work thereof. for by the last words of dawud the levites were counted from twenty years old and on: because their office was to wait on the interers of harun for the work of the alpha-beit-house of ohyeah, in the courtyards, and in the chambers, and in the top-brightening of all dedicated things, and the doing of the work of the alpha-beit-house of to-or-not; both for the bread system, and for the fine flour for rest-absorber, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried,

and for all manner of measure and size; and to stand every morning to thank and cheer ohyeah, and likewise at even: and to onup all onups to ohyeah in the settless, in the new moons, and on the namethere feasts, by count, according to the crisis directed to them, continually before ohyeah: and that they should keep the charge of the proto-sinaitic-script-meet-until-due-tent, and the charge of the dedicated place, and the charge of the interers of harun their brethren, in the work of the alpha-beit-house of ohyeah.

## 24

now these are the parts of the interers of harun. the interers of harun; nadab, and abihu, alecer, and itamar. but nadab and abihu died before their father, and had no interers: therefore alecer and itamar executed the priest's office. and dawud part-distributed them, both zadoq of the interers of alecer, and ahimelek of the interers of itamar, according to their offices in their work. and there were more chief heroblokes found of the interers of alecer than of the interers of itamar, and thus were they partd. among the interers of alecer there were sixteen chief heroblokes of the house of their fathers, and eight among the interers of itamar according to the house of their fathers. thus were they partd by lot, one sort with another; for the governors of the dedicated, and governors of the alpha-beit-house of to-or-not, were of the interers of alecer, and of the interers of itamar. and shemeyeaho interer of nethane'al the scroll-recouters, one of the levites, wrote them before the king, and the prince-immerseds, and zadoq the darkener and ahimelek interer of abithar, and before the chief of the fathers of the darkener and levites: one principal household being held for alecer, and one held for itamar. now the first lot came forth to yehoirib, the second to jedayeah, the third to harim, the fourth to seorim, the fifth to malkiyeah, the sixth to mijamin, the seventh to haqoz, the eighth to abyehao, the ninth to vowelmovement-stick-safe-yeahoshua, the tenth to shekanyeaho, the eleventh to aliashib, the twelfth to jaqim, the thirteenth to huppah, the fourteenth to jeshebeab, the fifteenth to bilgah, the sixteenth to aimer the seventeenth to hecir, the eighteenth to aphez, the nineteenth to pethahiyeh, the twentieth to jeheceqal, the one and twentieth to jakhin, the two and twentieth to gamul, the three and twentieth to delayeaho, the four and twentieth to meecyehao. these were the crisisings of them in their work to come into the alpha-beit-house of ohyeah, according to their crisis, under harun their father, as ohyeah to-or-not of isra'al had directed him. and the rest of the interers of levi were these: of the interers of imran; shuba'al: of the interers of shuba'al; jahadyeaho. concerning rehabyeaho: of the interers of rehabyeaho, the first was issiah. of the izharites; shelomoth: of the interers of shelomoth; jahath. and the interers of hebron; jeryeaho the first, amaryeaho the second, jahaziel the third, je-qameam the fourth. of the interers of ucial; who's-like-mikah: of the interers of who's-like-mikah; shamir. the brother of who's-like-mikah was issiah: of the interers of issiah; cekaryeah. the interers of merari were mahli and mushi: the interers of jeecyehao; beno. the interers of merari by jeecyehao; beno, and shoham, and cakur, and ebri. of mahli came alecer, who had no interers. concerning qish: interer of qish was jerahme'al. the interers also of mushi; mahli, and eder, and jerimot. these were the interers of the levites after the house of their fathers. these likewise cast lots over against their

brethren the interers of harun in the presence of dawud the king, and zadoq, and ahimelek, and the chief of the fathers of the darkener and levites, even the principal fathers over against their younger brethren.

## 25

moreover dawud and the captains of the troop differentiated to the work of the interers of asaph, and of heman, and of jeduthun, who should bring with harps, with psalteries, and with cymbals: and the count of the workmen according to their work was: of the interers of asaph; cakur, and yusif, and nethanyeah, and asaralah, the interers of asaph under the hands of asaph, which brought according to the order of the king. of jeduthun: the interers of jeduthun; gedalyeah, and zeri, and jesheyah, hashabyeah, and mattithyiah, six, under the hands of their father jeduthun, who brought with a harp, to give thanks and to cheer ohyeah. of heman: the interers of heman: buqyiah, matanyeah, ucial, shebual, and jerimot, hananyeah, hanani aliathah, gidalti, and ecer, joshbeqashah, maloti, hothir, and mahaciaot: all these were the interers of heman the king's seer in the words of to-or-not, to lift up the ray-horn. and to-or-not gave to heman fourteen interers and three intera. all these were under the hands of their father for song-immersed in the alpha-beit-house of ohyeah, with cymbals, psalteries, and harps, for the work of the alpha-beit-house of to-or-not, according to the king's order to asaph, jeduthun, and heman. so the count of them, with their brethren that were instructed in the songs of ohyeah, even all that were inter-understanding, was two hundred fourscore and eight. and they cast lots, ward against ward, as well the small as the great, the inter-understanding as the learned. now the first lot came forth for asaph to yusif: the second to gedalyeah, who with his brethren and interers were twelve: the third to cakur, he, his interers, and his brethren, were twelve: the fourth to izri, he, his interers, and his brethren, were twelve: the fifth to nethanyeah, he, his interers, and his brethren, were twelve: the sixth to buqyiah, he, his interers, and his brethren, were twelve: the seventh to jesharalah, he, his interers, and his brethren, were twelve: the eighth to jesheyah, he, his interers, and his brethren, were twelve: the ninth to matanyeah, he, his interers, and his brethren, were twelve: the tenth to shimei, he, his interers, and his brethren, were twelve: the eleventh to ecr'al, he, his interers, and his brethren, were twelve: the twelfth to hashabyeah, he, his interers, and his brethren, were twelve: the thirteenth to shub'al, he, his interers, and his brethren, were twelve: the fourteenth to mattithyiah, he, his interers, and his brethren, were twelve: the fifteenth to jeremot, he, his interers, and his brethren, were twelve: the sixteenth to hananyeah, he, his interers, and his brethren, were twelve: the seventeenth to joshbeqashah, he, his interers, and his brethren, were twelve: the eighteenth to hanani he, his interers, and his brethren, were twelve: the nineteenth to maloti, he, his interers, and his brethren, were twelve: the twentieth to aliathah, he, his interers, and his brethren, were twelve: the one and twentieth to hothir, he, his interers, and his brethren, were twelve: the two and twentieth to gidalti, he, his interers, and his brethren, were twelve: the three and twentieth to mahaciaot, he, his interers, and his brethren, were twelve: the four and twentieth to ecer, he, his interers, and his brethren, were twelve.

## 26

concerning the parts of the gatekeepers: of the qorhites was meshelemeiah interer of qur'qora, of the interers of asaph. and the interers of meshelemeiah were, cekaryeah the firstborn, jedie'al the second, cebadiyiah the third, jathnial the fourth, elam the fifth, yeaohanan the sixth, aloenai the seventh. moreover the interers of obed-adom were, shemeyah the firstborn, yeaohabad the second, joah the third, and sacar the fourth, and nethane'al the fifth. emi'al the sixth, issachar the seventh, peultai the eighth: for to-or-not first-pooled him. also to shemeyah his interer were interers born, that proverb-ruled throughout the house of their father: for they were heroblokes of stratagem. the interers of shemeyah; eotni, and repah, and eobed al-cabad, whose brethren were strong men, alyeah, and semakyiah. all these of the interers of obed-adom: they and their interers and their brethren, stratagem men for energy for the work, were sixty and two of obed-adom. and meshelemeiah had interers and brethren, strong men, eighteen. also hosah, of interers of merari, had interers; simri the chief, (for though he was not the firstborn, yet his father made him the chief;) hilqyiah the second, tebalyeah the third, cekaryeah the fourth: all the interers and brethren of hosah were thirteen. among these were the parts of the gatekeepers, even among the chief heroblokes, having wards one against another, to immerse in the alpha-beit-house of ohyeah. and they cast lots, as well the small as the great, according to the house of their fathers, foreverly gate. and the lot eastward fell to shemeleyah. then for cekaryeah his interer a wise counselor, they cast lots; and his lot came out northward. to obed-adom southward; and to his interers the house of asupim. to shuppim and hosah the lot came forth westward, with the gate willecheth, by the causeway of the going up, ward against ward. eastward were six levites, northward four a day, southward four a day, and toward asupim two and two. at parbar westward, four at the causeway, and two at parbar. these are the parts of the gatekeepers among the interers of qur'qora, and among the interers of merari. and of the levites, ahiyiah was over the treasures of the alpha-beit-house of to-or-not, and over the treasures of the dedicated things. as concerning the interers of leedan; the interers of the gershonite leedan, chief fathers, even of leedan the gershonite, were jehi'ali. the interers of jehi'ali; cetam, and jo'al his brother, which were over the treasures of the alpha-beit-house of ohyeah. of the imranites, and the izharites, the hebronites, and the ucialites: and shebual interer of gershom, interer of musa, was governor of the treasures. and his brethren by alicer; rehabyeah his interer and jesheyah his interer and joram his interer and cikri his interer and sheolmish his interer which sheolmish and his brethren were over all the treasures of the dedicated things, which dawud the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the troop, had dedicated. out of the spoils won in wars did they dedicate to maintain the alpha-beit-house of ohyeah. and all that samu'al the seer, and talut interer of qish, and abner interer of ner and joab interer of zeriyeah, had dedicated; and whosoever had dedicated any thing, it was under the hand of sheolmish, and of his brethren. of the izharites, kenanyeah and his interers were for the outward business over isa'al for officers and criticals. and of the hebronites, hashabyeah and his brethren, men of stratagem, a thousand and seven hun-

dred, were officers among them of isra'al on cross-over jordan westward in all the business of ohyeah, and in the work of the king. among the hebronites was jeriyeah the chief, even among the hebronites, according to the generations of his fathers. in the fortieth year of the king of dawud they were sought for, and there were found among them heroblokes of stratagem at jecer of gil'ed. and his brethren, men of stratagem, were two thousand and seven hundred chief fathers, whom king dawud made rulers over the raubenites, the gadites, and the half branch of manasseh, foreverly word pertaining to to-or-not, and words of the king.

## 27

now interers of isra'al after their count, to wit, the chief fathers and captains of thousands and hundreds, and their officers that workd the king in any word of the parts, which came in and went out month by month throughout all the months of the year, of every part were twenty and four thousand. over the first part for the first month was jashobeam interer of cabdiel: and in his part were twenty and four thousand. of interers of Perez was the chief of all the captains of the troop for the first month. and over the part of the second month was dodai an aholite, and of his part was miqlot also the governor: in his part likewise were twenty and four thousand. the third captain of the troop for the third month was benayeaho interer of yehaioide, a chief darkener and in his part were twenty and four thousand. this is that benayeaho, who was herobloke among the thirty, and on the thirty: and in his part was emicabad his interer the fourth captain for the fourth month was esah'al the brother of joab, and cebadiyeh his interer after him: and in his part were twenty and four thousand. the fifth captain for the fifth month was shamhuth the icrahite: and in his part were twenty and four thousand. the sixth captain for the sixth month was ira interer of eqesh the teqoit: and in his part were twenty and four thousand. the seventh captain for the seventh month was helez the pelonite, of interers of apraim: and in his part were twenty and four thousand. the eighth captain for the eighth month was sibeikai the hushathite, of the carhites: and in his part were twenty and four thousand. the ninth captain for the ninth month was abiecer the enetotite, of the ben-jamites: and in his part were twenty and four thousand. the tenth captain for the tenth month was maharai the netophatite, of the carhites: and in his part were twenty and four thousand. the eleventh captain for the eleventh month was benayeaho the pirathonite, of interers of apraim: and in his part were twenty and four thousand. the twelfth captain for the twelfth month was heldai the netophatite, of othni'al: and in his part were twenty and four thousand. furthermore over the branch of isra'al the governor of the raubenites was aliecer interer of cikri: of the simeonites, shephatyeh interer of mekah: of the levites, hashabyeaho interer of qemu'al: of the harunites, zadoc: of yeahodah, alyeaho, one of the brethren of dawud: of is-sachar, omri interer of mika'al: of cebulun, ishmailah interer of eobadyeaho: of nafari, jerimot interer of ec'ri'al: of interers of apraim, vowelmovement-stick-safe-yeahoshua interer of ecacyeaho: of the half branch of manasseh, jo'al interer of pedayeah: of the half tribe of manasseh in gil'ed, edoa interer of cekaryeah: of benjamin, jesial interer of abner: of dan ec'ra'l interer of jero-ham. these were the prince-immerseds of the branch of isra'al but dawud took not the count of them from

twenty years old and tilt-under: because ohyeah had said he would increase isra'al like to the stars of the namespaces. joab interer of zeruiyeh began to count, but he finished not, on word there fell wrath for it against isra'al neither was the count put in the account of the words of the days of king dawud. and over the king's treasures was ecmavet interer of edial: and over the storehouses in the fields, in the cities, and in the out-of-town-villages, and in the castles, was yehonathan interer of ucyeah: and over them that did the work of the field for workage of the earth was ec'ri interer of kelub: and over the vineyards was shimei the ramatite: over the increase of the vineyards for the wine cellars was cabdi the shiphmite: and over the olive trees and the sycamore trees that were in the low-tide low-lands was bonupanan the gederite: and over the cellars of oil was joash: and over the cattles that fed in sharon was shitrai the sharonite: and over the cattles that were in the valleys was shaphat interer of adlai: over the camels also was obil the ishme'alite: and over the asses was jahadyeaho the meronothite: and over the sheeps was jacib the hagerite. all these were the rulers of the substance which was king dawud's. also jonatan dawud's uncle was a counselor, a inter-understanding man, and a scroll-recounters: and jehi'al interer of hakmoni was with the king's interers: and ahithophel was the king's counselor: and hushai the arkite was the king's in-sight: and after ahithophel was yehaioide interer of benayeaho, and abiathar: and the general of the king's army was joab.

## 28

and dawud assembled all the prince-immerseds of isra'al the prince-immerseds of the branch, and the captains of the companies that was immersed to the king by part, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his interers, with the officers, and with the heroblokes, and with all the stratagem heroblokes, to jerusalem. then dawud the king stood up upon his feet, and said, hear me, my brethren, and my with: as for me, i had in mine heart to inter-build an house of rest for the gather-cabinet of the alignment of ohyeah, and for the footstool of our to-or-not, and had made ready for the inter-building: but to-or-not said to me, no inter-build an house for my namethere, because thou hast been a man of war, and hast shed blood. howbeit ohyeah to-or-not of isra'al chose me before all the house of my father to be king over isra'al to world: for he hath chosen yehodah to be the governor; and of the house of yehodah, the house of my father; and among the interers of my father he liked me to make me king over all isra'al and of all my interers, (for ohyeah hath given me many interers,) he hath chosen sulayman my interer to sit upon the throne of the kingdom of ohyeah over isra'al and he said to me, sulayman thy interer he will inter-build my house and my courtyards: for i have chosen him to be my interer and i will be his father. moreover i will establish his kingdom to world, if he be constant to do my directives and my crises, as at this day. now therefore in the eyes of all isra'al the assembly of ohyeah, and in the audience of our to-or-not, keep and seek for all the directives of ohyeah your to-or-not: that ye may inherit this good land, and leave it for an inheritance for your interers after you world. and thou, sulayman my interer know thou the to-or-not of thy father, and work for him with a complete self and with a willing self: for

ohyeah searcheth all selfs, and inter-understandeth all the developos of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off to until. take heed now; for ohyeah hath chosen thee to inter-build an house for the dedicated: be strong, and do it. then dawud gave to sulayman his interer the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the out-of-townment, and the pattern of all that he had by breathwind, of the courtyards of the alpha-beit-house of ohyeah, and of all the chambers round about, of the stores of the alpha-beit-house of to-or-not, and of the stores of the dedicated things: also for the parts of the darkener and the levites, and for all the work of the work of the alpha-beit-house of ohyeah, and for all the items of work in the alpha-beit-house of ohyeah. he gave of gold by weight for things of gold, for all items of all manner of work; silver also for all items of silver by weight, for all items of every kind of work: even the weight for the stream-candle-lights of gold, and for their lamps of gold, by weight forevery stream-candle-light, and for the lamps thereof: and for the stream-candle-lights of silver by weight, both for the stream-candle-light, and also for the lamps thereof, according to the use of every stream-candle-light. and by weight he gave gold for the tables of bread system, forevery send-table and likewise silver for the tables of silver: also top-bright gold for the fleshhooks, and the bowls, and the cups: and for the golden basins he gave gold by weight forevery basin; and likewise silver by weight forevery basin of silver: and for the butcher-place of incense refined gold by weight; and gold for the pattern of the chariot of the inwarders, that spread out their wings, and covered the gather-cabinet of the alignment of ohyeah. all this, said dawud, ohyeah made me inter-understand in writing by his hand upon me, even all the works of this pattern. and dawud said to sulayman his interer be strong and of good courage, and do it: respect not, nor be dismayed: for ohyeah to-or-not, even my to-or-not, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the work of the alpha-beit-house of ohyeah. and behold, the parts of the darkener and the levites, even they will be with thee for all the work of the alpha-beit-house of to-or-not: and there will be with thee for all word of message-craft every generous skillful man, for any word of work: also the generous and all the with will be wholly at thy word.

## 29

furthermore dawud the king said to all the assembly, sulayman my interer whom alone to-or-not hath chosen, is yet young and tender, and the work is great: for the palace is not for earthlyng, but for ohyeah to-or-not. now i have prepared with all my energy for the house of my to-or-not the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; onyx stones, and stones to be namethere, glistering stones, and of divers colors, and all manner of precious stones, and silkmable stones in abundance. moreover, because i have set my affection to the house of my to-or-not, i have of mine own proper good, of gold and silver, which i have given to the house of my to-or-not, over and on all that i have prepared for the dedicated house. even three thousand talents of gold, of the gold of ophir, and seven thousand talents of re-

fined silver, to overlay the walls of the houses withal: the gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. and who then is willing to fill his service this day to ohyeah? then the chief of the fathers and prince-immerseds of the branch of isra'al and the captains of thousands and of hundreds, with the rulers of the king's work, were generous, and gave for the work of the alpha-beit-house of to-or-not of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. and they with whom precious stones were found gave them to the treasure of the alpha-beit-house of ohyeah, by the hand of jehi'al the gershonite. then the with be gladd, for that they were generous, because with complete heart they were generous to ohyeah: and dawud the king also be gladd with great gladness. wherefore dawud first-pooled ohyeah before all the assembly: and dawud said, first-pooled be thou, ohyeah to-or-not of isra'al our father, to the worlds of worlds. thine, ohyeah is the heroblokeicness, and the power, and the glory, and the victory, and the majesty: for all that is in the namespaces and in the land is thine; thine is the kingdom, ohyeah, and thou art exalted as head above all. both heavyweightes and heavyweight come of thee, and thou reignest over all; and in thine hand is proverb-rule and heroblokeicness; and in thine hand it is to do heroblokeic, and to give energy to all. now therefore, our to-or-not, we thank thee, and cheer thy glorious namethere. but who am i, and what is my with, that we should have the energy to be generous after this sort? for all things come of thee, and of thine own have we given thee. for we are strangers before thee, and sojourners, as were all our fathers: our days on the land are as a shadow, and there is none abiding. ohyeah our to-or-not, all this store that we have prepared to inter-build thee an house for thine dedicated namethere cometh of thine hand, and is all thine own. i know also, my to-or-not, that thou triest the heart, and hast pleasure in turgor-immersedness. as for me, in the turgor-immersedness of mine heart i have willingly ndboffered all these things: and now have i seen with gladness thy with, which are present here, to be generous to thee. ohyeah to-or-not of ibraham, iz'haq, and of isra'al our fathers, develop this to world in the develop of the thoughts of the heart of thy with, and prepare their heart to thee: and give to sulayman my interer a complete heart, to keep thy directives, thy testimonies, and thy statutes, and to do all these things, and to inter-build the palace, for the which i have did provision. and dawud said to all the assembly, now first-pool ohyeah your to-or-not. and all the assembly first-pooled ohyeah to-or-not of their fathers, and bowed down their heads, and bowed ohyeah, and the king. and they butcherd butchers to ohyeah, and onupped onups to ohyeah, on the morrow after that day, even a thousand bulls, a thousand lambs, and a thousand lambs, with their pourings, and butchers in abundance for all isra'al and did eat and drink before ohyeah on that day with great gladness. and they made sulayman interer of dawud king the second time, and converse-swimmer him to ohyeah to be the chief governor, and zadoq to be darkener then sulayman sat on the throne of ohyeah as king instead of dawud his father, and completed; and all isra'al heard him. and all the prince-immerseds, and the heroblokes, and all the interers likewise of king dawud, gave hand under sulayman the king. and ohyeah greeted sulayman exceed-

ingly in the eyes of all isra'al and bestowed upon him such royal majesty as had not been on any king before him in isra'al thus dawud interer of jesse kinged over all isra'al and the time that he kinged over isra'al was forty years; seven years kinged he in hebron, and thirty and three years kinged he in jerusalem. and he died in a good old age, seven-full of days, heavyweightyes, and heavyweight: and sulayman his interer kinged in his stead. now the words of dawud the king, first and last, behold, they are written in the book of samu'al the seer, and in the book of natan the come-bringer, and in the book of gad the seer, with all his king and his heroblokeness, and the times that crossed over him, and over isra'al and over all the kingdoms of the countries.

## beewords of the days b

### 1

and sulayman interer of dawud was strengthened in his kingdom, and ohyeah his to-or-not was with him, and greeted him exceedingly. then sulayman spake to all isra'al to the captains of thousands and of hundreds, and to the criticals, and to every president in all isra'al the head of the fathers. so sulayman, and all the assembly with him, went to the high place that was at gibeon; for there was the tent of the assembly of to-or-not, which musa the worker of ohyeah had did in the desert-wording. but the gather-cabinet of to-or-not had dawud brought up from qirjath-jearim to the place which dawud had prepared for it: for he had pitched a tent for it at jerusalem. moreover the brazen butcher-place, that bezal'al interer of uri interer of hur had did, he namethere before the dwelling of ohyeah: and sulayman and the assembly sought to it. and sulayman went up namethere to the brazen butcher-place before ohyeah, which was at the tent of the assembly, and onuped a thousand onups upon it. in that night did to-or-not appear to sulayman, and said to him, ask what i will give thee. and sulayman said to to-or-not, thou hast did great kindness to dawud my father, and hast did me to king in his stead. now, ohyeah to-or-not, let thy promise to dawud my father be established: for thou hast made me king over a with like the dust of the land in multitude. give me now wisdom and knowledge, that i may go out and come in before this with: for who can critical this thy with, that is so great? and to-or-not said to sulayman, because this was in thine self, and thou hast not asked heavyweightyes, wealth, or heavyweight, nor the self of thine enemies, neither yet hast asked long self; but hast asked wisdom and knowledge for thyself, that thou mayest critical my with, over whom i have did thee king: wisdom and knowledge is granted to thee; and i will give thee heavyweightyes, and wealth, and heavyweight, such as none of the kings have had that have been before thee, neither will there any after thee have the like. then sulayman came from his journey to the high place that was at gibeon to jerusalem, from before the proto-sinaitic-script-meet-until-due-tent, and kinged over isra'al and sulayman added chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at jerusalem. and the king made silver and gold at jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the lowland for abundance. and sulayman had horses brought out of egypt, and linen yarn: the king's merchants received the linen yarn at a price. and they fetched up, and brought forth out of egypt a chariot for six hundred shegels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the hittites, and for the kings of syria by their means.

### 2

and sulayman determined to inter-build an alpha-beit-house for the namethere of ohyeah, and an house for his kingdom. and sulayman counted seventy thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them. and sulayman sent to huram the king of zur, saying, as thou didst do with dawud my father, and didst send him cedars to inter-build him an alpha-

beit-house to settle therein, even so do with me. behold, i inter-build an alpha-beit-house to the namethere of ohyeah my to-or-not, to dedicate it to him, and to burn before him sweet incense, and for the continual bread system, and for the onups morning and evening, on the settless, and on the new moons, and on the solemn feasts of ohyeah our to-or-not. this is an ordinance to world to isra'al and the alpha-beit-house which i inter-build is great: for great is our to-or-not above all to-or-not. but who has the energy to inter-build him an alpha-beit-house, seeing the namespaces and namespaces of namespaces cannot contain him? who am i then, that i should inter-build him an alpha-beit-house, safe only to steam-engineer before him? send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in yeahodah and in jerusalem, whom dawud my father did provide. send me also cedar trees, fir trees, and algum trees, out of lebanon: for i know that thy workers can skill to cut timber in lebanon; and, behold, my workers will be with thy workers, even to prepare me timber in abundance: for the alpha-beit-house which i am about to inter-build will be wonderful great. and, behold, i will give to thy workers, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil. then huram the king of zur answered in writing, which he sent to sulayman, because ohyeah hath loved his with, he did thee king over them. huram said moreover, first-pooled be ohyeah to-or-not of isra'al that did namespaces and land, who hath given to dawud the king a wise interer endowed with prudence and skill, that might inter-build an alpha-beit-house for ohyeah, and an alpha-beit-house for his kingdom. and now i have sent a cunning man, endowed with inter-understanding, of huram my father's, interer of a woman of the intera of dan and his father was a man of zur, skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which will be put to him, with thy cunning men, and with the cunning men of my lord-base dawud thy father. now therefore the wheat, and the barley, the oil, and the wine, which my lord-base hath spoken of, let him send to his workers: and we will cut wood out of lebanon, as much as thou will need: and we will bring it to thee in floats by sea to joppa; and thou will carry it up to jerusalem. and sulayman numbered all the strangers that were in the land of isra'al after the numbering nametherewith dawud his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. and he namethere seventy 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 namethere the with a work.

### 3

then sulayman began to inter-build the alpha-beit-house ohyeah at jerusalem in mount moriah, where the lord appeared to dawud his father, in the place that dawud had prepared in the threshingfloor of aornan the jebusite. and he began to inter-build in the second day of the second month, in the fourth year of his king. now these are the things nametherein su-

layman was instructed for the inter-building of the alpha-beit-house to-or-not. the length by cubits after the first measure was sixty cubits, and the breadth twenty cubits. and the porch that was in the front of the alpha-beit-house, the length of it was according to the breadth of the alpha-beit-house, twenty cubits, and the tallness was an hundred and twenty: and he overlaid it within with sealed gold. and the greater alpha-beit-house he cieled with fir tree, which he overlaid with fine gold, and namethere theon palm trees and chains. and he garnished the alpha-beit-house with precious stones for beauty: and the gold was gold of parvaim. he overlaid also the alpha-beit-house, the beams, the posts, and the walls thereof, and the openings thereof, with gold; and graved inwarders on the walls. and he did the most dedicated alpha-beit-house, the length namethereof was according to the breadth of the alpha-beit-house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, amounting to six hundred talents. and the weight of the nails was fifty sheqels of gold. and he overlaid the upper chambers with gold. and in the most dedicated alpha-beit-house he did two inwarders of image doing, and overlaid them with gold. and the wings of the inwarders were twenty cubits long: one wing of the one inwarder was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was likewise five cubits, reaching to the wing of the other inwarder. and one wing of the other inwarder was five cubits, reaching to the wall of the alpha-beit-house: and the other wing was five cubits also, joining to the wing of the other inwarder. the wings of these inwarders spread themselves forth twenty cubits: and they stood on their feet, and their face-turnings were inward. and he did the breaker of blue, and purple, and crimson, and fine linen, and wrought inwarders thereon. also he did before the alpha-beit-house two standstays of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. and he did chains, as in the word, and put them on the heads of the standstays; and did an hundred high-pomegranates, and put them on the chains. and he reared up the standstays before the hall, one on the right hand, and the other on the left; and called the namethere of that on the right hand jakhin, and the namethere of that on the left boec.

#### 4

moreover he did an butcher-place of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the stand-up-height thereof. also he did a molten sea of ten cubits from brim to brim, round in compass, and five cubits the stand-up-height thereof; and a line of thirty cubits did compass it round about. and under it was the similitude of cattle, which did compass it round about: ten in a cubit, compassing the sea round about. two rows of cattle were cast, when it was cast. it stood upon twelve cattle, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set on upon them, and all their hinder parts were inward. and the thickness of it was an handbreadth, and the brim of it like the doing of the brim of a cup, with flowers of lilies; and it received and held three thousand baths. he did also ten bulgings, and namethere five on the right hand, and five on the left, to wash in them: such things as they onuped for the onup they washed in them; but the sea was for the darkener to wash in. and he did ten stream-candle-

lights of gold according to their crisis, and namethere them in the hall, five on the crisis hand, and five on the left. he did also ten tables, and placed them in the hall, five on the right side, and five on the left. and he did an hundred basins of gold. furthermore he did the courtyard of the darkener, and the great courtyard, and doors for the courtyard, and overlaid the doors of them with brass. and he set the sea on the right side of the east end, over against the south. and huram did the pots, and the shovels, and the basins, and huram finished the work that he was to do for king sulayman for the alpha-beit-house to-or-not; to wit, the two standstays, and the pommels, and the chapters which were on the top of the two standstays, and the two wreaths to cover the two pommels of the chapters which were on the top of the standstays; and four hundred high-pomegranates on the two wreaths; two rows of high-pomegranates on each wreath, to cover the two pommels of the chapters which were upon the standstays. he did also bases, and bulgings did he upon the bases; one sea, and twelve cattle under it. the pots also, and the shovels, and the fleshhooks, and all their items, did huram his father do to king sulayman for the alpha-beit-house ohyeah of bright brass. in the plain of jordan did the king cast them, in the clay earth between sukot and ceredathah. thus sulayman did all these items in great abundance: for the weight of the brass could not be found out. and sulayman did all the items that were for the alpha-beit-house to-or-not, the golden butcher-place also, and the tables whereon the bread system was set; moreover the stream-candle-lights with their lamps, that they should burn after the word before the word, of sealed gold; and the flowers, and the lamps, and the tongs, made he of gold, and that dedicated gold; and the scissors, and the basins, and the spoons, and the wipe-dishes, of sealed gold: and the entry of the alpha-beit-house, the inner openings thereof for the most dedicated place, and the openings of the alpha-beit-house the hall, were of gold.

#### 5

thus all the work that sulayman did for the alpha-beit-house ohyeah was finished: and sulayman brought in all the things that dawud his father had dedicated; and the silver, and the gold, and all the items, put he among the treasures of the alpha-beit-house to-or-not. then sulayman assembled the elders of isra'a'l and all the heads of the tribes, the president of the fathers of interests of isra'a'l to jerusalem, to bring up the gather-cabinet of the alignment of ohyeah out of the city of dawud, which is zion. wherefore all the men of isra'a'l assembled themselves to the king in the feast which was in the seventh month. and all the elders of isra'a'l came; and the levites took up the gather-cabinet. and they brought up the gather-cabinet, and the proto-sinaitic-script-meet-until-due-tent, and all the dedicated items that were in the tent, these did the darkener and the levites bring up. also king sulayman, and all the meeting of isra'a'l that were assembled to him before the gather-cabinet, butcherd sheep and cattle, which could not be recounted nor numbered for multitude. and the darkener brought in the gather-cabinet of the alignment of ohyeah to his place, to the word of the alpha-beit-house, into the most dedicated place, even under the wings of the inwarders: for the inwarders spread forth their wings over the place of the gather-cabinet, and the inwarders covered the gather-cabinet and the canvas thereof on. and they drew out the canvas of the gather-cabinet, that the ends of the canvas were seen



from the gather-cabinet before the word; but they were not seen without. and there it is to this day. there was nothing in the gather-cabinet save the two tables which musa put therein at horeb, when ohyeah made a covenant with interers of isra'al when they came out of egypt. and it came to pass, when the darkener were come out of the dedicated place: (for all the darkener that were present were dedicated, and did not then wait by part: also the levites which were the singers, all of them of asaph, of heman, of jeduthun, with their interers and their brethren, being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the butcher-place, and with them an hundred and twenty darkener sounding with trumpets:) it came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in cheering and thanking ohyeah; and when they lifted up their voice with the trumpets and cymbals and items of music, and cheerd ohyeah, saying, for he is good; for his kindness endureth to world: that then the alpha-beit-house was filled with a cloud, even the alpha-beit-house ohyeah; so that the darkener could not stand to immerse by reason of the cloud: for the heavyweight of ohyeah had filled the alpha-beit-house to-or-not.

## 6

then said sulayman, ohyeah hath said that he would dwell in the thick darkness, but i have inter-built an alpha-beit-house settlement for thee, and a place for thy settling world. and the king turned his face-turnings, and first-pooled the whole assembly of isra'al and all the assembly of isra'al stood. and he said, first-pooled be ohyeah to-or-not of isra'al who hath with his hands fulfilled that which he worded with his mouth to my father dawud, saying, since the day that i brought forth my with out of the land of egypt i chose no city among all the branch of isra'al to inter-build an alpha-beit-house in, that my namethere might be there; neither chose i any man to be a governor over my with isra'al but i have chosen jerusalem, that my namethere might be there; and have chosen dawud to be over my with isra'al now it was in the heart of dawud my father to inter-build an alpha-beit-house for the namethere of ohyeah to-or-not of isra'al but ohyeah said to dawud my father, forasmuch as it was in thine heart to inter-build an alpha-beit-house for my namethere, thou didst well in that it was in thine heart: notwithstanding no inter-build the alpha-beit-house; but thy interer which will come forth out of thy loins, he will inter-build the alpha-beit-house for my namethere. ohyeah therefore hath performed his word that he hath worded: for i am standn up in the room of dawud my father, and am namethere on the throne of isra'al as ohyeah worded, and have inter-built the alpha-beit-house for the namethere of ohyeah to-or-not of isra'al and in it have i namethere the gather-cabinet, nametherein is the alignment of ohyeah, that he made with interers of isra'al and he stood before the butcher-place of ohyeah in the presence of all the assembly of isra'al and spread forth his hands: for sulayman had did a brazen scaffold of five cubits long, and five cubits broad, and three cubits stand-up-high, and had namethere it in the midst of the help-enclosure: and upon it he stood, and pool-kneeled down upon his pool-knees before all the assembly of isra'al and spread forth his hands toward namespaces. and said, ohyeah to-or-not of isra'al there is no to-or-not like thee in the namespaces, nor in the land; which keepest alignment, and showest kind-

ness to thy workers, that walk before thee with all their hearts: thou which hast kept with thy worker dawud my father that which thou hast worded him; and wordedst with thy mouth, and hast fulfilled it with thine hand, as it is this day. now therefore, ohyeah to-or-not of isra'al keep with thy worker dawud my father that which thou hast worded him, saying, there will not fail thee a man in my sight to sit upon the throne of isra'al yet so that thy interers take heed to their way to walk in my drops-of-teaching-torah as thou hast walked before me. now then, ohyeah to-or-not of isra'al let thy word be verified, which thou hast worded to thy worker dawud, but will to-or-not in very deed dwell with men on the land? behold, namespaces and the namespaces of namespaces cannot contain thee; how much less this alpha-beit-house which i have inter-built! have respect therefore to the spilling of thy worker, and to his supplication, ohyeah my to-or-not, to hearken to the cry and the spilling which thy worker spillett before thee: that thine eyes may be open upon this alpha-beit-house day and night, upon the place namethereof thou hast said that thou wouldst namethere thy namethere there; to hearken to the spilling which thy worker spillett toward this place. hearken therefore to the supplications of thy worker, and of thy with isra'al which they will spill toward this place: hear thou from thy settling place, even from namespaces; and when thou hearest, forgive. if a man miss against his in-sight, and an oath be laid upon him to make him swear, and the oath come before thine butcher-place in this alpha-beit-house; then hear thou from namespaces, and do, and critical thy workers, by requiring the big-shot, by recompensing his way upon his own head; and by rightifying the right, by giving him according to his being right. and if thy with isra'al be namethere to the worse before the enemy, because they have missed against thee; and will reset and confess thy namethere, and spill and make supplication before thee in this alpha-beit-house; then hear thou from the namespaces, and forgive the miss of thy with isra'al and bring them again to the earth which thou gavest to them and to their fathers. when the namespaces is shut up, and there is no rain, because they have missed against thee; yet if they spill toward this place, and confess thy namethere, and turn from their miss when thou dost afflict them; then hear thou from namespaces, and forgive the miss of thy workers, and of thy with isra'al when thou hast taught them the good way, nametherein they should walk; and send rain upon thy land, which thou hast given to thy with for an inheritance. if there be dearth in the land, if there be word, if there be blasting, or mildew, locusts, or caterpillars; if their enemies develop-trouble them in the gates of their land; whatsoever touch or whatsoever sickness there be: then what spilling or what supplication soever will be made of any earthing, or of all thy with isra'al when every one will know his own touch and his own grief, and will spread forth his hands in this alpha-beit-house: then hear thou from namespaces thy settling place, and forgive, and render to every earthing according to all his ways, whose heart thou knowest; (for thou only knowest the hearts of interers of men:) that they may respect thee, to walk in thy ways, so long as they live in the earth which thou gavest to our fathers. moreover concerning the stranger, which is not of thy with isra'al but is come from a far land for thy great namethere's sake, and thy mighty hand, and thy tilted arm; if they come and spill in this alpha-beit-house; then hear thou from the namespaces, even from thy settling place, and do ac-

cording to all that the stranger calleth to thee for; that all with of the land may know thy namethere, and respect thee, as doth thy with isra'el and may know that this alpha-beit-house which i have inter-built is called by thy namethere. if thy with go out to war against their enemies by the way that thou wilt send them, and they spill to thee toward this city which thou hast chosen, and the alpha-beit-house which i have inter-built for thy namethere; then hear thou from the namespaces their spilling and their supplication, and maintain their crisis. if they miss against thee, (for there is no earthing which misses not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away sit-captives to a land far off or near; yet if they bethink themselves in the land there they are carried sit-captive, and turn and pray to thee in the land of their sit-captivity, saying, we have missed, we have done amiss, and have dealt big-shotly; if they reset to thee with all their self and with all their self in the land of their sit-captivity, there they have carried them sit-captives, and spill toward their land, which thou gavest to their fathers, and toward the city which thou hast chosen, and toward the alpha-beit-house which i have inter-built for thy namethere: then hear thou from the namespaces, even from thy settling place, their spilling and their supplications, and maintain their crisis, and forgive thy with which have missed against thee. now, my to-or-not, let, i beseech thee, thine eyes be open, and let thine ears be attent to the spilling that is made in this place. now therefore stand up, ohyeah to-or-not, into thy resting place, thou, and the gather-cabinet of thy goatness: let thy darkener, ohyeah to-or-not, be clothed with stick-safety, and let thy kind ones be glad in kindness. ohyeah to-or-not, turn not away the face-turnings of thine converse-swimmer: remember the kindnesses of dawud thy worker.

7

now when sulayman had made an end of spilling, the fire came down from namespaces, and eaten the onup and the butchers; and the heavyweight of ohyeah filled the alpha-beit-house. and the darkener could not enter into the alpha-beit-house ohyeah, because the heavyweight of ohyeah had filled ohyeah's alpha-beit-house. and when all interers of isra'el saw how the fire came down, and the heavyweight of ohyeah upon the alpha-beit-house, they bowed themselves with their face-turnings to the land upon the pavement, and bowed, and praised ohyeah, saying, for he is good; for his kindness endureth to world. then the king and all the with butchered butchs before ohyeah. and king sulayman highed a butcher of twenty and two thousand cattle, and an hundred and twenty thousand sheep: so the king and all the with initd the alpha-beit-house to-or-not. and the darkener waited on their offices: the levites also with items of music of ohyeah, which dawud the king had did to cheer ohyeah, because his kindness stand-stayth to world, when dawud cheerd by their immersing; and the darkener sounded trumpets before them, and all isra'el stood. moreover sulayman dedicated the middle of the courtyard that was before the alpha-beit-house ohyeah: for there he onupped onups, and the fat of the completes, because the brazen butcher-place which sulayman had did was not able to receive the onups, and the completeness-absorbers, and the fat. also at the same time sulayman kept the feast seven days, and all isra'el with him, a very great assembly, from the entering in of hamath to the river of egypt.

and in the eighth day they did a confine assembly: for they kept the init of the butcher-place seven days, and the feast seven days. and on the three and twentieth day of the seventh month he sent the with away into their tents, glad and merry in heart for the goodness that ohyeah had did to dawud, and to sulayman, and to isra'el his with. thus sulayman finished the alpha-beit-house ohyeah, and the king's alpha-beit-house: and all that came into sulayman's heart to do in the alpha-beit-house ohyeah, and in his own alpha-beit-house, he completely effected. and ohyeah appeared to sulayman by night, and said to him, i have heard thy spilling, and have chosen this place to myself for an alpha-beit-house butcher. if i shut up namespaces that there be no rain, or if i direct the locusts to eat the land, or if i send word among my with; if my with, which are called by my namethere, will surrender themselves, and spill, and seek my face-turnings, and turn from their wicked ways; then will i hear from namespaces, and will forgive their fault and will heal their land. now mine eyes will be open, and mine ears attent to the spilling that is made in this place. for now have i chosen and dedicated this alpha-beit-house, that my namethere may be there world: and mine eyes and mine heart will be there worldly. and as for thee, if thou wilt walk before me, as dawud thy father walked, and do according to all that i have directed thee, and will keep my statutes and my crises; then will i stablish the throne of thy kingdom, according as i have covenanted with dawud thy father, saying, there will not fail thee a man to be proverb-ruler in isra'el but if ye turn away, and forsake my statutes and my directives, which i have set before you, and will go and work for other to-or-not, and bow them; then will i pluck them up by the roots out of my land which i have given them; and this alpha-beit-house, which i have dedicated for my namethere, will i cast out of my sight, and will make it to be a proverb-rule and a proverb-rule among all nations. and this alpha-beit-house, which is high, will be an astonishment to every one that crosseth by it; so that he will say, why hath ohyeah done thus to this land, and to this alpha-beit-house? and it will be answered, because they forsook ohyeah to-or-not of their fathers, which brought them forth out of the land of egypt, and laid hold on other to-or-not, and bowed them, and workd them: therefore hath he brought all this video-divide upon them.

8

and it came to pass at the end of twenty years, wherein sulayman had inter-built the alpha-beit-house ohyeah, and his own house, that the cities which huram had completed to sulayman, sulayman inter-built them, and caused interers of isra'el to dwell there. and sulayman went to hamathzobah, and prevailed against it. and he inter-built tadmor in the desert-wording, and all the store cities, which he inter-built in hamath. also he inter-built beth-horon the upper, and beth-horon the nether, fenced cities, with walls, gates, and bars; and belat, and all the store cities that sulayman had, and all the chariot cities, and the cities of the horsemen, and all that sulayman desired to inter-build in jerusalem, and in lebanon, and throughout all the land of his proverb-rule. as for all the with that were left of the hittites, and the amorites, and the pericites, and the hivites, and the jebusites, which were not of isra'el but of their interers, who were left after them in the land, whom interers of isra'el consumed not, them did sulayman make to complete tribute until this day. but of interers of isra'el did

sulayman make no workers for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen. and these were the chief of king sulayman's officers, even two hundred and fifty, that bare rule over the with. and sulayman brought up the house-daughter of fuhreroth out of the city of dawud to the house that he had inter-built for her: for he said, my woman will not dwell in the house of dawud king of isra'al because the places are dedicated, whereunto the gather-cabinet of ohyeah hath come. then sulayman onupped onups to ohyeah on the butcher-place of ohyeah, which he had inter-built before the porch, even after a certain word every day, onuping according to the word of musa, on the settless, and on the new moons, and on the solemn feasts, three times in the year, in the feast of lit-mazat, and in the feast of seven-weeks, and in the feast of booths. and he standstayed, according to the word of dawud his father, the parts of the darkener to their work, and the levites to their words, to cheer and immerser before the darkener, as the crisis of every day required: the gatekeepers also by their parts at every gate: for so had dawud the man of to-or-not directed. and they departed not from the word of the king to the darkener and levites concerning any word, or concerning the treasures. now all the work of sulayman was prepared to the day of the foundation of the alpha-beit-house of ohyeah, and until it was finished. so the alpha-beit-house of ohyeah was completed. then went sulayman to ezion-geber, and to ailot, at the sea side in the land of adom. and huram sent him by the hands of his workers ships, and workers that had knowledge of the sea; and they went with the workers of sulayman to ophir, and took thence four hundred and fifty talents of gold, and brought them to king sulayman.

## 9

and when the queen of satiated heard of the namethere of sulayman, she came to prove sulayman with heavy-weighty questions at jerusalem, with a very heavy-weighty company, and camels that bare scents, and gold in abundance, and precious stones: and when she was come to sulayman, she communed with him of all that was in her heart. and sulayman told her all her words: and there was not a word hid from sulayman which he told her not. and when the queen of satiated had seen the wisdom of sulayman, and the house that he had inter-built, and the meat of his send-table and the sitting of his workers, and the attendance of his immersers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the alpha-beit-house of ohyeah; there was no more breath-wind in her. and she said to the king, it was a true report which i heard in mine own land of thine words, and of thy wisdom: howbeit i mama-from-amino-arted not their words, until i came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the namethere that i heard. happy are thy men, and happy are these thy workers, which stand continually before thee, and hear thy wisdom. first-pooled be ohyeah thy to-or-not, which delighted in thee to set thee on his throne, to be king for ohyeah thy to-or-not: because thy to-or-not loved isra'al to standstay them to world, therefore did he thee king over them, to do crisis and being right. and she gave the king an hundred and twenty talents of gold, and of scents great abundance, and precious stones: neither was there any such scent as the

queen of satiated gave king sulayman. and the workers also of huram, and the workers of sulayman, which brought gold from ophir, brought algum trees and precious stones. and the king did of the algum trees terraces to the alpha-beit-house of ohyeah, and to the king's palace, and harps and psalteries for singers: and there were none such seen before in the land of yea-hodah. and king sulayman gave to the queen of satiated all her asking, whatsoever she asked, beside that which she had brought to the king. so she turned, and went away to her own land, she and her workers. now the weight of gold that came to sulayman in one year was six hundred and sixty and six talents of gold; beside that which chapmen and merchants brought. and all the kings of erabia and governors of the land brought gold and silver to sulayman. and king sulayman did two hundred targets of beaten gold: six hundred sheqels of beaten gold went to one target. and three hundred shields made he of beaten gold: three hundred sheqels of gold went to one shield. and the king put them in the house of the forest of lebanon. moreover the king did a great throne of ivory, and overlaid it with top-bright gold. and there were six steps to the throne, with a lamb-footstool of gold, which were held to the throne, and standstays on each side of the sitting place, and two gather-lions standing by the standstays: and twelve gather-lions stood there on the one side and on the other upon the six steps. there was not the like did in any kingdom. and all the drinking items of king sulayman were of gold, and all the items of the house of the forest of lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of sulayman. for the king's ships went to tarshish with the workers of huram: every three years once came the ships of tarshish bringing gold, and silver, ivory, and apes, and peacocks. and king sulayman passed all the kings of the land in riches and wisdom. and all the kings of the land sought the presence of sulayman, to hear his wisdom, that to-or-not had namethere in his heart. and they brought every man his present, items of silver, and items of gold, and complete-garment, harness, and scents, horses, and mules, a word year by year. and sulayman had four thousand gather-stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at jerusalem. and he proverb-ruled over all the kings from the river even to the land of the palestinians, and to the border of egypt. and the king made silver in jerusalem as stones, and cedar trees made he as the sycamore trees that are in the low-tide low-lands in abundance. and they brought to sulayman horses out of egypt, and out of all lands. now the completeness of the words of sulayman, first and last, are they not written in the book of natan the come-bringer, and in the prophecy of ahiyeaho the shilonite, and in the visions of edoa the seer against jeroboam interer of nebat? and sulayman kinged in jerusalem over all isra'al forty years. and sulayman slept with his fathers, and he was buried in the city of dawud his father: and rehobo'em his interer kinged in his stead.

## 10

and rehobo'em went to shekhem: for to shekhem were all isra'al come to make him king. and it came to pass, when jeroboam interer of nebat, who was in egypt, there he fled from the presence of sulayman the king, heard it, that jeroboam resetted out of egypt. and they sent and called him. so jeroboam and all isra'al

came and worded to rehobo'em, saying, thy father made our yoke-upon heavyweighty: now therefore ease thou somewhat the heavyweighty work of thy father, and his heavy yoke-upon that he put upon us, and we will work for thee. and he said to them, come again to me after three days. and the with departed. and king rehobo'em took counsel with the old men that had stood before sulayman his father while he yet lived, saying, what counsel give ye me to reset word to this with? and they worded to him, saying, if thou be favorable to this with, and please them, and word good words to them, they will be thy workers all days. but he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. and he said to them, what word give ye that we may reset answer to this with, which have worded to me, saying, ease somewhat the yoke-upon that thy father did put upon us? and the young men that were brought up with him worded to him, saying, thus will thou answer the with that worded to thee, saying, thy father made our yoke-upon heavy, but make thou it somewhat lighter for us; thus will thou say to them, my little finger will be thicker than my father's loins. for whereas my father put a heavy yoke-upon upon you, i will put more to your yoke-upon: my father chastised you with whips, but i will chastise you with scorpions. so jeroboam and all the with came to rehobo'em on the third day, as the king worded saying, come again to me on the third day. and the king answered them roughly; and king rehobo'em forsook the counsel of the old men, and answered them after the word of the young men, saying, my father made your yoke-upon heavy, but i will add thereto: my father chastised you with whips, but i will chastise you with scorpions. so the king hearkened not to the with: for the word was of to-or-not, that ohyeah might perform his word, which he worded by the hand of abiyehao the shilonite to jeroboam interer of nebat. and when all isra'al saw that the king would not hearken to them, the with answered the king, saying, what portion have we in dawud? and we have none inheritance in interer of jesse: every man to your tents, o isra'al and now, dawud, see to thine own house. so all isra'al went to their tents. but as for interers of isra'al that dwelt in the cities of yeahodah, rehobo'em kinged over them. then king rehobo'em sent hadoram that was over the tribute; and interers of isra'al stoned him with stones, that he died. but king rehobo'em made speed to get him up to his chariot, to flee to jerusalem. and isra'al go-beyonded against the house of dawud to this day.

## 11

and when rehobo'em was come to jerusalem, he gathered of the house of yeahodah and benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against isra'al that he might bring the kingdom again to rehobo'em. but ohyeah word came to shemeyeaho the man of to-or-not, saying, speak to rehobo'em interer of sulayman, king of yeahodah, and to all isra'al in yeahodah and benjamin, saying, thus saith ohyeah, ye will not go up, nor fight against your brethren: reset every man to his house: for this word is done of me. and they heard the words of ohyeah, and resetted from going against jeroboam. and rehobo'em dwelt in jerusalem, and inter-built cities for defense in yeahodah. he inter-built even breadlehem, and eitam, and teqoe, and bet-zur, and shoko, and edullam, and gath and maroshah, and ciph, and adoram, and lakish,

and eceqah, and zoreh, and aijalon, and hebron, which are in yeahodah and in benjamin fenced cities. and he fortified the strong holds, and namethere captains in them, and store of victual, and of oil and wine. and in every several city he put shields and spears, and made them exceeding strong, having yeahodah and benjamin on his side. and the darkener and the levites that were in all isra'al resorted to him out of all their coasts. for the levites left their plots and their nhlpossession, and came to yeahodah and jerusalem: for jeroboam and his interers had cast them off from executing the priest's office to ohyeah: and he standstayed him darkener for the in-whats, and for the hair-devils, and for the calves which he had did. and after them out of all the branch of isra'al such as set their hearts to seek ohyeah to-or-not of isra'al came to jerusalem, to butcher to ohyeah to-or-not of their fathers. so they strengthened the kingdom of yeahodah, and made rehobo'em interer of sulayman strong, three years: for three years they walked in the way of dawud and sulayman. and rehobo'em took him mahalath the house-daughter of jerimot interer of dawud to woman, and abihail the house-daughter of aliab interer of jesse; which bare him interers; jeshu, and sh'meriah, and caham. and after her he took mekah the house-daughter of absalom; which bare him abyehao, and etai and cica, and she-olmith. and rehobo'em loved mekah the house-daughter of absalom above all his women and his concubines: (for he took eighteen women, and sixty concubines; and begat twenty and eight interers, and sixty intera.) and rehobo'em standstayed abyehao interer of mekah the chief, to be governor among his brethren: for he thought to make him king. and he dealt wisely, and dispersed of all his interers throughout all the countries of yeahodah and benjamin, to every fenced city: and he gave them victual in abundance. and he askingd many women.

## 12

and it came to pass, when rehobo'em had established the kingdom, and had goated himself, he forsook the drops-of-teaching-torah of ohyeah, and all isra'al with him. and it came to pass, that in the fifth year of king rehobo'em shishaq king of egypt came up against jerusalem, because they had transgressed against ohyeah, with twelve hundred chariots, and sixty thousand horsemen: and the with were without count that came with him out of egypt; the lybianss, the sukims, and the ethiopians. and he captered the fenced cities which pertained to yeahodah, and came to jerusalem. then came shemeyeaho the come-bringer to rehobo'em, and to the prince-immerseds of yeahodah, that were added together to jerusalem on word of shishaq, and said to them, thus saith ohyeah, ye have forsaken me, and therefore have i also left you in the hand of shishaq. whereupon the prince-immerseds of isra'al and the king surrendered themselves; and they said, ohyeah is right. and when ohyeah saw that they surrendered themselves, ohyeah word came to shemeyeaho, saying, they have surrendered themselves; therefore i will not destroy them, but i will grant them some deliverance; and my wrath will not be poured out upon jerusalem by the hand of shishaq. nevertheless they will be his workers; that they may know my work, and the work of the kingdoms of the countries. so shishaq king of egypt came up against jerusalem, and took away the treasures of the alpha-beit-house of ohyeah, and the treasures of the king's house; he took

all: he carried away also the shields of gold which sulayman had did. instead of which king rehobo'em did shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king's house. and when the king entered into the alpha-beit-house of ohyeah, the guard came and fetched them, and brought them again into the guard chamber. and when he surrendered himself, the nose-anger of ohyeah turned from him, that he would not destroy him altogether: and also in yeahodah words went well. so king rehobo'em strengthened himself in jerusalem, and kinged: for rehobo'em was one and forty years old when he began to king, and he kinged seventeen years in jerusalem, the city which ohyeah had chosen out of all the branch of isra'al to namethere his namethere there. and his mother's namethere was ne'emah an em-monitess. and he did video-divide, because he prepared not his heart to seek ohyeah. now the words of rehobo'em, first and last, are they not written in the book of shemeyahoh the come-bringer, and of edoa the seer concerning genealogies? and there were wars between rehobo'em and jeroboam continually. and rehobo'em slept with his fathers, and was buried in the city of dawud: and abyehoh his interer kinged in his stead.

## 13

now in the eighteenth year of king jeroboam began abyehoh to king over yeahodah. he kinged three years in jerusalem. his mother's namethere also was mikayehoh the house-daughter of aorial of gibeah. and there was war between abyehoh and jeroboam. and abyehoh namethere the war in array with an stratagem of heroblokes of war, even four hundred thousand chosen heroblokes: jeroboam also namethere the war in array against him with eight hundred thousand chosen men, being heroblokes of stratagem. and abyehoh stood up upon mount zemaraim, which is in mount apraim, and said, hear me, thou jeroboam, and all isra'al ought ye not to know that ohyeah to-or-not of isra'al gave the kingdom over isra'al to dawud to world, even to him and to his interers by a alignment of salt? yet jeroboam interer of nebat, the worker of sulayman interer of dawud, is standn up, and hath rebelled against his lord-base. and there are gathered to him vain men, interers of beliel, and have strengthened themselves against rehobo'em interer of sulayman, when rehobo'em was young and tenderhearted, and could not withstand them. and now ye think to withstand the kingdom of ohyeah in the hand of the interers of dawud; and ye be a great multitude, and there are with your golden calves, which jeroboam did you for to-or-not. have ye not cast out the darkener of ohyeah, the interers of harun, and the levites, and have did you darkener after the manner of the nations of other lands? so that whosoever cometh to fill himself with a bull interer of cattle and seven rams, the same may be a darkener of them that are no to-or-not. but as for us, ohyeah is our to-or-not, and we have not forsaken him; and the darkener, which immerser to ohyeah, are the interers of harun, and the levites wait upon their business: and they burn to ohyeah every morning and every evening onups and sweet incense: the bread system also namethere they in order upon the top-bright send-table and the stream-candle-light of gold with the lamps thereof, to burn every evening: for we keep the charge of ohyeah our to-or-not; but ye have forsaken him. and, behold, to-or-not himself is with us for our captain, and his darkener with sounding trumpets to cry alarm against you. o in-

terers of isra'al fight ye not against ohyeah to-or-not of your fathers; for ye will not prosper. but jeroboam caused an ambushment to come about behind them: so they were before yeahodah, and the ambushment was behind them. and when yeahodah looked back, behold, the war was before and behind: and they cried to ohyeah, and the darkener sounded with the trumpets. then the men of yeahodah gave a shout: and as the men of yeahodah shouted, it came to pass, that to-or-not smote jeroboam and all isra'al before abyehoh and yeahodah. and interers of isra'al fled before yeahodah: and to-or-not delivered them into their hand. and abyehoh and his with hit them with a great hitting: so there fell down slay of isra'al five hundred thousand chosen men. thus interers of isra'al were surrendered at that time, and interers of yeahodah prevailed, because they relied upon ohyeah to-or-not of their fathers. and abyehoh pursued after jeroboam, and captered cities from him, al with the towns thereof, and jeshanah with the towns thereof, and apraim with the towns thereof. neither did jeroboam recover energy again in the days of abyehoh: and ohyeah struck him, and he died. but abyehoh waxed mighty, and married fourteen women, and begat twenty and two interers, and sixteen intera. and the remainder of the words of abyehoh, and his ways, and his wordings, are written in the story of the come-bringer edoa.

## 14

so abyehoh slept with his fathers, and they buried him in the city of dawud: and asa his interer kinged in his stead. in his days the land was quiet ten years. and asa did that which was good and turgor-immersed in the eyes of ohyeah his to-or-not: for he took away the butcher-places of the strange-substantial to-or-not, and the in-whats, and brake down the status-posts, and cut down the asherahs: and directed yeahodah to seek ohyeah to-or-not of their fathers, and to do the drops-of-teaching-torah and the directive. also he took away out of all the cities of yeahodah the in-whats and the conceive-sunflowers: and the kingdom was quiet before him. and he inter-built fenced cities in yeahodah: for the land had rest, and he had no war in those years; because ohyeah had given him rest. therefore he said to yeahodah, let us inter-build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought ohyeah our to-or-not, we have sought him, and he hath given us rest on every side. so they inter-built and prospered. and asa had an stratagem of heroblokes that bare targets and spears, out of yeahodah three hundred thousand; and out of benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were heroblokes of stratagem. and there came out against them cerah the ethiopian with an stratagem of a thousand thousand, and three hundred chariots; and came to maroshah. then asa went out against him, and they set the war in array in the valley of zephatah at maroshah. and asa readcalled to ohyeah his to-or-not, and said, ohyeah, it is nothing with thee to help, whether with many, or with them that have no energy: help us, ohyeah our to-or-not; for we rest on thee, and in thy namethere we go against this multitude. ohyeah, thou art our to-or-not; let no man prevail against thee. so ohyeah smote the ethiopians before asa and before yeahodah; and the ethiopians fled. and asa and the with that were with him pursued them to gerar: and the ethiopians were overthrown, that they could not re-

cover themselves; for they were wipeed before ohyeah, and before his camp; and they carried away very much spoil. and they hit all the cities round about gear; for the fear of ohyeah came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. they smote also the tents of livestock and carried away sheep and camels in abundance, and resettled to jerusalem.

## 15

and breathwind of to-or-not came upon eceryeaho interer of oded: and he went out to meet asa and said to him, hear ye me, asa and all yeahodah and benjamin; ohyeah is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. now for a long season isra'al hath been without the true to-or-not, and without a teaching darkener and without drops-of-teaching-torah but when they in their develop-narrows did turn to ohyeah to-or-not of isra'al and sought him, he was found of them. and in those times there was no complete to him that went out, nor to him that came in, but great vexations were upon all the settlers of the countries. and nation was destroyed of nation, and city of city: for to-or-not did vex them with all adversity. be ye strong therefore, and let not your hands be weak: for your achievement will be achieved. and when asa heard these words, and the prophecy of oded the come-bringer, he stronged, and namethere away the abominations out of all the land of yeahodah and benjamin, and out of the cities which he had captured from mount apraim, and renewed the butcher-place of ohyeah, that was before the porch of ohyeah. and he gathered all yeahodah and benjamin, and the strangers with them out of apraim and manasseh, and out of simeon: for they fell to him out of isra'al in abundance, when they saw that ohyeah his to-or-not was with him. so they gathered themselves together at jerusalem in the third month, in the fifteenth year of the king of asa and they butchered to ohyeah the same time, of the spoil which they had brought, seven hundred cattle and seven thousand sheep. and they entered into a alignment to seek ohyeah to-or-not of their fathers with all their self and with all their self; that whosoever would not seek ohyeah to-or-not of isra'al should be put to death, whether small or great, whether man or woman. and they seven-swear to ohyeah with a loud voice, and with shouting, and with trumpets, and with cornets. and all yeahodah be gladd at the seven-oath: for they had seven-swear with all their heart, and sought him with their whole desire; and he was found of them: and ohyeah gave them rest round about. and also concerning mekah the mother of asa the king, he removed her from being queen, because she had did an monster in a asherah: and asa cut down her monster, and stamped it, and burnt it at the brook kidron. but the in-whats were not taken away out of isra'al nevertheless the heart of asa was complete all his days. and he brought into the alpha-beit-house of to-or-not the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and items. and there was no more war to the five and thirtieth year of the king of asa

## 16

in the six and thirtieth year of the king of asa b'esha king of isra'al came up against yeahodah, and inter-

built ramah, to the intent that he might let none go out or come in to asa king of yeahodah. then asa brought out silver and gold out of the treasures of the alpha-beit-house of ohyeah and of the king's house, and sent to ben-hadad king of syria that dwelt at damasqu, 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 b'esha king of isra'al that he may depart from me. and ben-hadad hearkened to king asa and sent the captains of his armies against the cities of isra'al and they hit eijon, and dan and maim, and all the store cities of naf-tali. and it came to pass, when b'esha heard it, that he left off inter-building of ramah, and let his work settle. then asa the king took all yeahodah; and they carried away the stones of ramah, and the timber thereof, wherewith b'esha was inter-building; and he inter-built therewith gebe and mizpah. and at that time hanani the seer came to asa king of yeahodah, and said to him, because thou hast relied on the king of syria and not relied on ohyeah thy to-or-not, therefore is the stratagem of the king of syria escaped out of thine hand. were not the ethiopians and the lybians a huge stratagem, with very many chariots and horsemen? yet, because thou didst rely on ohyeah, he make stick-safeed them into thine hand. for the eyes of ohyeah run to and fro throughout the complete land, to show himself strong in the behalf of them whose heart is complete toward him. herein thou hast done foolishly: therefore from henceforth thou will have wars. then asa was wroth with the seer, and put him in a prison house; for he was in a rage with him on word of this thing, and asa shattered some of the with the same time. and, behold, the words of asa first and last, lo, they are written in the recount-scroll of the kings of yeahodah and isra'al and 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 ohyeah, but to the physicians. and asa slept with his fathers, and died in the one and fortieth year of his king. and they buried him in his own sepulchres, which he had did for himself in the city of dawud, and laid him in the bed which was filled with sweet odorous and divers kinds of scents prepared by the spices' art: and they did a very great burning for him.

## 17

and yeahoshaphat his interer kinged in his stead, and strengthened himself against isra'al and he placed stratagems in all the fenced cities of yeahodah, and set garrisons in the land of yeahodah, and in the cities of apraim, which asa his father had captured. and ohyeah was with yeahoshaphat, because he walked in the first ways of his father dawud, and sought not to belim; but sought to the lord to-or-not of his father, and walked in his directives, and not after the doings of isra'al therefore ohyeah stablished the kingdom in his hand; and all yeahodah brought to yeahoshaphat presents; and he had heavyweightyes and heavyweight in abundance. and his heart tallied in the ways of ohyeah: moreover he took away the in-whats and asherahs out of yeahodah. also in the third year of his king he sent to his prince-immerseds, even to benhail, and to eobadyeaho, and to cekaryeah, and to nethane'al, and to mikaryeaho, to teach in the cities of yeahodah. and with them he sent levites, even shemeyeaho, and nethanyeaho, and cebadiyeh, and esah'al, and shemiramoth, and yeahonathan, and adonyeaho, and tobijah, and tobadoni-

jah, levites; and with them alisheme and yehoram, darkener. and they taught in yehodah, and had the recount-scroll of the drops-of-teaching-torah of ohyeah with them, and went about throughout all the cities of yehodah, and taught the with. and the fear of ohyeah fell upon all the kingdoms of the lands that were round about yehodah, so that they made no war against yehoshaphat. also some of the palestinians brought yehoshaphat presents, and tribute silver; and the erabians brought him sheeps, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. and yehoshaphat waxed great exceedingly; and he inter-built in yehodah castles, and cities of store. and he had much business in the cities of yehodah: and the heroblokes of war, heroblokes of stratagem, were in jerusalem. and these are the numbers of them according to the house of their fathers: of yehodah, the captains of thousands; ednah the chief, and with him heroblokes of stratagem three hundred thousand. and next to him was yehohanan the captain, and with him two hundred and fourscore thousand. and next him was emasiyah interer of cikri, who be generous himself to ohyeah; and with him two hundred thousand heroblokes of stratagem. and of benjamin; alide a herobloke of stratagem, and with him armed heroblokes with bow and shield two hundred thousand. and next him was yehocabad, and with him an hundred and fourscore thousand ready prepared for the war. these waited on the king, beside those whom the king put in the fenced cities throughout all yehodah.

## 18

now yehoshaphat had heavyweightyes and heavy-weight in abundance, and joined affinity with ahab. and after certain years he went down to ahab to samaria. and ahab killed sheep and cattle for him in abundance, and for the with that he had with him, and persuaded him to go up with him to ramot-gilead. and ahab king of isra'al said to yehoshaphat king of yehodah, wilt thou go with me to ramot-gilead? and he answered him, i am as thou art, and my with as thy with; and we will be with thee in the war. and yehoshaphat said to the king of isra'al enquire, i pray thee, at ohyeah word to day. therefore the king of isra'al gathered together of come-bringers four hundred men, and said to them, will we go to ramot-gilead to war, or will i forbear? and they said, go up; for to-or-not will deliver it into the king's hand. but yehoshaphat said, is there not here a come-bringer of ohyeah besides, that we might enquire of him? and the king of isra'al said to yehoshaphat, there is yet one man, by whom we may enquire of ohyeah: but i hate him; for he never brought good to me, but always video-divide: the same is mikayeah interer of imla. and yehoshaphat said, let not the king say so. and the king of isra'al called for one of his officers, and said, fetch quickly mikayeah interer of imla. and the king of isra'al and yehoshaphat king of yehodah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of samaria; and all the come-bringers brought before them. and zedeqyeah interer of kene-nah had did him ray-horns of iron, and said, thus saith ohyeah, with these thou will push syria until they be consumed. and all the come-bringers brought so, saying, go up to ramot-gilead, and prosper: for ohyeah will deliver it into the hand of the king. and the messenger that went to call mikayeah worded to him, saying, behold, the words of the come-bringers declare good to

the king with one assent; let thy word therefore, i pray thee, be like one of theirs, and word thou good. and mikayeah said, as ohyeah liveth, even what my to-or-not saith, that will i word. and when he was come to the king, the king said to him, mikayeah, will we go to ramot-gilead to war, or will i forbear? and he said, go ye up, and prosper, and they will be delivered into your hand. and the king said to him, how many times will i seven-adjure thee that thou say not a word but the truth to me in the namethere of ohyeah? then he said, i did see all isra'al scattered upon the mountains, as sheep that have no watcher: and ohyeah said, these have no lord-base; let them reset therefore every man to his house in complete. and the king of isra'al said to yehoshaphat, did i not tell thee that he would not bring good to me, but video-divide? again he said, therefore hear ohyeah word; i saw ohyeah sitting upon his throne, and all the troop of namespaces standing on his right hand and on his left. and ohyeah said, who will entice ahab king of isra'al that he may go up and fall at ramot-gilead? and one spake saying after this manner, and another saying after that manner. then there came out a breathwind, and stood before ohyeah, and said, i will entice him. and ohyeah said to him, wherewith? and he said, i will go out, and be a lying breathwind in the mouth of all his come-bringers. and the lord said, thou wilt entice him, and thou wilt also prevail: go out, and do even so. now therefore, behold, ohyeah hath put a lying breathwind in the mouth of these thy come-bringers, and ohyeah hath worded video-divide against thee. then zedeqyeah interer of kene-nah crossed near, and hit mikayeah upon the cheek, and said, which way crossed breathwind of ohyeah from me to word to thee? and mikayeah said, behold, thou wilt see on that day when thou will go into an inner chamber to hide thyself. then the king of isra'al said, take ye mikayeah, and carry him back to amon the governor of the city, and to joash the king's interer and say, thus saith the king, namethere this fellow in the prison, and feed him with bread of pressure and with water of pressure, until i reset in complete. and mikayeah said, if thou certainly reset in complete, then hath not ohyeah worded by me. and he said, hearken, all ye withs. so the king of isra'al and yehoshaphat the king of yehodah went up to ramot-gilead. and the king of isra'al said to yehoshaphat, i will disguise myself, and i will go to the war; but put thou on thy robes. so the king of isra'al disguised himself; and they went to the war. now the king of syria had directed the captains of the chariots that were with him, saying, fight ye not with small or great, safe only with the king of isra'al and it came to pass, when the captains of the chariots saw yehoshaphat, that they said, it is the king of isra'al therefore they compassed about him to fight: but yehoshaphat cried out, and ohyeah helped him; and to-or-not moved them to depart from him. for it came to pass, that, when the captains of the chariots perceived that it was not the king of isra'al they turned back again from pursuing him. and a certain man drew a bow at a venture, and hit the king of isra'al between the joints of the harness: therefore he said to his chariot man, turn thine hand, that thou mayest carry me out of the camp; for i am wounded. and the war increased that day: howbeit the king of isra'al standstayed himself up in his chariot against the syrians until the even: and about the time of the sun going down he died.

and yeahoshaphat the king of yeahodah resettled to his house in complete to jerusalem. and jehu interer of hanani the seer went out to meet him, and said to king yeahoshaphat, shouldst thou help the bloody, and love them that hate ohyeah? therefore is wrath upon thee from before ohyeah. nevertheless there are good words found in thee, in that thou hast taken away the asherahs out of the land, and hast prepared thine heart to seek to-or-not. and yeahoshaphat dwelt at jerusalem: and he went out again through the with from bar-shebe to mount apraim, and brought them back to ohyeah to-or-not of their fathers. and he standstayed criticals in the land throughout all the fenced cities of yeahodah, city by city, and said to the critics, take heed what ye do: for ye critic not for earthing, but for ohyeah, who is with you in the crisis nametherefore now let the fear of ohyeah be upon you; take heed and do it: for there is no injustice with ohyeah our to-or-not, nor respect of persons, nor taking of gifts. moreover in jerusalem did yeahoshaphat standstayed of the levites, and of the darkener, and of the chief of the fathers of isra'al for the crisis of ohyeah, and for controversies, when they resettled to jerusalem. and he charged them, saying, thus will ye do in the respect of ohyeah, mama-from-amino-artfully, and with a complete heart. and what crisis soever will come to you of your brethren that dwell in your cities, between blood and blood, between drops-of-teaching-torah and directive, statutes and crises, ye will even warn them that they fault not against ohyeah, and so wrath come upon you, and upon your brethren: this do, and ye will not fault. and, behold, amaryeaho the chief darkener is over you in all words of ohyeah; and cebadiyeah interer of ishme'al, the governor of the house of yeahodah, for all the king's words: also the levites will be officers before you. do courageously, and ohyeah will be with the good.

## 20

it came to pass after this also, that interers of moab, and interers of emmon, and with them other beside the emmonites, came against yeahoshaphat to war. then there crossed some that told yeahoshaphat, saying, there cometh a great multitude against thee from beyond the sea on cross-over syria and, behold, they be in tamar, which is ein-gedi. and yeahoshaphat respected, and set himself to seek ohyeah, and readcalled a fast throughout all yeahodah. and yeahodah gathered themselves together, to ask help of ohyeah: even out of all the cities of yeahodah they came to seek ohyeah. and yeahoshaphat stood in the assembly of yeahodah and jerusalem, in the alpha-beit-house of ohyeah, before the new courtyard, and said, ohyeah to-or-not of our fathers, art not thou to-or-not in namespaces? and proverb-rulest not thou over all the kingdoms of the body-nations? and in thine hand is there not energy and heroblokeness, so that none is able to withstand thee? art not thou our to-or-not, who didst drive out the settlers of this land before thy with isra'al and gavest it to the seed of ibrahim thy in-sight to world? and they dwelt therein, and have inter-built thee a dedicated therein for thy namethere, saying, if, when video-divide cometh upon us, as the sword, crisis, or word, or famine, we stand before this house, and in thy presence, (for thy namethere is in this alpha-beit-house,) and cry to thee in our develop-narrows, then thou wilt hear and help. and now, behold, interers of emmon

and moab and mount seir, whom thou wouldst not let isra'al invade, when they came out of the land of egypt, but they turned from them, and destroyed them not; behold, i say, how they reward us, to come to cast us out of thy inheritance, which thou hast given us to inherit. o our to-or-not, wilt thou not critical them? for we have no energy against this great company that cometh against us; neither know we what to do: but our eyes are upon thee. and all yeahodah stood before ohyeah, with their little ones, their women, and their interers. then upon jahaziel interer of cekaryeah, interer of benayeaho, interer of jei'al, interer of matanyeaho, a levite of the interers of asaph, came breathwind of ohyeah in the midst of the assembly; and he said, hearken ye, all yeahodah, and ye settlers of jerusalem, and thou king yeahoshaphat, thus saith ohyeah to you, be not afraid nor dismayed by reason of this great multitude; for the war is not yours, but to-or-not's. to-morrow go ye down against them: behold, they come up by the cliff of ziz; and ye will find them at the end of the brook, before the desert-wording of jerual. ye will not need to fight in this battle: set yourselves, stand ye still, and see the stick-safety of ohyeah with you, o yeahodah and jerusalem: respect not, nor be dismayed; to-morrow go out against them: for ohyeah will be with you. and yeahoshaphat bowed his head with his face-turnings to the land: and all yeahodah and the settlers of jerusalem fell before ohyeah, bowping ohyeah. and the levites, of interers of the kohathites, and of interers of the qorhites, stood up to cheer ohyeah to-or-not of isra'al with a loud voice on stand-up-high. and they rose early in the morning, and went forth into the desert-wording of teqoe: and as they went forth, yeahoshaphat stood and said, hear me, o yeahodah, and ye settlers of jerusalem: mama-from-amino-art in ohyeah your to-or-not, so will ye be standstayed; mama-from-amino-art his come-bringers, so will ye completed, and when he had consulted with the with, he standstayed singers to ohyeah, and that should cheer the splendor of dedication, as they went out before the army, and to say, cheer ohyeah; for his kindness standstayth to world. and when they began to joy-sing and to acknowledge, ohyeah set ambushments against interers of emmon, moab, and mount seir, which were come against yeahodah; and they were smitten. for interers of emmon and moab stood up against the settlers of mount seir, utterly to slay and destroy them: and when they had made an end of the settlers of seir, every one helped to destroy his in-sight. and when yeahodah came toward the watch tower in the desert-wording, they looked to the multitude, and, behold, they were dead bodies fallen to the land, and none escaped. and when yeahoshaphat and his with came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious items, which they strip-delivered off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much. and on the fourth day they assembled themselves in the valley of berakah; for there they first-pooled ohyeah: therefore the namethere of the same place was called, the valley of berakah, to this day. then they resettled, every man of yeahodah and jerusalem, and yeahoshaphat in the forefront of them, to go again to jerusalem with gladness; for ohyeah had made them to be glad over their enemies, and they came to jerusalem with psalteries and harps and trumpets to the alpha-beit-house of ohyeah. and the fear of to-or-not was on all the kingdoms of those countries, when they had heard that ohyeah fought against the enemies



of isra'al so the realm of yeahoshaphat was quiet: for his to-or-not gave him rest round about. and yeahoshaphat kinged over yeahodah: he was thirty and five years old when he began to king, and he kinged twenty and five years in jerusalem. and his mother's namethere was ecubah the house-daughter of shilhi. and he walked in the way of asa his father, and departed not from it, doing that which was turgor-immersed in the eyes of ohyeah. howbeit the in-whats were not taken away: for as yet the with had not prepared their hearts to the to-or-not of their fathers. now the remainder of the words of yeahoshaphat, first and last, behold, they are written in the recount-scroll of jehu interer of hanani who is mentioned in the recount-scroll of the kings of isra'al and after this did yeahoshaphat king of yeahodah join himself with ahacyeaho king of isra'al who did very big-shotly: and he joined himself with him to do ships to go to tarshish: and they did the ships in ezion-geber. then aliecer interer of dodavah of maroshah brought against yeahoshaphat, saying, because thou hast joined thyself with ahacyeaho, ohyeah hath broken thy doings. and the ships were broken, that they were not able to go to tarshish.

## 21

now yeahoshaphat slept with his fathers, and was buried with his fathers in the city of dawud. and yeahoram his interer kinged in his stead, and he had brethren the interers of yeahoshaphat, eceryeaho, and jehi'al, and cekaryeah, and eceryeaho, and mika'al, and shephatyeah: all these were the interers of yeahoshaphat king of isra'al and their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in yeahodah: but the kingdom gave he to yeahoram; because he was the firstborn. now when yeahoram was standn up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and divers also of the prince-immerseds of isra'al yeahoram was thirty and two years old when he began to king, and he kinged eight years in jerusalem. and he walked in the way of the kings of isra'al like as did the house of abah: for he had the house-daughter of abah to woman: and he wrought that which was video-divide in the eyes of ohyeah. howbeit ohyeah would not destroy the house of dawud, on word of the alignment that he had made with dawud, and as he promised to give a light to him and to his interers all days. in his days the adomites go-beyonded from under the dominion of yeahodah, and made themselves a king. then yeahoram crossed forth with his prince-immerseds, and all his chariots with him: and he stood up by night, and hit the adomites which compassed him in, and the captains of the chariots. so the adomites go-beyonded from under the hand of yeahodah to this day. the same time also did libnah go-beyond from under his hand; because he had forsaken ohyeah to-or-not of his fathers. moreover he did in-whats in the mountains of yeahodah and caused the settlers of jerusalem to commit fornication, and compelled yeahodah thereto. and there came a writing to him from aliyeah the come-bringer, saying, thus saith ohyeah to-or-not of dawud thy father, because thou hast not walked in the ways of yeahoshaphat thy father, nor in the ways of asa king of yeahodah, but hast walked in the way of the kings of isra'al and hast made yeahodah and the settlers of jerusalem to go a feeding-whoring, like to the feed-whoredoms of the house of abah, and also hast slain thy brethren of thy father's house, which were better than thyself: behold,

with a great plague will ohyeah hit thy with, and thy interers, and thy women, and all thy goods: and thou wilt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day. moreover ohyeah stirred up against yeahoram breath-wind of the palestinians, and of the erabians, that were near the ethiopians: and they came up into yeahodah, and hatch into it, and carried away all the substance that was found in the king's house, and his interers also, and his women; so that there was never a interer left him, safe yeahoahac, the youngest of his interers. and after all this ohyeah 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 video-divide diseases. and his with did no burning for him, like the burning of his fathers. thirty and two years old was he when he began to king, and he kinged in jerusalem eight years, and departed without being desired. howbeit they buried him in the city of dawud, but not in the sepulchres of the kings.

## 22

and the settlers of jerusalem made ahacyeaho his youngest interer king in his stead: for the camp of men that came with the erabians to the camp had slain all the eldest. so ahacyeaho interer of yeahoram king of yeahodah kinged. forty and two years old was ahacyeaho when he began to king, and he kinged one year in jerusalem. his mother's namethere also was etalyeaho the house-daughter of omri. he also walked in the ways of the house of abah: for his mother was his counselor to do big-shotly. wherefore he did video-divide in the eyes of ohyeah like the house of abah: for they were his counselors after the death of his father to his destruction. he walked also after their counsel, and went with yeahoram interer of abah king of isra'al to war against haca'al king of syria at ramot-gilead: and the syrians hit joram. and he resetted to be healed in jecre'al on word of the wounds which were given him at ramah, when he fought with haca'al king of syria and eceryeaho interer of yeahoram king of yeahodah went down to see yeahoram interer of abah at jecre'al, because he was sick. and the destruction of ahacyeaho was of to-or-not by coming to joram: for when he was come, he went out with yeahoram against jehu interer of nimshi, whom ohyeah had converse-swimmer to cut off the house of abah. and it came to pass, that, when jehu was executing crisis upon the house of abah, and found the prince-immerseds of yeahodah, and the interers of the brethren of ahacyeaho, that was immersed to ahacyeaho, he slew them. and he sought ahacyeaho: and they captured him, (for he was hid in samaria,) and brought him to jehu and when they had slain him, they buried him: because, said they, he is interer of yeahoshaphat, who sought ohyeah with all his heart. so the house of ahacyeaho had no energy to keep still the kingdom. but when etalyeaho the mother of ahacyeaho saw that her interer was dead, she arose and worded all the seed royl of the house of yeahodah. but yeahoshabet, the house-daughter of the king, took joash interer of ahacyeaho, and stole him from among the king's interers that were slain, and put him and his nurse in a bedchamber. so yeahoshabet, the house-daughter of king yeahoram, the woman of yeahoide the darkener (for she was the sister of ahacyeaho,) hid him from etalyeaho, so that she slew him not. and he was with them hid in the alpha-beit-house of to-or-not six years: and etalyeaho kinged over the land.

and in the seventh year yeahoide goated himself, and took the captains of hundreds, eceyehao interer of jeroham, and ishme'al interer of yeahohanan, and eceyehao interer of eobed and ma'eseyehao interer of edaiyeh, and alishaphat interer of cikri, into alignment with him. and they went about in yeahodah, and gathered the levites out of all the cities of yeahodah, and the chief of the fathers of isra'al and they came to jerusalem. and all the assembly made a alignment with the king in the alpha-beit-house of to-or-not. and he said to them, behold, the king's interer will king, as ohyeah hath said of the interers of dawud. this is the word that ye will do; a third part of you entering on the settles, of the darkener and of the levites, will be gatekeepers of the thresholds; and a third half will be at the king's house; and a third half at the gate of the foundation: and all the with will be in the courtyards of the alpha-beit-house of ohyeah. but let none come into the alpha-beit-house of ohyeah, safe the darkener, and they that immerser of the levites; they will go in, for they are dedicated: but all the with will keep the watch of ohyeah. and the levites will compass the king round about, every man with his items in his hand; and whosoever else cometh into the house, he will be put to death: but be ye with the king when he cometh in, and when he goeth out. so the levites and all yeahodah did according to all things that yeahoide the darkener had directed, and took every man his men that were to come in on the settles, with them that were to go out on the settles: for yeahoide the darkener dismissed not the parts. moreover yeahoide the darkener delivered to the captains of hundreds spears, and shields, and shields, that had been king dawud's, which were in the alpha-beit-house of to-or-not. and he standstayd all the with, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the butcher-place and the temple, by the king round about. then they brought out the king's interer and put upon him the crown, and gave him the witness, and made him king. and yeahoide and his interers converse-swimmer him, and said, to-or-not safe the king. now when etalyeaho heard the voice of the with running and cheering the king, she came to the with into the alpha-beit-house of ohyeah: and she looked, and behold, the king stood at his standstay at the entering in, and the prince-immerseds and the trumpets by the king: and all the with of the land be gladd, and sounded with trumpets, also the singers with items of music, and such as taught to sing cheer. then etalyeaho rent her clothes, and said, treason, treason. then yeahoide the darkener brought out the captains of hundreds that were set over the stratagem, and said to them, have her forth of the ranges: and whoso followeth her, let him be deaded with the sword. for the darkener said, dead her not in the alpha-beit-house of ohyeah. so they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there. and yeahoide made a alignment between him, and between all the with, and between the king, that they should be ohyeah's with. then all the with went to the house of possessor and brake it down, and brake his butcher-places and his images in pieces, and slew matan the darkener of possessor before the butcher-places. also yeahoide namethereed the offices of the alpha-beit-house of ohyeah by the hand of the darkener the levites, whom dawud had part-distributed in the alpha-beit-house of ohyeah, to onup the onups of

ohyeah, as it is written in the drops-of-teaching-torah of musa, with rejoicing and with singing, as it was ordained by dawud. and he standstayd the gatekeepers at the gates of the alpha-beit-house of ohyeah, that none which was stained in any word should enter in. and he took the captains of hundreds, and the nobles, and the proverb-rulers of the with, and all the with of the land, and brought down the king from the alpha-beit-house of ohyeah: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom. and all the with of the land be gladd: and the city was quiet, after that they had deaded etalyeaho with the sword.

## 24

joash was seven years old when he began to king, and he kinged forty years in jerusalem. his mother's namethere also was zibiah of bar-shebe. and joash did that which was turgur-immersed in the eyes of ohyeah all the days of yeahoide the darkener and yeahoide took for him two women; and he begat interers and intera. and it came to pass after this, that joash was minded to repair the alpha-beit-house of ohyeah. and he gathered together the darkener and the levites, and said to them, go out to the cities of yeahodah, and gather of all isra'al money to repair the house of your to-or-not from year to year, and see that ye hasten the word. howbeit the levites hastened it not. and the king called for yeahoide the chief, and said to him, why hast thou not required of the levites to bring in out of yeahodah and out of jerusalem the collection, according to the saying of musa the worker of ohyeah, and of the meeting of isra'al for the tent of witness? for the interers of etalyeaho, that big-shot woman, had hatchd the alpha-beit-house of to-or-not; and also all the dedicated things of the alpha-beit-house of ohyeah did they bestow upon belim. and at the king's saying they did a cabinet, and set it without at the gate of the alpha-beit-house of ohyeah. and they made a proclamation through yeahodah and jerusalem, to bring in to ohyeah the collection that musa the worker of to-or-not laid upon isra'al in the desert-wording. and all the prince-immerseds and all the with be gladd, and brought in, and cast into the cabinet, until they had made an end. now it came to pass, that at what time the cabinet was brought to the king's office by the hand of the levites, and when they saw that there was much money, the king's scroll-recouters and the stand-up-high priest's officer came and emptied the cabinet, and took it, and carried it to his place again. thus they did day by day, and added money in abundance-count. and the king and yeahoide gave it to such as did the work of the alpha-beit-house of ohyeah, and hired masons and carpenters to repair the alpha-beit-house of ohyeah, and also such as wrought iron and brass to mend the alpha-beit-house of ohyeah. so the workmen wrought, and the work was dedicated by them, and they standstayd the alpha-beit-house of to-or-not in his state, and strengthened it. and when they had finished it, they brought the rest of the money before the king and yeahoide, whereof were did items for the alpha-beit-house of ohyeah, even items to immerser, and to onup withal, and spoons, and items of gold and silver. and they onupped onups in the alpha-beit-house of ohyeah continually all the days of yeahoide. but yeahoide waxed old, and was seven-full of days when he died; an hundred and thirty years old was he when he died. and they buried him in the city of dawud among

the kings, because he had done good in israel both to-ward to-or-not, and toward his house. now after the death of yeaohide came the prince-immerseds of yea-hodah, and bowed to the king. then the king hearkened to them. and they left the alpha-beit-house of ohyeah to-or-not of their fathers, and workd asher-ahs and fashions: and wrath came upon yeaohodah and jerusalem for this their fault. yet he sent come-bringers to them, to sbtbring them again to ohyeah; and they testified against them: but they would not give ear. and breathwind of to-or-not crossed upon cekaryeah interer of yeaohide the darkener which stood on the with, and said to them, thus saith to-or-not, why cross over ye the directives of ohyeah, that ye cannot prosper? because ye have forsaken ohyeah, he hath also forsaken you. and they conspired against him, and stoned him with stones at the directive of the king in the courtyard of the alpha-beit-house of ohyeah. thus joash the king remembered not the kindness which yeaohide his father had done to him, but slew his interer and when he died, he said, ohyeah look upon it, and require it. and it came to pass at the end of the year, that the stratagem of syria came up against him: and they came to yeaohodah and jerusalem, and destroyed all the prince-immerseds of the with from among the with, and sent all the spoil of them to the king of damasqus. for the stratagem of the syrians came with a small company of men, and ohyeah delivered a very great stratagem into their hand, because they had forsaken ohyeah to-or-not of their fathers. so they dod crisis against 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 interers of yeaohide the darkener and slew him on his bed, and he died: and they buried him in the city of dawud, but they buried him not in the sepulchres of the kings. and these are they that conspired against him; cabad interer of sh'meat an emmonitess, and yea-hocabad interer of shmirith a moabitess. now concerning his interers, and the greatness of the burdens laid upon him, and the repairing of the alpha-beit-house of to-or-not, behold, they are written in the story of the recount-scroll of the kings. and amazyeaho his interer kinged in his stead.

## 25

amazyeaho was twenty and five years old when he began to king, and he kinged twenty and nine years in jerusalem. and his mother's namethere was yeaoheden of jerusalem. and he did that which was turgor-immersed in the eyes of ohyeah, but not with a complete heart. now it came to pass, when the kingdom was established to him, that he slew his workers that had killed the king his father. but he slew not their interers, but did as it is written in the drops-of-teaching-torah in the recount-scroll of musa, where ohyeah directed, saying, the fathers will not die for interers, neither will interers die for the fathers, but every man will die for his own miss moreover amazyeaho gathered yeaohodah together, and standstayed their captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all yeaohodah and benjamin: and he numbered them from twenty years old and on, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. he hired also an hundred thousand heroblokes of stratagem out of israel'al for an hundred talents of silver. but there came a man of to-or-not to him, saying, o king, let not the army of israel'al go with thee; for ohyeah

is not with israel'al to wit, with all interers of apraim. but if thou wilt go, do it; be strong for the war: to-or-not will do thee fall before the enemy: for to-or-not hath energy to help, and to cast down. and amazyeaho said to the man of to-or-not, but what will we do for the hundred talents which i have given to the army of israel'al and the man of to-or-not answered, ohyeah is able to give thee much more than this. then amazyeaho differentiated them, to wit, the army that was come to him out of apraim, to go home again: wherefore their nose-anger was greatly kindled against yeaohodah, and they resetted home in great nose-anger. and amazyeaho strengthened himself, and led forth his with, and went to the valley of salt, and hit of interers of seir ten thousand. and other ten thousand left alive did interers of yeaohodah carry away sit-captive, and brought them to the top of the rock, and cast them down from the top of the rock, that they all were hatched in pieces. but the soldiers of the army which amazyeaho sent back, that they should not go with him to war, fell upon the cities of yeaohodah, from samaria even to beth-horon, and hit three thousand of them, and took much spoil. now it came to pass, after that amazyeaho was come from the hitting of the adomites, that he brought the to-or-not of interers of seir, and standstayed them up to be his to-or-not, and bowed down himself before them, and burned incense to them. wherefore the nose-anger of ohyeah was kindled against amazyeaho, and he sent to him a come-bringer, which said to him, why hast thou sought after the to-or-not of the with, which could not deliver their own with out of thine hand? and it came to pass, as he worded with him, that the king said to him, art thou did of the king's counsel? forbear; why shouldst thou be hit? then the come-bringer forbore, and said, i know that to-or-not hath determined to destroy thee, on word thou hast done this, and hast not hearkened to my counsel. then amazyeaho king of yeaohodah took advice, and sent to joash, interer of yeaohahac, interer of jehu king of israel'al saying, come, let us hold one another in the face-turnings. and joash king of israel'al crossed to amazyeaho king of yeaohodah, saying, the thistle that was in lebanon crossed to the cedar that was in lebanon, saying, give thy house-daughter to my interer to woman: and there crossed by a animal of the field that was in lebanon, and trode down the thistle. thou sayest, lo, thou hast smitten the adomites; and thine heart lifeth thee up to heavyweight-boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and yeaohodah with thee? but amazyeaho would not hear; for it came of to-or-not, that he might deliver them into the hand of their enemies, because they sought after the to-or-not of adom. so joash the king of israel'al went up; and they saw one another in the face-turnings, both he and amazyeaho king of yeaohodah, at bet-shemesh, which belongeth to yeaohodah. and yeaohodah was put to the worse before israel'al and they fled every man to his tent. and joash the king of israel'al took amazyeaho king of yeaohodah, interer of joash, interer of yeaohahac, at bet-shemesh, and brought him to jerusalem, and brake down the wall of jerusalem from the gate of apraim to the corner gate, four hundred cubits. and he took all the gold and the silver, and all the items that were found in the alpha-beit-house of to-or-not with obed-adom, and the treasures of the king's house, the hostages also, and resetted to samaria. and amazyeaho interer of joash king of yeaohodah lived after the death of joash interer of yeaohahac king of israel'al fifteen years. now the remainder of the words of amazyeaho, first and last, be-

hold, are they not written in the recount-scroll of the kings of yeahodah and isra'el now after the time that amazyeaho did turn away from following ohyeah they made a conspiracy against him in jerusalem; and he fled to lakish: but they sent to lakish after him, and slew him there. and they brought him upon horses, and buried him with his fathers in the city of yeahodah.

## 26

then all the with of yeahodah took ucyeah, who was sixteen years old, and did him king in the room of his father amazyeaho. he inter-built ailot, and restored it to yeahodah, after that the king slept with his fathers. sixteen years old was ucyeah when he began to king, and he kinged fifty and two years in jerusalem. his mother's namethere also was jekoliyeah of jerusalem. and he did that which was turgor-immersed in the eyes of ohyeah, according to all that his father amazyeaho did. and he sought to-or-not in the days of cekaryeah, who had inter-understanding in the visions of to-or-not: and as long as he sought ohyeah, to-or-not made him to prosper. and he went forth and warred against the palestinians, and brake down the wall of gath and the wall of jabneh, and the wall of ashdod, and inter-built cities about ashdod, and among the palestinians. and to-or-not helped him against the palestinians, and against the erabians that dwelt in gurbal, and the mehunims. and the emmonites gave gifts to ucyeah: and his namethere spread abroad even to the entering in of egypt; for he goated himself exceedingly. moreover ucyeah inter-built towers in jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. also he inter-built towers in the desert-wording, and digged earthlingy wells: for he had much livestock both in the low-tide country, and in the low-lands: husbandmen also, and vine dressers in the mountains, and in karmel: for he loved husbandry. moreover ucyeah had an troop of fighting men, that went out to war by bands, according to the count of their account by the hand of jei'al the scroll-recounters and ma'eseyeaho the ruler, under the hand of hananyeaho, one of the king's captains. the whole count of the chief of the fathers of the heroblokes of stratagem were two thousand and six hundred. and under their hand was an stratagem, three hundred thousand and seven thousand and five hundred, that did war with mighty energy, to help the king against the enemy. and ucyeah prepared for them throughout all the troop shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. and he did in jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrow-halvers and great stones withal. and his namethere spread far abroad; for he was wonderfully helped, till he was strong. but when he was strong, his heart talled to his destruction: for he transgressed against ohyeah his to-or-not, and went into the hall of ohyeah to burn incense upon the butcher-place of incense. and eceryeaho the darkener went in after him, and with him fourscore darkener of ohyeah, that were of stratagem men: and they withstood ucyeah the king, and said to him, it appertaineth not to thee, ucyeah, to burn incense to ohyeah, but to the darkener the interers of harun, that are filld to burn incense: go out of the dedicated; for thou hast trespassed; neither will it be for thine heavyweight from ohyeah to-or-not. then ucyeah was wroth, and had a censor in his hand to burn incense: and while he was wroth

with the darkener, the narrow-waspishness even rose up in his forehead before the darkener in the alpha-beit-house of ohyeah, from beside the incense butcher-place. and eceryeaho the chief darkener and all the darkener, looked upon him, and, behold, he was narrow-waspish in his forehead, and they thrust him out from thence; yea, himself alarm-hasted also to go out, because ohyeah had smitten him. and ucyeah the king was a narrow-waspish to the day of his death, and dwelt in a several house, being a narrow-waspish; for he was cut off from the alpha-beit-house of ohyeah: and jotham his interer was over the king's house, critic the with of the land. now the remainder of the words of ucyeah, first and last, did ishuyeaho the come-bringer, interer of amoz, write. so ucyeah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a narrow-waspish: and jotham his interer kinged in his stead.

## 27

jotham was twenty and five years old when he began to king, and he kinged sixteen years in jerusalem. his mother's namethere also was jerushah, the house-daughter of zadoq, and he did that which was turgor-immersed in the eyes of ohyeah, according to all that his father ucyeah did: howbeit he entered not into the hall of ohyeah. and the with did yet swim-corruptly. he inter-built the high gate of the alpha-beit-house of ohyeah, and on the wall of eophel he inter-built much. moreover he inter-built cities in the mountains of yeahodah, and in the forests he inter-built castles and towers. he fought also with the king of the emmonites, and prevailed against them. and interers of emmon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. so much did interers of emmon pay to him, both the second year, and the third. so jotham became mighty, because he prepared his ways before ohyeah his to-or-not. now the remainder of the words of jotham, and all his wars, and his ways, lo, they are written in the recount-scroll of the kings of isra'el and yeahodah. he was five and twenty years old when he began to king, and kinged sixteen years in jerusalem, and jotham slept with his fathers, and they buried him in the city of dawud: and ahac his interer kinged in his stead.

## 28

ahac was twenty years old when he began to king, and he kinged sixteen years in jerusalem: but he did not that which was turgor-immersed in the eyes of ohyeah, like dawud his father: for he walked in the ways of the kings of isra'el and did also screens for belim. moreover he burnt incense in the valley of interer of hinmon, and burnt his interers in the fire, after the abominations of the body-nations whom ohyeah had cast out before interers of isra'el he butchered also and burnt incense in the in-whats, and on the mountains, and under every green tree. wherefore ohyeah his to-or-not delivered him into the hand of the king of syria and they hit him, and carried away a great multitude of them sit-captives, and brought them to damasqus. and he was also delivered into the hand of the king of isra'el who hit him with a great hitting. for peqah interer of remalyeaho slew in yeahodah an hundred and twenty thousand in one day, which were all of stratagem men; because they had forsaken ohyeah to-or-not of their fathers.

and cikli, a herobloke of apraim, slew ma'eseyeaho the king's interer and ecriqam the governor of the house, and alqanah that was next to the king. and interers of isra'al carried away sit-captive of their brethren two hundred thousand, women, interers, and intera, and took also away much spoil from them, and brought the spoil to samaria. but a come-bringer of ohyeah was there, whose namethere was oded: and he went out before the troop that came to samaria, and said to them, behold, because ohyeah to-or-not of your fathers was wroth with yeahodah, he hath delivered them into your hand, and ye have slain them in a rage that reacheth up to namespaces. and now ye purpose to keep under interers of yeahodah and jerusalem for workers and bondwomen to you: but are there not with you, even with you, sins against ohyeah your to-or-not? now hear me therefore, and deliver the sit-captives again, which ye have taken sit-captive of your brethren: for the fierce nose-anger of ohyeah is upon you. then certain of the heads of interers of apraim, eceryeaho interer of johanah, berekyeaho interer of meshilemot, and jehicqeaho interer of shallum, and emasa interer of hadlai, stood up against them that came from the war, and said to them, ye will not bring in the sit-captives hither: for namethereas we have faulted against ohyeah already, ye intend to add more to our misses and to our fault: for our fault is great, and there is fierce nose-anger against isra'al so the armed men left the sit-captives and the spoil before the prince-immerseds and all the assembly. and the men which were expressed by namethere stood up, and stronged the sit-captives, and with the spoil clothed all that were skin-naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to jericho, the city of palm trees, to their brethren: then they resettled to samaria. at that time did king ahac send to the kings of syria to help him. for again the adomites had come and hit yeahodah, and carried away sit-captives. the palestinians also had invaded the cities of the low-tide country, and of the south of yeahodah, and had captured bet-shemesh, and ajalon, and gederoth, and shoko with the villages thereof, and timneh with the villages thereof, gimzo also and the villages thereof: and they dwelt there. for ohyeah surrendered yeahodah low on word of ahac king of isra'al for he made yeahodah naked, and crossed over sore against ohyeah. and tilgat-pilneser king of syria came to him, and developtroubled him, but strengthened him not. for ahac took away a portion out of the alpha-beit-house of ohyeah, and out of the house of the king, and of the prince-immerseds, and gave it to the king of syria but he helped him not. and in the time of his distress did he trespass yet more against ohyeah: this is that king ahac. for he butchered the to-or-not of damasqu, which smote him: and he said, because the to-or-not of the kings of syria help them, therefore will i butcher to them, that they may help me. but they were the ruin of him, and of all isra'al and ahac added together the items of the alpha-beit-house of to-or-not, and cut in pieces the items of the alpha-beit-house of to-or-not, and shut up the thresholds of the alpha-beit-house of ohyeah, and he did him butcher-places in every corner of jerusalem. and in every several city of yeahodah he did in-whats to burn incense to other to-or-not, and provoked to anger ohyeah to-or-not of his fathers. now the remainder of his words and of all his ways, first and last, behold, they are written in the recount-scroll of the kings of yeahodah and isra'al and ahac slept with his fathers, and they

buried him in the city, in jerusalem: but they brought him not into the sepulchres of the kings of isra'al and heceqyeaho his interer kinged in his stead.

## 29

heceqyeaho began to king when he was five and twenty years old, and he kinged nine and twenty years in jerusalem. and his mother's namethere was abyeaho, the house-daughter of cekaryeah. and he did that which was turgor-immersed in the eyes of ohyeah, according to all that dawud his father had done. he in the first year of his king, in the first month, opened the openings of the alpha-beit-house of ohyeah, and repaired them. and he brought in the darkener and the levites, and added them together into the east street, and said to them, hear me, ye levites, dedicated now yourselves, and dedicated the alpha-beit-house of ohyeah to-or-not of your fathers, and carry forth the filthiness out of the dedicated place. for our fathers have trespassed, and done that which was video-divide in the eyes of ohyeah our to-or-not, and have forsaken him, and have turned away their face-turnings from the habitation of ohyeah, and turned their backs. also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor onupped onups in the dedicated place to the to-or-not of isra'al nametherefore the wrath of ohyeah was upon yeahodah and 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 interers and our intera and our women are in sit-captivity for this. now it is in mine heart to make a alignment with ohyeah to-or-not of isra'al that his fierce nose-anger may turn away from us. my interers, be not now negligent: for ohyeah hath chosen you to stand before him, to work for him, and that ye should immerser to him, and burn incense. then the levites arose, mahat interer of emasai, and jo'al interer of eceryeaho, of the interers of the kohathites: and of the interers of merari, qish interer of ebd, and eceryeaho interer of jehaleel: and of the gershonites; joah interer of cimah, and eden interer of joah: and of the interers of alizaphan; shimri, and jei'al: and of the interers of asaph; cekaryeah, and matanyeaho: and of the interers of heman; jehi'al, and shime: and of the interers of jeduthun; shemeyeaho, and ucial. and they added their brethren, and dedicated themselves, and came, according to the word of the king, by the words of ohyeah, to top-brighten the alpha-beit-house of ohyeah. and the darkener went into the inner hall of the alpha-beit-house of ohyeah, to top-brighten it, and brought out all the stainedness that they found in the hall of ohyeah into the courtyard of the alpha-beit-house of ohyeah. and the levites took it, to carry it out abroad into the brook kidron. now they began on the first day of the first month to qds, and on the eighth day of the month came they to the porch of ohyeah: so they dedicated the alpha-beit-house of ohyeah in eight days; and in the sixteenth day of the first month they did an end. then they went in to heceqyeaho the king, and said, we have top-brightend all the alpha-beit-house of ohyeah, and the butcher-place of onup, with all the items thereof, and the bread system send-table with all the items thereof. moreover all the items, which king ahac in his king did cast away in his going over the top, have we prepared and dedicated, and, behold, they are before the butcher-place of ohyeah. then heceqyeaho the king rose early, and added the rulers of the city, and went up to the alpha-beit-house

of ohyeah. and they brought seven bulls, and seven lambs, and seven lambs, and seven he goats, for a misser for the kingdom, and for the dedicated, and for yeahodah. and he directed the darkener the interers of harun to high them on the butcher-place of ohyeah. so they slaughtered the bullocks, and the darkener received the blood, and sprinkled it on the butcher-place: likewise, when they had slaughtered the lambs, they sprinkled the blood upon the butcher-place: they slaughtered also the lambs, and they sprinkled the blood upon the butcher-place. and they brought forth the he goats for the misser before the king and the assembly; and they laid their hands upon them: and the darkener slaughtered them, and they made reconciliation with their blood upon the butcher-place, to out-of-town for all isra'al for the king directed that the onup and the misser should be made for all isra'al and he standstayed the levites in the alpha-beit-house of ohyeah with cymbals, with psalteries, and with harps, according to the directive of dawud, and of gad the king's seer, and natan the come-bringer: for so was the directive of ohyeah by his come-bringers. and the levites stood with the items of dawud, and the darkener with the trumpets. and heceqyeaho directed to onup the onup upon the butcher-place. and when the onup began, the song-immersed of ohyeah began also with the trumpets, and with the items ordained by dawud king of isra'al and all the assembly bowed, and the singers sang, and the trumpeters sounded: and all this continued until the onup was finished. and when they had made an end of onuping, the king and all that were present with him bowed themselves, and bowed. moreover heceqyeaho the king and the prince-immerseds directed the levites to sing cheer to ohyeah with the words of dawud, and of asaph the seer. and they sang cheers with gladness, and they bowed their heads and bowed. then heceqyeaho answered and said, now ye have filld yourselves to ohyeah, come near and bring butchers and thanks into the alpha-beit-house of ohyeah. and the assembly brought in butchers and thanks; and as many as were of a generous heart onups. and the count of the onups, which the assembly brought, was seventy bulls, an hundred lambs, and two hundred lambs: all these were for a onup to ohyeah. and the filld things were six hundred cattle and three thousand sheep. but the darkener were too few, so that they could not flay all the onups: wherefore their brethren the levites did help them, till the work was ended, and until the other darkener had dedicated themselves: for the levites were more turgor-immersed in heart to dedicated themselves than the darkener. and also the onups were in abundance, with the fat of the completes, and the pourings forevery onup. so the work of the alpha-beit-house of ohyeah was set in order. and heceqyeaho be gladd, and all the with, that to-or-not had prepared the with: for the word was done suddenly.

### 30

and heceqyeaho sent to all isra'al and yeahodah, and wrote letters also to apraim and manasseh, that they should come to the alpha-beit-house of ohyeah at jerusalem, to keep the stopskip to ohyeah to-or-not of isra'al for the king had taken counsel, and his prince-immerseds, and all the assembly in jerusalem, to keep the stopskip in the second month. for they could not keep it at that time, because the darkener had not dedicated themselves sufficiently, neither had the with added themselves together to jerusalem. and the word

pleased the king and all the assembly. so they standstayed a word to do proclamation throughout all isra'al from bar-shebe even to dan that they should come to keep the stopskip to ohyeah to-or-not of isra'al at jerusalem: for they had not done it of a long time in such sort as it was written. so the posts went with the letters from the king and his prince-immerseds throughout all isra'al and yeahodah, and according to the directive of the king, saying, ye interers of isra'al turn again to ohyeah to-or-not of ibrahim, iz'haq, and isra'al and he will reset to the remnant of you, that are escaped out of the hand of the kings of syria and be not ye like your fathers, and like your brethren, which trespass against ohyeah to-or-not of their fathers, who therefore gave them up to name-desolation, as ye see. now be ye not stiffnecked, as your fathers were, but yield yourselves to ohyeah, and enter into his dedicated, which he hath dedicated to world: and work for ohyeah your to-or-not, that the fierceness of his nose-anger may turn away from you. for if ye turn again to ohyeah, your brethren and your interers will find wombing before them that lead them sit-captive, so that they will come again into this land: for ohyeah your to-or-not is gracious and wombing, and will not turn away his face-turnings from you, if ye reset to him. so the posts crossed from city to city through the land of apraim and manasseh even to cebulun: but they laughed them to play-grind, and play-grinded them. nevertheless divers of asher and manasseh and of cebulun surrendered themselves, and came to jerusalem. also in yeahodah the hand of to-or-not was to give them one heart to do the word of the king and of the prince-immerseds, by ohyeah word. and there assembled at jerusalem much with to feast the feast of lit-mazat in the second month, a very great assembly. and they arose and took away the butcher-places that were in jerusalem, and all the butcher-places for incense took they away, and cast them into the brook kidron. then they slaughtered the stopskip on the fourteenth day of the second month: and the darkener and the levites were ashamed, and dedicated themselves, and brought in the onups into the alpha-beit-house of ohyeah. and they stood in their place after their crisis, according to the drops-of-teaching-torah of musa the man of to-or-not: the darkener sprinkled the blood, which they received of the hand of the levites. for there were many in the assembly that were not dedicated: therefore the levites had the charge of the slaughtering of the stopskips forevery one that was not top-bright, to dedicated them to ohyeah. for a multitude of the with, even many of apraim, and manasseh, issachar, and cebulun, had not out-of-towned themselves, yet did they eat the stopskip otherwise than it was written. but heceqyeaho spilled for them, saying, the good ohyeah out-of-town every one that prepareth his heart to seek to-or-not, ohyeah to-or-not of his fathers, though he be not top-brightend according to the top-brightening of the dedicated. and ohyeah hearkened to heceqyeaho, and healed the with. and interers of isra'al that were present at jerusalem kept the feast of lit-mazat seven days with great gladness: and the levites and the darkener cheerd ohyeah day by day, singing with goat-loud items to ohyeah. and heceqyeaho worded comfortably to all the levites that taught the good knowledge of ohyeah: and they did eat throughout the feast seven days, butchering completes, and making confession to ohyeah to-or-not of their fathers. and the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. for heceqyeaho king of yeahodah did

give to the assembly a thousand bulls and seven thousand sheep; and the prince-immerseds gave to the assembly a thousand bulls and ten thousand sheep; and a great number of darkener dedicated themselves, and all the assembly of yeahodah, with the darkener and the levites, and all the assembly that came out of isra'el and the strangers that came out of the land of isra'el and that dwelt in yeahodah, be gladd, so there was great gladness in jerusalem: for since the time of sulayman interer of dawud king of isra'el there was not the like in jerusalem. then the darkener the levites arose and first-pooled the with: and their voice was heard, and their spilling came up to his dedicated residence place, even to namespaces.

### 31

now when all this was finished, all isra'el that were present went out to the cities of yeahodah, and brake the status-posts in pieces, and cut down the asherahs, and threw down the in-whats and the butcher-places out of all yeahodah and benjamin, in apraim also and manasseh, until they had fishing-net-destructed them all, then all interers of isra'el resettled, every man to his holding, into their own cities. and heceqyeaho stand-stayed the parts of the darkener and the levites after their parts, every man according to his work, the darkener and levites for onups and for completes, to immerse, and to give thanks, and to cheer in the gates of the camps of ohyeah. he namethereed also the king's portion of his substance for the onups, to wit, for the morning and evening onups, and the onups for the set-lessness, and for the new moons, and for the namethere feasts, as it is written in the drops-of-teaching-torah of ohyeah. moreover he directed the with that dwelt in jerusalem to give the portion of the darkener and the levites, that they might be encouraged in the drops-of-teaching-torah of ohyeah. and as soon as the word came abroad, interers of isra'el brought in abundance the firstfruits of corn, wine, and oil-develop, and honey, and of all the increase of the field; and the tithe of all words brought they in abundantly. and concerning interers of isra'el and yeahodah, that dwelt in the cities of yeahodah, they also brought in the tithe of cattle and sheep, and the tithe of dedicated things which were filld to ohyeah their to-or-not, 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 heceqyeaho and the prince-immerseds came and saw the heaps, they first-pooled ohyeah, and his with isra'el then heceqyeaho questioned with the darkener and the levites concerning the heaps. and eceryeaho the chief darkener of the house of zadoq answered him, and said, since the with began to bring the highings into the alpha-beit-house of ohyeah, we have had seven-enough to eat, and have left seven-plenty: for ohyeah hath first-pooled his with; and that which is left is this great store. then heceqyeaho directed to prepare chambers in the alpha-beit-house of ohyeah; and they prepared them, and brought in the onupings and the tithes and the dedicated things mama-from-amino-artfully: over which kononyeaho the levite was governor, and shimei his brother was the next. and jehi'al, and ecacyeaho, and nahat, and esah'al, and jerimot, and yeahocabad, and alial, and ismakyeaho, and mahat, and benayeaho, were overseers under the hand of kononyeaho and shimei his brother, at the commandment of heceqyeaho the king, and eceryeaho the governor of the alpha-beit-house of to-or-not. and qur'qora interer of innah the levite, the

gatekeeper toward the east, was over the generous of to-or-not, to distribute the highs of ohyeah, and the most dedicated things. and next him were eden, and miniamin, and vowelmovement-stick-safe-yeahoshua, and shemeyeaho, amaryeaho, and shekanyeaho, in the cities of the darkener, in their namethere office, to give to their brethren by parts, as well to the great as to the small: beside their genealogy of remember-males, from three years old and upward, even to every one that entereth into the alpha-beit-house of ohyeah, his daily word for their work in their words according to their parts; both to the genealogy of the darkener by the house of their fathers, and the levites from twenty years old and upward, in their charges by their parts; and to the genealogy of all their little ones, their women, and their interers, and their intera, through all the assembly: by in their set office they dedicated themselves in dedication: also of the interers of harun the darkener, which were in the fields of the plots of their cities, in every several city, the men that were expressed by namethere, to give portions to all the remember-males among the darkener, and to all that were reckoned by genealogies among the levites. and thus did heceqyeaho throughout all yeahodah, and wrought that which was good and turgor-immersed and truth before ohyeah his to-or-not. and in every doing that he began in the work of the alpha-beit-house of to-or-not, and in the drops-of-teaching-torah and in the directives, to seek his to-or-not, he did it with all his heart, and prospered.

### 32

after these words, and the establishment thereof, senaherib king of syria came, and entered into yeahodah, and encamped against the fenced cities, and thought to hatch them for himself. and when heceqyeaho saw that senaherib was come, and that he was purposed to fight against jerusalem, he took counsel with his prince-immerseds and his heroblokes to stop the waters of the fountains which were without the city: and they did help him. so there was gathered much with together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, why should the kings of syria come, and find much water? also he strengthened himself, and inter-built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired millo in the city of dawud, and did arrow-halfers and shields in abundance. and he set captains of hilwar over the with, and gathered them together to him in the street of the gate of the city, and worded comfortably to them, saying, be strong and courageous, be not afraid nor dismayed for the king of syria nor for all the multitude that is with him: for there be more with us than with him: with him is an arm of flesh-immersed but with us is ohyeah our to-or-not to help us, and to fight our wars. and the with rested themselves upon the words of heceqyeaho king of yeahodah. after this did senaherib king of syria send his workers to jerusalem, (but he himself laid siege against lakish, and all his proverb-rule with him,) to heceqyeaho king of yeahodah, and to all yeahodah that were at jerusalem, saying, thus saith senaherib king of syria whereon do ye be sure, that ye abide in the siege in jerusalem? doth not heceqyeaho persuade you to give over yourselves to die by famine and by thirst, saying, ohyeah our to-or-not will deliver us out of the hand of the king of syria hath not the same heceqyeaho taken away his in-whats and his butcher-places, and directed yeahodah and jerusalem, saying, ye will bow

before one butcher-place, and burn incense upon it? know ye not what i and my fathers have done to all the with of other lands? were the to-or-not of the nations of those lands any ways able to deliver their lands out of mine hand? who was there among all the to-or-not of those nations that my fathers fishing-net-destroyed, that could deliver his with out of mine hand, that your to-or-not should be able to deliver you out of mine hand? now therefore let not heceqyeaho deceive you, nor persuade you on this manner, neither yet mama-from-amino-art him: for no to-or-not of any nation or kingdom was able to deliver his with out of mine hand, and out of the hand of my fathers: how much less will your to-or-not deliver you out of mine hand? and his workers worded yet more against ohyeah to-or-not, and against his worker heceqyeaho. he wrote also recount-scrolls to rail on ohyeah to-or-not of isra'al and to speak against him, saying, as the to-or-not of the nations of other lands have not delivered their with out of mine hand, so will not the to-or-not of heceqyeaho deliver his with out of mine hand. then they readcalled with a loud voice in the yeahodim speech to the with of jerusalem that were on the wall, to affright them, and to alarm-hasten them; that they might capture the city. and they worded against the to-or-not of jerusalem, as against the to-or-not of the with of the land, which were the doing of the hands of earthing. and for this cause heceqyeaho the king, and the come-bringer ishuyeaho interer of amoz, spilled and cried to namespaces. and ohyeah sent an messenger, which cut off all the heroblokes of stratagem, and the leaders and captains in the camp of the king of syria so he resettled with shame of face-turnings to his own land. and when he was come into the house of his to-or-not, they that came forth of his own bowels slew him there with the sword. thus ohyeah stick-safed heceqyeaho and the settlers of jerusalem from the hand of senaherib the king of syria and from the hand of all other, and guided them on every side. and many brought gifts to ohyeah to jerusalem, and presents to heceqyeaho king of yeahodah: so that he was magnified in the eyes of all nations from thenceforth. in those days heceqyeaho was sick to the death, and spilled to ohyeah: and he spake to him, and he gave him a sign. but heceqyeaho completeed not again according to the benefit done to him; for his heart talled: therefore there was wrath upon him, and upon yeahodah and jerusalem. notwithstanding heceqyeaho surrendered himself for the pride of his heart, both he and the settlers of jerusalem, so that the wrath of ohyeah came not upon them in the days of heceqyeaho. and heceqyeaho had exceeding much heavy-weighties and heavyweight: and he did himself stores for silver, and for gold, and for precious stones, and for scents, and for shields, and for all manner of pleasant items; storehouses also for the increase of corn, and wine, and oil-develop; and gather-stalls for all manner of in-them animals, and cotes for flocks. moreover he provided him cities, and possessions of sheeps and cattles in abundance: for to-or-not had given him substance very much. this same heceqyeaho also stopped the upper watercourse of gihon, and brought it straight tilt-down to the west side of the city of dawud. and heceqyeaho prospered in all his doings. howbeit in the business of the ambassadors of the prince-immerseds of bhabil, who sent to him to enquire of the wonder that was done in the land, to-or-not left him, to try him, that he might know all that was in his heart. now the remainder of the words of heceqyeaho, and his kindness, behold, they are written in the vision of ishuyeaho

the come-bringer, interer of amoz, and in the recount-scroll of the kings of yeahodah and isra'al and heceqyeaho slept with his fathers, and they buried him in the chieft of the sepulchres of the interers of dawud: and all yeahodah and the settlers of jerusalem did him heavyweight at his death. and manasseh his interer kined in his stead.

### 33

manasseh was twelve years old when he began to king, and he kined fifty and five years in jerusalem: but did that which was video-divide in the eyes of ohyeah, like to the taboos of the body-nations, whom ohyeah had cast out before interers of isra'al for he inter-built again the in-whats which heceqyeaho his father had broken down, and he reared up butcher-places for belim, and did asherahs, and bowed all the troop of namespaces, and worded them. also he inter-built butcher-places in the alpha-beit-house of ohyeah, namethereof ohyeah had said, in jerusalem will my namethere be to world. and he inter-built butcher-places for all the troop of namespaces in the two courtyards of the alpha-beit-house of ohyeah. and he caused his interers to cross through the fire in the valley of interer of hin-nom: also he observed thick-cloudy-times, and used enchantments, and used spell-castcraft, and dot with a familiar breathwind, and with wizards: he wrought much video-divide in the eyes of ohyeah, to provoke him to anger, and he namethere a chiseling, the emblem which he had did, in the alpha-beit-house of to-or-not, of which to-or-not had said to dawud and to sulayman his interer in this house, and in jerusalem, which i have chosen before all the branch of isra'al will i namethere my namethere to world: neither will i any more remove the foot of isra'al from out of the earth which i have standstayed for your fathers; so that they will take heed to do all that i have directed them, according to the whole drops-of-teaching-torah and the statutes and the crisis by the hand of musa. so manasseh did yeahodah and the settlers of jerusalem to err, and to do more video-divide than the body-nations, whom ohyeah had destroyed before interers of isra'al and ohyeah worded to manasseh, and to his with: but they would not hear-ken. wherefore ohyeah brought upon them the captains of the troop of the king of syria which captered manasseh among the thorns, and bound him with fetters, and carried him to bhabil. and when he was in develop-narrows, he besought ohyeah his to-or-not, and surrendered himself greatly before the to-or-not of his fathers, and spilled to him: and he was intreated of him, and heard his supplication, and brought him again to jerusalem into his kingdom. then manasseh knew that ohyeah he was to-or-not. now after this he inter-built a half-wall without the city of dawud, on the west side of gihon, in the valley, even to the entering in at the fish gate, and compassed about eophel, and raised it up a very great tallness, and namethere captains of war in all the fenced cities of yeahodah. and he took away the strange-substantial to-or-not, and the emblem out of the alpha-beit-house of ohyeah, and all the butcher-places that he had inter-built in the mount of the alpha-beit-house of ohyeah, and in jerusalem, and cast them out of the city. and he repaired the butcher-place of ohyeah, and butcherd thereon completes and thanks, and directed yeahodah to work for ohyeah to-or-not of isra'al nevertheless the with did butcher still in the in-whats, yet to ohyeah their to-or-not only. now the remainder of the words of manasseh, and his spilling to



his to-or-not, and the words of the seers that worded to him in the namethere of ohyeah to-or-not of isra'al behold, they are written in the book of the kings of isra'al his spilling also, and how to-or-not was intreated of him, and all his misses, and his trespass, and the places wherein he inter-built in-whats, and standstayed up asherahs and chiselings, before he was surrendered: behold, they are written among the wordings of the seers. so manasseh slept with his fathers, and they buried him in his own house: and amon his interer kinged in his stead. amon was two and twenty years old when he began to king, and kinged two years in jerusalem. but he did that which was video-divide in the eyes of ohyeah, as did manasseh his father: for amon butchered to all the chiselings which manasseh his father had did, and worldk them; and surrendered not himself before ohyeah, as manasseh his father had surrendered himself; but amon faulted more and more. and his workers conspired against him, and slew him in his own house. but the with of the land slew all them that had conspired against king amon and the with of the land made josyeah his interer king in his stead.

### 34

josyeah was eight years old when he began to king, and he kinged in jerusalem one and thirty years. and he did that which was turgor-immersed in the eyes of ohyeah, and walked in the ways of dawud his father, and declined neither to the turgor-immersed hand, nor to the left. for in the eighth year of his king, while he was yet young, he began to seek after the to-or-not of dawud his father: and in the twelfth year he began to top-brighten yeahodah and jerusalem from the in-whats, and the asherahs, and the chiselings, and the screens. and they brake down the butcher-places of belim in his presence; and the conceive-sunflowers, that were on high on them, he cut down; and the asherahs, and the chiselings, and the screens, he brake in pieces, and made dust of them, and strewed it upon the graves of them that had butchered to them. and he burnt the bones of the darkener upon their butcher-places, and top-brightend yeahodah and jerusalem. and so did he in the cities of manasseh, and apraim, and simeon, even to naftali, with their mattocks round about. and when he had broken down the butcher-places and the asherahs, and had beaten the chiselings into powder, and cut down all the conceive-sunflowers throughout all the land of isra'al he resetted to jerusalem. now in the eighteenth year of his king, when he had top-brightend the land, and the house, he sent shaphan interer of azalyeah, and ma'eseyeah the governor of the city, and joah interer of joahaz the recorder, to repair the alpha-beit-house of ohyeah his to-or-not. and when they came to hilqyeah the high darkener they delivered the money that was brought into the alpha-beit-house of to-or-not, which the levites that kept the thresholds had added of the hand of manasseh and apraim, and of all the remnant of isra'al and of all yeahodah and benjamin; and they resetted to jerusalem. and they namethere it in the hand of the workmen that had the oversight of the alpha-beit-house of ohyeah, and they gave it to the workmen that wrought in the alpha-beit-house of ohyeah, to repair and amend the house: even to the artificers and inter-builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of yeahodah had destroyed. and the men did the work mama-from-amino-artfully: and the overseers of them were jahath and cobadyeah, the levites,

of the interers of merari; and cekaryeah and meshulam, of the interers of the kohathites, to namethere it forward; and other of the levites, all that could inter-understand of items of music. also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of work: and of the levites there were scroll-recounters, and officers, and gatekeepers. and when they brought out the money that was brought into the alpha-beit-house of ohyeah, hilqyeah the darkener found a recount-scroll of the drops-of-teaching-torah of ohyeah given by musa. and hilqyeah answered and said to shaphan the scroll-recounters, i have found the recount-scroll of the drops-of-teaching-torah in the alpha-beit-house of ohyeah. and hilqyeah delivered the recount-scroll to shaphan. and shaphan carried the recount-scroll to the king, and brought the king word back again, saying, all that was committed to thy workers, they do it. and they have gathered together the money that was found in the alpha-beit-house of ohyeah, and have delivered it into the hand of the overseers, and to the hand of the workmen. then shaphan the scroll-recounters recounted the king, saying, hilqyeah the darkener hath given me a recount-scroll. and shaphan readcalled it before the king. and it came to pass, when the king had heard the words of the drops-of-teaching-torah that he rent his clothes. and the king directed hilqyeah, and ahiqam interer of shaphan, and ebdon interer of who'mikah, and shaphan the scroll-recounters, and esaiyeh a worker of the king's, saying, go, enquire of ohyeah for me, and for them that are left in isra'al and in yeahodah, concerning the words of the recount-scroll that is found: for great is the wrath of ohyeah that is poured out upon us, on word our fathers have not kept ohyeah word, to do after all that is written in this recount-scroll. and hilqyeah, and they that the king had namethereed, went to huldah the come-bringeress, the woman of shallum interer of tiqvath, interer of hasrah, keeper of the wardrobe; (now she settled in jerusalem in the college:) and they worded to her to that effect. and she answered them, thus saith ohyeah to-or-not of isra'al tell ye the man that sent you to me, thus saith ohyeah, behold, i will bring video-divide upon this place, and upon the settlers thereof, even all the curse-lightens that are written in the recount-scroll which they have readcalled before the king of yeahodah: because they have forsaken me, and have burned incense to other to-or-not, that they might provoke me to anger with all the doings of their hands; therefore my wrath will be poured out upon this place, and will not be quenched. and as for the king of yeahodah, who sent you to enquire of ohyeah, so will ye say to him, thus saith ohyeah to-or-not of isra'al concerning the words which thou hast heard; on word thine heart was tender, and thou didst surrender thyself before to-or-not, when thou heardest his words against this place, and against the settlers thereof, and surrenderedst thyself before me, and didst rend thy clothes, and weep before me; i have even heard thee also, saith ohyeah. behold, i will gather thee to thy fathers, and thou wilt be added to thy grave in complete, neither will thine eyes see all the video-divide that i will bring upon this place, and upon the settlers of the same. so they brought the king word again. then the king sent and added together all the elders of yeahodah and jerusalem. and the king went up into the alpha-beit-house of ohyeah, and all the men of yeahodah, and the settlers of jerusalem, and the darkener, and the levites, and all the with, great and small: and he readcalled in their ears all the words of the recount-scroll of the alignment that was found in the

alpha-beit-house of ohyeah. and the king stood in his place, and did a alignment before ohyeah, to walk after ohyeah, and to keep his words, and his testimonies, and his statutes, with all his self, and with all his self, to perform the words of the alignment which are written in this recount-scroll. and he caused all that were stand-stay in jerusalem and benjamin to stand to it. and the settlers of jerusalem did according to the alignment of to-or-not, the to-or-not of their fathers. and josyeaho took away all the taboos out of all the countries that pertained to interers of isra'al and made all that were present in isra'al to work for even to work for ohyeah their to-or-not. and all his days they departed not from following ohyeah, the to-or-not of their fathers.

### 35

moreover josyeaho kept a stopskip to ohyeah in jerusalem: and they slaughtered the stopskip on the fourteenth day of the first month. and he standstayed the darkener in their charges, and encouraged them to the work of the alpha-beit-house of ohyeah, and said to the levites that understand-taught all isra'al which were dedicated to ohyeah, namethere the dedicated gather-cabinet in the house which sulayman interer of dawud king of isra'al did inter-build; it will not be a burden upon your shoulders: work for now ohyeah your to-or-not, and his with isra'al and prepare yourselves by the houses of your fathers, after your parts, according to the writing of dawud king of isra'al and according to the writing of sulayman his interer and stand in the dedicated place according to the parts of the families of the fathers of your brethren the with, and after the part of the families of the levites. so slaughter the stopskip, and dedicated yourselves, and prepare your brethren, that they may do according to ohyeah word by the hand of musa. and josyeaho gave to the with, of the sheep, lambs and kids, all for the stopskip highings, for all that were present, to the count of thirty thousand, and three thousand bulls: these were of the king's substance. and his prince-immerseds gave willingly to the with, to the darkener, and to the levites: hilqyehao and cekaryeah and jehi'al, governors of the alpha-beit-house of to-or-not, gave to the darkener for the stopskip highings two thousand and six hundred small cattle and three hundred cattle. konanyehao also, and she-meyehao and nethane'al, his brethren, and hashabyehao and jehi'al and yehahocabad, chief of the levites, gave to the levites for stopskip highings five thousand small cattle, and five hundred cattle. so the work was prepared, and the darkener stood in their place, and the levites in their parts, according to the king's directive. and they slaughtered the stopskip, and the darkener sprinkled the blood from their hands, and the levites flayed them. and they removed the onups, that they might give according to the divisions of the families of the with, to near-inward to ohyeah, as it is written in the recount-scroll of musa. and so did they with the cattle. and they roasted the stopskip with fire according to the crisis: but the other dedicated offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the with. and afterward they made ready for themselves, and for the darkener: because the darkener the interers of harun were busied in onuping of onups and the fat until night; therefore the levites prepared for themselves, and for the darkener the interers of harun. and the singers the interers of asaph were in their place, according to the directive of dawud, and asaph, and heman, and jeduthun the king's seer; and

the gatekeepers waited at every gate; they might not depart from their work; for their brethren the levites prepared for them. so all the work of ohyeah was prepared the same day, to keep the stopskip, and to onup onups upon the butcher-place of ohyeah, according to the directive of king josyeaho. and interers of isra'al that were present kept the stopskip at that time, and the feast of lit-mazat seven days. and there was no stopskip like to that kept in isra'al from the days of samu'al the come-bringer; neither did all the kings of isra'al keep such a stopskip as josyeaho kept, and the darkener, and the levites, and all yehodah and isra'al that were present, and the settlers of jerusalem. in the eighteenth year of the king of josyeaho was this stopskip kept. after all this, when josyeaho had prepared the temple, neko king of egypt came up to fight against karkemish by euphrates: and josyeaho went out against him. but he sent ambassadors to him, saying, what have i to do with thee, thou king of yehodah? i come not against thee this day, but against the house wherewith i have war: for to-or-not directed me to make alarm-haste: forbear thee from meddling with to-or-not, who is with me, that he destroy thee not. nevertheless josyeaho would not turn his face-turnings from him, but disguised himself, that he might fight with him, and hearkened not to the words of neko from the mouth of to-or-not, and came to fight in the hatch-plain of megiddo. and the archers shot at king josyeaho; and the king said to his workers, have me away; for i am sore wounded. his workers therefore took him out of that chariot, and put him in the second chariot that he had; and they crossed him to jerusalem, and he died, and was buried in one of the sepulchres of his fathers. and all yehodah and jerusalem mourned for josyeaho. and jeremyehao lamented for josyeaho: and all the singing men and the singing women spake of josyeaho in their lamentations to this day, and made them an ordinance in isra'al and, behold, they are written in the lamentations. now the remainder of the words of josyeaho, and his kindness, according to that which was written in the drops-of-teaching-torah of ohyeah, and his words, first and last, behold, they are written in the recount-scroll of the kings of isra'al and yehodah.

### 36

then the with of the land took yehaoahac interer of josyeaho, and made him king in his father's stead in jerusalem. yehaoahac was twenty and three years old when he began to king, and he kinged three months in jerusalem. and the king of egypt put him down at jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. and the king of egypt made aliaqim his brother king over yehodah and jerusalem, and turned his namethere to yehojaqim. and neko took yehaoahac his brother, and carried him to egypt. yehojaqim was twenty and five years old when he began to king, and he kinged eleven years in jerusalem: and he did that which was video-divide in the eyes of ohyeah his to-or-not. against him came up nebuchadnezzar king of bhabil, and bound him in fetters, to carry him to bhabil. nebuchadnezzar also carried of the items of the alpha-beit-house of ohyeah to bhabil, and put them in his hall at bhabil. now the remainder of the words of yehojaqim, and his abominations which he did, and that which was found in him, behold, they are written in the recount-scroll of the kings of isra'al and yehodah: and yehojakin his interer kinged in his stead. yehojakin was

eight years old when he began to king, and he kinged three months and ten days in jerusalem: and he did that which was video-divide in the eyes of ohyeah. and when the year was expired, king nebuchadnezzar sent, and brought him to bhabil, with the goodly items of the alpha-beit-house of ohyeah, and made zedeqyeaho his brother king over yeahodah and jerusalem. zedeqyeaho was one and twenty years old when he began to king, and kinged eleven years in jerusalem. and he did that which was video-divide in the eyes of ohyeah his to-or-not, and surrendered not himself before jeremyeaho the come-bringer speaking from the mouth of ohyeah. and he also rebelled against king nebuchadnezzar, who had made him seven-swear by to-or-not: but he stiffened his neck, and couraged his heart from turning to ohyeah to-or-not of isra'al moreover all the chief of the darkener, and the with, transgressed very much after all the abominations of the body-nations; and polluted the alpha-beit-house of ohyeah which he had dedicated in jerusalem. and ohyeah to-or-not of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his with, and on his residence place: but they mocked the messengers of to-or-not, and despised his words, and misused his come-bringers, until the wrath of ohyeah arose against his with, till there was no remedy. therefore he brought upon them the king of the kasidim, who slew their young men with the sword in the house of their dedicated, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. and all the items of the alpha-beit-house of to-or-not, great and small, and the treasures of the alpha-beit-house of ohyeah, and the treasures of the king, and of his prince-immerseds; all these he brought to bhabil. and they burnt the alpha-beit-house of to-or-not, and brake down the wall of jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly items thereof. and them that had escaped from the sword carried he away to bhabil; where they were workers to him and his interers until the king of the kingdom of iran: to fulfil ohyeah word by the mouth of jeremyeaho, until the land had enjoyed her settless: for as long as she namethere namedesolate she kept settless, to fulfil seventy years. now in the first year of cyrus king of iran, that ohyeah word worded by the mouth of jeremyeaho might be accomplished, ohyeah stirred up breathwind of cyrus king of iran, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, thus saith cyrus king of iran, all the kingdoms of the land hath ohyeah to-or-not of namespaces given me; and he hath charged me to inter-build him an house in jerusalem, which is in yeahodah. who is there among you of all his with? ohyeah his to-or-not be with him, and let him go up.

paul, a worker of vowelmovement-stick-safe-yeahoshua converse-swimmer, called to be an sent-out, separated to the message of to-or-not, (which he had message-promised afore by his come-bringers in the dedicated writings,) concerning his interer vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base, which was did of the seed of dawud according to the flesh; and declared to be interer of to-or-not with dynamic, according to breathwind of dedication, by the stand up from the dead: by whom we have received camping and sending-out, for obedience to the mama-from-amino-art among all nations, for his namethere: among whom are ye also the called of vowelmovement-stick-safe-yeahoshua converse-swimmer: to all that be in rome, beloved of to-or-not, called to be dedicated: camping to you and complete from to-or-not our father, and oyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. first, i thank my to-or-not through vowelmovement-stick-safe-yeahoshua converse-swimmer for you all, that your mama-from-amino-art is spoken of throughout the whole cosmos. for to-or-not is my witness, whom i work for with my breathwind in the message of his interer that without ceasing i do mention of you always in my spillings; making request, if by any means now at length i might have a prosperous journey by the will of to-or-not to come to you. for i long to see you, that i may impart to you some breathwinding, to the finish ye may be established; that is, that i may be comforted together with you by the mutual mama-from-amino-art both of you and me. now i would not have you ignorant, brethren, that oftentimes i purposed to come to you, (but was let hitherto,) that i might have some fruit among you also, even as among other body-nations. i am debtor both to the greeks, and to the barbarians; both to the wise, and to the unwise. so, as much as in me is, i am ready to declare the message to you that are at rome also. for i am not dry of the message of converse-swimmer: for it is the dynamic of to-or-not to stick-safety to into the worldly one that mama-from-amino-artth; to the yeahode first, and also to the greek. for therein is the being right of to-or-not revealed from mama-from-amino-art to mama-from-amino-art: as it is written, the right will live by mama-from-amino-art. for the wrath of to-or-not is revealed from namespaces against all unto-or-notliness and not being right of men, who hold the truth in not being right; because that which may be known of to-or-not is manifest in them; for to-or-not hath shewed it to them. for the invisible things of him from the creation of the cosmos are clearly seen, being understood by the things that are did, even his eternal dynamic and to-or-nothead; so that they are without excuse: because that, when they knew to-or-not, they given heavyweight him not as to-or-not, 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 heavyweight of the uncorruptible to-or-not into an image did like to corruptible man, and to birds, and fourfooted animals, and insects. wherefore to-or-not also gave them up to stainedness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of to-or-not into a lie, and bowed and workd the creature more than

the creator, who is happy into the worlds. art for this cause to-or-not gave them up to vile affections: for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward his in-sight; men with men doing that which is unseemly, and receiving in themselves that recompence of their error which was meet. and even as they did not like to retain to-or-not in their knowledge, to-or-not gave them over to a reprobate mind, to do those things which are not convenient; being filled with all not being right, fornication, video-divideness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of to-or-not, despiteful, proud, cheerers, inventors of video-divide things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the crisis of to-or-not, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

therefore thou art inexcusable, o man, whosoever thou art that criticalst: for wherein thou criticalst his in-sight, thou condemnest thyself; for thou that criticalst doest the same things. but we are sure that the crisis of to-or-not is according to truth against them which commit such things. and thinkest thou this, o man, that criticalst them which do such things, and doest the same, that thou wilt escape the crisis of to-or-not? or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of to-or-not leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up to thyself wrath against the day of wrath and discovery of the right crisis of to-or-not; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for heavyweight and honour and immortality, into the world life: but to them that are contentious, and do not obey the truth, but obey not being right, indignation and wrath, tribulation and anguish, upon into the worldly self of man that doeth video-divide, of the yeahode first, and also of the gentile; but heavyweight, honour, and complete, to into the worldly man that doingeth good, to the yeahode first, and also to the gentile: for there is no fear of persons with to-or-not. for as many as have missed without drops-of-teaching-torah will also perish without drops-of-teaching-torah and as many as have missed in the drops-of-teaching-torah will be criticald by the drops-of-teaching-torah (for not the hearers of the drops-of-teaching-torah are right before to-or-not, but the doers of the drops-of-teaching-torah will be rightified. for when the body-nations, which have not the drops-of-teaching-torah do by nature the things contained in the drops-of-teaching-torah these, having not the drops-of-teaching-torah are a drops-of-teaching-torah to themselves: which shew the doing of the drops-of-teaching-torah written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one his in-sight;) in the day when to-or-not will critical the secrets of men by vowelmovement-stick-safe-yeahoshua converse-swimmer according to my message. behold, thou art called a yeahode and retest in the drops-of-teaching-torah and dost thy cheer of to-or-not, and knowest his will, and approvest the things

that are moving hither and thither, being instructed out of the drops-of-teaching-torah and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the drops-of-teaching-torah thou therefore which teachest his in-sight, 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 dost thy cheer of the drops-of-teaching-torah through breaking the drops-of-teaching-torah dishonourst thou to-or-not? for the namethere of to-or-not is blasphemed among the body-nations through you, as it is written. for write-circumcision verily profiteth, if thou keep the drops-of-teaching-torah but if thou be a breaker of the drops-of-teaching-torah thy write-circumcision is did uncircumcision. therefore if the uncircumcision keep the being right of the drops-of-teaching-torah will not his uncircumcision be counted for write-circumcision? and will not uncircumcision which is by nature, if it fulfil the drops-of-teaching-torah critical thee, who by the letter and write-circumcision dost go-beyond the drops-of-teaching-torah for he is not a yeahode which is one outwardly; neither is that write-circumcision, which is outward in the flesh: but he is a yeahode which is one inwardly; and write-circumcision is that of the heart, in breathwind, and not in the letter; whose thanks is not of men, but of to-or-not.

### 3

what advantage then hath the yeahode or what profit is there of write-circumcision? much into the worldly way: chiefly, because that to them were missed the logic of to-or-not. for what if some did not mama-from-amino-art? will their not-mama-from-amino-arting do the mama-from-amino-art of to-or-not without effect? to-or-not forbid: yea, let to-or-not be true, but into the worldly man a liar; as it is written, that thou mightest be rightified in thy sayings, and mightest overcome when thou art criticald. but if our not being right commend the being right of to-or-not, what will we say? is to-or-not unrighteous who taketh vengeance? (i speak as a man) to-or-not forbid: for then how will to-or-not critical the cosmos? for if the truth of to-or-not hath more abounded through my lie to his heavy-weight; why yet am i also criticald as a misser? and not rather, (as we be slanderously reported, and as some affirm that we say,) let us do video-divide, that good may come? whose damnation is right. what then? are we better than they? no, in no wise: for we have before proved both yeahodim and body-nations, that they are all under miss as it is written, there is none right, no, not one: there is none that understandeth, there is none that seeketh after to-or-not. 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 complete have they not known: there is no respect of to-or-not before their eyes. now we know that what things soever the drops-of-teaching-torah saith, it saith to them who are under the drops-of-teaching-torah that every mouth may

be stopped, and all the cosmos may become guilty before to-or-not. therefore by the deeds of the drops-of-teaching-torah there will no flesh be rightified in his sight: for by the drops-of-teaching-torah is the knowledge of miss but now the being right of to-or-not without the drops-of-teaching-torah is manifested, being witnessed by the drops-of-teaching-torah and the come-bringers; even the being right of to-or-not which is by mama-from-amino-art of vowelmovement-stick-safe-yeahoshua converse-swimmer to all and upon all them that mama-from-amino-art: for there is no difference: for all have missed, and come short of the heavyweight of to-or-not; being rightified freely by his camping through the ransome-redemption that is in converse-swimmer vowelmovement-stick-safe-yeahoshua: whom to-or-not hath set forth to be a propitiation through mama-from-amino-art in his blood, to declare his being right for the remission of misses that are past, through the forbearance of to-or-not; to declare, i say, at this time his being right: that he might be right, and the rightifier of him which mama-from-amino-art in vowelmovement-stick-safe-yeahoshua. where is cheering then? it is excluded. by what drops-of-teaching-torah of doings? nay: but by the drops-of-teaching-torah of mama-from-amino-art. therefore we conclude that a man is rightified by mama-from-amino-art without the deeds of the drops-of-teaching-torah is he the to-or-not of the yeahodim only? is he not also of the body-nations? yes, of the body-nations also: seeing it is one to-or-not, which will rightify the write-circumcision by mama-from-amino-art, and uncircumcision through mama-from-amino-art. do we then do void the drops-of-teaching-torah through mama-from-amino-art? to-or-not forbid: yea, we establish the drops-of-teaching-torah

### 4

what will we say then that ibrahim our father, as pertaining to the flesh, hath found? for if ibrahim were rightified by doings, he hath whereof to heavyweight; but not before to-or-not. for what saith the writing? ibrahim mama-from-amino-arted to-or-not, and it was counted to him for being right. now to him that doingeth is the reward not reckoned of camping, but of debt. but to him that doingeth not, but mama-from-amino-arteth him that rightifieth the unto-or-notly, his mama-from-amino-art is counted for being right. even as dawud also describeth the happyness of the man, to whom to-or-not imputeth being right without doings, saying, happy are they whose cloudies are out-of-towned, and whose misses are covered. happy is the man to whom ohyeal will not impute miss cometh this happyness then upon the write-circumcision only, or upon the uncircumcision also? for we say that mama-from-amino-art was reckoned to ibrahim for being right. how was it then reckoned? when he was in write-circumcision, or in uncircumcision? not in write-circumcision, but in uncircumcision. and he received the sign of write-circumcision, a seal of the being right of the mama-from-amino-art which he had yet being foreskinned: that he might be the father of all them that mama-from-amino-art, though they be not write-circumcised; that being right might be imputed to them also: and the father of write-circumcision to them who are not of the write-circumcision only, but who also walk in the steps of that mama-from-amino-art of our father ibrahim, which he had being yet foreskinned. for the message-promise, that he should be the heir of the

cosmos, was not to ibrahim, or to his seed, through the drops-of-teaching-torah but through the being right of mama-from-amino-art. for if they which are of the drops-of-teaching-torah be heirs, mama-from-amino-art is did void, and the message-promise did of none effect: because the drops-of-teaching-torah doingeth wrath: for where no drops-of-teaching-torah is, there is no go-beyond. therefore it is of mama-from-amino-art, that it might be by camping; to the finish the message-promise might be sure to all the seed; not to that only which is of the drops-of-teaching-torah but to that also which is of the mama-from-amino-art of ibrahim; who is the father of us all, (as it is written, i have did thee a father of many nations,) before him whom he mama-from-amino-arted, even to-or-not, who quickeneth the dead, and calleth those things which be not as though they were. who against hope mama-from-amino-arted hope, that he might become the father of many nations, according to that which was spoken, so will thy seed be. and being not weak in mama-from-amino-art, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of sara's womb: he staggered not at the message-promise of to-or-not through not-mama-from-amino-arting; but was strong in mama-from-amino-art, giving heavyweight to to-or-not; and being fully persuaded that, what he had message-promised, he was able also to perform. and therefore it was imputed to him for being right. now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it will be imputed, if we mama-from-amino-art on him that raised up vowelmovement-stick-safe-yeahoshua our lord-base from the dead; who was delivered for our offences, and was raised again for our rightification.

## 5

therefore being rightified by mama-from-amino-art, we have complete with to-or-not through our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer: by whom also we have access by mama-from-amino-art into this camping wherein we stand, and rejoice in hope of the heavyweight of to-or-not. and not only so, but we heavyweight in tribulations also: knowing that tribulation doingeth patience; and patience, experience; and experience, hope: and hope doth not dry; because the love of to-or-not is shed abroad in our hearts by the dedicated breathwind which is given to us. for when we were yet without strength, in due time converse-swimmer died for the unto-or-notly. for scarcely for a right man will one die: yet peradventure for a good man some would even dare to die. but to-or-not commendeth his love toward us, in that, while we were yet missers, converse-swimmer died for us. much more then, being now rightified by his blood, we will be saved from wrath through him. for if, when we were enemies, we were reconciled to to-or-not by the death of his interer much more, being reconciled, we will be saved by his life. and not only so, but we also joy in to-or-not through our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, by whom we have now received the out-of-town-ment. wherefore, as by one man miss entered into the cosmos, and death by miss and so death passed upon all men, for that all have missed: (for until the drops-of-teaching-torah miss was in the cosmos: but miss is not imputed when there is no drops-of-teaching-torah to world nonetheless death kinged from

adam to musa, even over them that had not missed after the similitude of adam's go-beyond, who is the figure of him that was to come. but not as the offence, so also is the free camper. for if through the offence of one man be dead, much more the camping of to-or-not, and the camper by camping, which is by one man, vowelmovement-stick-safe-yeahoshua converse-swimmer, hath abounded to many. and not as it was by one that missed, so is the camper: for the crisis was by one to condemnation, but the free camper is of many offences to rightification. for if by one man's offence death kinged by one; much more they which receive abundance of camping and of the gift of being right will king in life by one, vowelmovement-stick-safe-yeahoshua converse-swimmer.) 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 to rightification of life. for as by one man's not-mama-from-amino-arting many were did missers, so by the obedience of one will many be did right. moreover the drops-of-teaching-torah entered, that the offence might abound. but where miss abounded, camping did much more abound: that as miss hath kinged to death, even so might camping king through being right to into the world life by vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base.

## 6

what will we say then? will we continue in miss that camping may abound? to-or-not forbid. how will we, that are dead to miss live any longer therein? know ye not, that so many of us as were immersed into vowelmovement-stick-safe-yeahoshua converse-swimmer were immersed into his death? therefore we are buried with him by immersing into death: that like as converse-swimmer was raised up from the dead by the heavyweight of the father, even so we also should walk in newness of life. for if we have word-been planted together in the likeness of his death, we will be also in the likeness of his stand up: knowing this, that our old man is stood-up with him, that the body of miss might be destroyed, that henceforth we should not work for miss for he that is dead is freed from miss now if we be dead with converse-swimmer, we mama-from-amino-art that we will also live with him: knowing that converse-swimmer being raised from the dead dieth no more; death hath no more dominion over him. for in that he died, he died to miss once: but in that he liveth, he liveth to to-or-not. likewise reckon ye also yourselves to be dead indeed to miss but alive to to-or-not through vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base. let not miss therefore king in your mortal body, that ye should obey it in the lusts thereof. neither yield ye your members as instruments of not being right to miss but yield yourselves to to-or-not, as those that are alive from the dead, and your members as instruments of being right to to-or-not. for miss will not have dominion over you: for ye are not under the drops-of-teaching-torah but under camping. what then? will we miss because we are not under the drops-of-teaching-torah but under camping? to-or-not forbid. know ye not, that to whom ye yield yourselves workers to obey, his workers ye are to whom ye obey; whether of miss to death, or of obedience to being right? but to to-or-not be thanked, that ye were the workers of miss but ye have obeyed from the heart that form of teaching which was delivered you. being then did free from miss ye became the workers of

being right. i speak after the manner of men on word of the infirmity of your flesh: for as ye have yielded your members workers to stainedness and to noisomeness to noisomeness; even so now yield your members workers to being right to dedication. for when ye were the workers of miss ye were free from being right. what fruit had ye then in those things whereof ye are now dry? for the finish of those things is death. but now being did free from miss and become workers to to-or-not, ye have your fruit to dedication, and the finish world life. for the wages of miss is death; but the camper of to-or-not is into the world life through vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base.

7

know ye not, brethren, (for i speak to them that know the drops-of-teaching-torah how that the drops-of-teaching-torah hath dominion over a man as long as he liveth? for the woman which hath an man is retrieved by the drops-of-teaching-torah to her man so long as he liveth; but if the man be dead, she is loosed from the drops-of-teaching-torah of her man. so then if, while her man liveth, she be married to his in-sight man, she will be called an baked-adulteress: but if her man be dead, she is free from that drops-of-teaching-torah so that she is no baked-adulteress, though she be married to his in-sight man. wherefore, my brethren, ye also are become dead to the drops-of-teaching-torah by the body of converse-swimmer; that ye should be married to his in-sight, even to him who is raised from the dead, that we should bring forth fruit to to-or-not. for when we were in the flesh, the motions of misses, which were by the drops-of-teaching-torah did doing in our members to bring forth fruit to death. but now we are delivered from the drops-of-teaching-torah that being dead wherein we were held; that we should work for in newness of breathwind, and not in the oldness of the letter. what will we say then? is the drops-of-teaching-torah miss to-or-not forbid. nay, i had not known miss but by the drops-of-teaching-torah for i had not known lust, except the drops-of-teaching-torah had said, no covet. but miss taking occasion by the directive, wrought in me all manner of concupiscence. for without the drops-of-teaching-torah miss was dead. for i was alive without the drops-of-teaching-torah once: but when the directive came, miss revived, and i died. and the directive, which was ordained to life, i found to be to death. for miss taking occasion by the directive, deceived me, and by it slew me. wherefore the drops-of-teaching-torah is dedicated, and the directive dedicated, and right, and good. was then that which is good did death to me? to-or-not forbid. but miss that it might appear miss doing death in me by that which is good; that miss by the directive might become exceeding missing, for we know that the drops-of-teaching-torah is breathwindual: but i am man-like, sold under miss for that which i do i allow not: for what i would, that do i not; but what i hate, that do i. if then i do that which i would not, i consent to the drops-of-teaching-torah that it is good. now then it is no more i that do it, but miss that house-dwellet in me. for i know that in me (that is, in my flesh,) house-dwellet no good thing: for to will is present with me; but how to perform that which is good i find not. for the good that i would i do not: but the video-divide which i would not, that i do, now if i do that i would not, it is no more i that do it, but miss that house-dwellet in me. i find then a drops-of-

teaching-torah that, when i would do good, video-divide is present with me. for i delight in the drops-of-teaching-torah of to-or-not after the inward man: but i see his in-sight drops-of-teaching-torah in my members, warring against the drops-of-teaching-torah of my mind, and bringing me into captivity to the drops-of-teaching-torah of miss which is in my members. o wretched man that i am! who will deliver me from the body of this death? i thank to-or-not through vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base. so then with the mind i myself work for the drops-of-teaching-torah of to-or-not; but with the flesh the drops-of-teaching-torah of miss

8

there is therefore now no condemnation to them which are in converse-swimmer vowelmovement-stick-safe-yeahoshua, who walk not after the flesh, but after breathwind. for the drops-of-teaching-torah of breathwind of life in converse-swimmer vowelmovement-stick-safe-yeahoshua did me free from the drops-of-teaching-torah of miss and death. for what the drops-of-teaching-torah could not do, in that it was weak through the flesh, to-or-not sending his own interer in the likeness of missing flesh, and for miss condemned miss in the flesh: that the being right of the drops-of-teaching-torah might be fulfilled in us, who walk not after the flesh, but after breathwind. for they that are after the flesh do mind the things of the flesh; but they that are after breathwind the things of breathwind. for to be man-likely minded is death; but to be breathwindually minded is life and complete. because the man-like mind is enmity against to-or-not: for it is not subject to the drops-of-teaching-torah of to-or-not, neither indeed can be. so then they that are in the flesh cannot please to-or-not. but ye are not in the flesh, but in breathwind, if so be that breathwind of to-or-not house-dwell in you. now if any man have not breathwind of converse-swimmer, he is none of his. and if converse-swimmer be in you, the body is dead on word of miss but breathwind is life on word of being right. but if breathwind of him that raised up vowelmovement-stick-safe-yeahoshua from the dead house-dwell in you, he that raised up converse-swimmer from the dead will also quicken your mortal bodies by his breathwind that house-dwellet in you. therefore, brethren, we are debtors, not to the flesh, to live after the flesh. for if ye live after the flesh, ye will die: but if ye through breathwind do mortify the deeds of the body, ye will live. for as many as are led by breathwind of to-or-not, they are the interers of to-or-not. for ye have not received breathwind of work again to respect; but ye have received breathwind of adoption, whereby we cry, abba, father. breathwind itself beareth witness with our breathwind, that we are interers of to-or-not: and if interers, then heirs; heirs of to-or-not, and joint-heirs with converse-swimmer; if so be that we suffer with him, that we may be also given heavyweight together. for i reckon that the sufferings of this present time are not worthy to be compared with the heavyweight which will be revealed in us. for the earnest expectation of the creature waiteth for the manifestation of the interers of to-or-not. for the creature was did subject to vanity-fade, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also will be delivered from the work of corruption into the heavyweighty liberty of interers of to-or-not. for we know that the whole cre-

ation groaneth and travaileth in labour together until now. and not only they, but ourselves also, which have the firstfruits of breathwind, even we ourselves groan in near-inwards ourselves, waiting for the adoption, to wit, the ransom-redemption of our body. for we are safed by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it. likewise breathwind also helpeth our infirmities: for we know not what we should spill for as we ought: but breathwind itself doth intercession for us with groanings which cannot be uttered. and he that searcheth the hearts knoweth what is the mind of breathwind, because he doth intercession for the dedicated according to the will of to-or-not. and we know that all things doing together for good to them that love to-or-not, 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 interer that he might be the firstborn among many brethren. moreover whom he did predestinate, them he also called: and whom he called, them he also rightified: and whom he rightified, them he also given heavyweight. what will we then say to these things? if to-or-not be for us, who can be against us? he that spared not his own interer but delivered him up for us all, how will he not with him also freely give us all things? who will namethere any thing to the charge of to-or-not's elect? it is to-or-not that rightifieth. who is he that condemneth? it is converse-swimmer that died, yea rather, that is risen again, who is even at the right hand of to-or-not, who also doth intercession for us. who will separate us from the love of converse-swimmer? will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. nay, in all these things we are more than conquerors through him that loved us. for i am persuaded, that neither death, nor life, nor messengers, nor principalities, nor dynamics, nor things present, nor things to come, nor height, nor depth, nor any other creature, will be able to separate us from the love of to-or-not, which is in converse-swimmer vowelmovement-stick-safe-yeahoshua our lord-base.

## 9

i say the truth in converse-swimmer, i lie not, my conscience also bearing me witness in the dedicated breathwind, that i have great heaviness and continual labour in my heart. for i could wish that myself were up-theme from converse-swimmer for my brethren, my kinsmen according to the flesh: who are israelites; to whom pertaineth the adoption, and the heavyweight, and the covenants, and the giving of the drops-of-teaching-torah and the work of to-or-not, and the message-promises; whose are the fathers, and of whom as concerning the flesh converse-swimmer came, who is over all, to-or-not happy into the worlds. art not as though the word of to-or-not hath taken none effect. for they are not all isra'al which are of isra'al neither, because they are the seed of ibrahim, are they all interers: but, in iz'haq will thy seed be called. that is, they which are interers of the flesh, these are not interers of to-or-not: but interers of the message-promise are counted for the seed. for this is the word of message-promise, at this time will i come, and sara will have a interer and not only this; but when rebeqah also had bright-conceived by one, even by our father iz'haq; (for interers being

not yet born, neither having done any good or video-divide, that the purpose of to-or-not according to election might stand, not of doings, but of him that calleth;) it was said to her, the elder will work for the younger. as it is written, jeqob have i loved, but esau have i hated. what will we say then? is there not being right with to-or-not? to-or-not forbid. for he saith to musa, i will womb whom i will womb, and i will have wombing on whom i will have wombing. so then it is not of him that willett, nor of him that runneth, but of to-or-not that sheweth wombing. for the writing saith to fuhreroh even for this same purpose have i raised thee up, that i might shew my dynamic in thee, and that my namethere might be declared throughout all the land. therefore hath he wombing on whom he will womb, and whom he will he hardeneth. thou wilt say then to me, why doth he yet find cloudy? for who hath resisted his will? nay but, o man, who art thou that repliest against to-or-not? will the thing formed say to him that formed it, why hast thou did me thus? hath not the potter dynamic over the clay, of the same lump to do one item to honour, and his in-sight to dishonour? what if to-or-not, willing to shew his wrath, and to do his dynamic known, endured with much longsuffering the items of wrath fitted to destruction: and that he might do known the riches of his heavyweight on the items of wombing, which he had afore prepared to heavyweight, even us, whom he hath called, not of the yeahodim only, but also of the body-nations? as he saith also in osee, i will call them my people, which were not my people; and her beloved, which was not beloved. and it will come to pass, that in the place where it was said to them, ye are not my people; there will they be called interers of the living to-or-not. jesaiah also crieth concerning isra'al though the number of interers of isra'al be as the sand of the sea, a remnant will be safed: for he will finish the doing, and cut it short in being right: because a short doing will ohyeah do upon the land. and as jesaiah said before, except ohyeah of troops had left us a seed, we had word-been as sodoma, and word-been did like to gomorrha. what will we say then? that the body-nations, which followed not after being right, have buyed to being right, even the being right which is of mama-from-amino-art. but isra'al which followed after the drops-of-teaching-torah of being right, hath not buyed to the drops-of-teaching-torah of being right. wherefore? because they sought it not by mama-from-amino-art, but as it were by the doings of the drops-of-teaching-torah for they stumbled at that stumblingstone; as it is written, behold, i namethere in zionsion a stumblingstone and rock of offence: and whosoever mama-from-amino-arteth him will not be dry.

## 10

brethren, my heart's desire and spilling to to-or-not for isra'al is, that they might be safed. for i bear them record that they have a zeal of to-or-not, but not according to knowledge. for they being ignorant of to-or-not's being right, and going about to establish their own being right, have not gave hand under the being right of to-or-not. for converse-swimmer is the finish of the drops-of-teaching-torah for being right to into the worldly one that mama-from-amino-arteth. for musa describeth the being right which is of the drops-of-teaching-torah that the man which doeth those things will live by them. but the being right which is of mama-from-amino-art speaketh on this wise, say not in thine heart, who will ascend into namespaces? (that



is, to bring converse-swimmer down from above:) or, who will descend into the deep? (that is, to bring up converse-swimmer again from the dead.) but what saith it? the word is nigh thee, in thy mouth, and in thy heart: that is, the word of mama-from-amino-art, which we declare; that if thou wilt confess with thy mouth ohyeah vowelmovement-stick-safe-yeahoshua, and will mama-from-amino-art thine heart that to-or-not hath raised him from the dead, thou wilt be safed. for with the heart man mama-from-amino-artth to being right; and with the mouth confession is did to stick-safety. for the writing saith, whosoever mama-from-amino-arteth him will not be dry. for there is no difference between the yeahode and the greek: for the same lord-base over all is rich to all that call upon him. for whosoever will call upon the namethere of ohyeah will be safed. how then will they call on him in whom they have not mama-from-amino-arted? and how will they mama-from-amino-art him of whom they have not heard? and how will they hear without a deelaer? and how will they declare, except they be sent? as it is written, how beautiful are the feet of them that declare the message of complete, and bring glad tidings of good things! but they have not all obeyed the message. for jesaiah saith, lord-base, who hath mama-from-amino-arted our report? so then mama-from-amino-art cometh by hearing, and hearing by the word of to-or-not. but i say, have they not heard? yes verily, their sound went into all the land, and their words for into the worlds of the inhabited world. but i say, did not isra'al know? first musa saith, i will provoke you to jealousy by them that are no people, and by a foolish nation i will anger you. but jesaiah is very bold, and saith, i was found of them that sought me not; i was did manifest to them that asked not after me. but to isra'al he saith, all day long i have stretched forth my hands to a disobedient and gainsaying people.

## 11

i say then, hath to-or-not cast away his people? to-or-not forbid. for i also am an israelite, of the seed of ibrahim, of the branch of benjamin. to-or-not hath not cast away his people which he foreknew. wot ye not what the writing saith of alias how he doth intercession to to-or-not against isra'al saying, lord-base, they have killed thy come-bringers, and digged down thine butcher-places; and i am left alone, and they seek my life. but what saith the answer of to-or-not to him? i have reserved to myself seven thousand men, who have not bowed the pool-knee to the image of possessor even so then at this present time also there is a remnant according to the election of camping. and if by camping, then is it no more of doings: otherwise camping is no more camping. but if it be of doings, then it is no more camping: otherwise doing is no more doing. what then? isra'al hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (according as it is written, to-or-not hath given them breathwind of slumber, eyes that they should not see, and ears that they should not hear;) to this day. and dawud saith, let their table be did a snare, and a trap, and a stumblingblock, and a recompence to 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? to-or-not forbid: but rather through their fall stick-safety is come to the body-nations, for to provoke them to jealousy. now if the fall of them be the riches of the cosmos, and the di-

minishing of them the riches of the body-nations; how much more their fulness? for i speak to you body-nations, inasmuch as i am the sent-out of the body-nations, i magnify mine office: if by any means i may provoke to emulation them which are my flesh, and might save some of them. for if the casting away of them be the out-of-towning of the cosmos, what will the receiving of them be, but life from the dead? for if the first-fruit be dedicated, the lump is also dedicated: and if the root be dedicated, so are the branches. and if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; cheer not against the branches. but if thou cheer, thou bearest not the root, but the root thee. thou wilt say then, the branches were broken off, that i might be grafted in. well; on word of not-mama-from-amino-arting they were broken off, and thou standest by mama-from-amino-art. be not highminded, but respect: for if to-or-not spared not the natural branches, take heed lest he also spare not thee. behold therefore the goodness and severity of to-or-not: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also wilt be cut off. and they also, if they abide not still in not-mama-from-amino-arting, will be grafted in: for to-or-not is able to graff them in again. for if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more will these, which be the natural branches, be grafted into their own olive tree? for i would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to isra'al until the fulness of the body-nations be come in. and so all isra'al will be safed: as it is written, there will come out of sion the deliverer, and will turn away unto-or-notliness from jeqob: for this is my covenant to them, when i will take away their misses. as concerning the message, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. for the campers and calling of to-or-not are without repentance. for as ye in times past have not mama-from-amino-arted to-or-not, yet have now obtained wombing through their not-mama-from-amino-arting: even so have these also now not mama-from-amino-arted, that through your wombing they also may obtain wombing. for to-or-not hath concluded them all in not-mama-from-amino-arting, that he might womb upon all. o the depth of the riches both of the skill and knowledge of to-or-not! how unsearchable are his crises, and his ways past finding out! for who hath known the mind of ohyeah? or who hath word-been his counsellor? or who hath first given to him, and it will be recompensed to him again? for of him, and through him, and to him, are all things: to whom be heavyweight into the worlds. art

## 12

i beseech you therefore, brethren, by the mercies of to-or-not, that ye present your bodies a living butcher, dedicated, acceptable to to-or-not, which is your reasonable work. and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and fixed, and will of to-or-not. for i say, through the camping given to me, to into the worldly man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as

to-or-not hath dealt to into the worldly man the measure of mama-from-amino-art. for as we have many members in one body, and all members have not the same office: so we, being many, are one body in converse-swimmer, and every one members one of his in-sight. having then campers differing according to the camping that is given to us, whether come-bringing, let us bring according to the proportion of mama-from-amino-art; or immersing, let us wait on our immersing: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth womb, with cheerfulness. let love be without dissimulation. loathe that which is video-divide; cleave to that which is good. be kindly affectioned one to his in-sight with brotherly love; in honour preferring one his in-sight; not slothful in business; fervent in breathwind; serving ohyeah; rejoicing in hope; patient in tribulation; continuing instant in spilling; distributing to the necessity of dedicated; given to hospitality. first-pool them which persecute you: first-pool, and curse-lighten not. rejoice with them that do rejoice, and weep with them that weep. be of the same mind one toward his in-sight. mind not high things, but condescend to men of low estate. be not wise in your own conceits. recompense to no man video-divide for video-divide. provide things honest in the sight of all men. if it be possible, as much as lieth in you, live completely with all men. dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, vengeance is mine; i will repay, saith ohyeah. therefore if thine enemy hunger, watch-feed him; if he thirst, give him drink: for in so doing thou wilt heap coals of fire on his head. be not overcome of video-divide, but overcome video-divide with good.

## 13

let every self be subject to the higher dynamics. for there is no dynamic but of to-or-not: the dynamics that be are ordained of to-or-not. whosoever therefore resisteth the dynamic, resisteth the crisis of to-or-not: and they that resist will receive to themselves damnation. for governors are not a terror to good doings, but to the video-divide. wilt thou then not be afraid of the dynamic? do that which is good, and thou wilt have thanks of the same: for he is the immerser of to-or-not to thee for good. but if thou do that which is video-divide, be afraid; for he beareth not the sword in vain: for he is the immerser of to-or-not, a revenger to do wrath upon him that doeth video-divide. wherefore ye must needs be subject, not only for wrath, but also for conscience sake. for for this cause complete ye tribute also: for they are to-or-not's immersers, attending continually upon this very thing. render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; respect to whom respect; honour to whom honour. owe no man any thing, but to love one his in-sight: for he that loveth his in-sight hath fulfilled the drops-of-teaching-torah for this, no commit adultery, no kill, no steal, no bear false witness, no covet; and if there be any other directive, it is briefly comprehended in this saying, namely, thou wilt love thy in-sight as thyself. love doingeth no ill to his in-sight: therefore love is the fulfilling of the drops-of-teaching-torah and that, knowing the time, that now it is high time to divide-video-awake out of sleep: for now is our stick-safety nearer than when we mama-from-amino-arted. the night is far spent, the day is at hand: let us

therefore cast off the doings of darkness, and let us put on the armour of light. let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. but put ye on ohyeah vowel-movement-stick-safe-yeahoshua converse-swimmer, and do not provision for the flesh, to fulfil the lusts thereof.

## 14

him that is weak in the mama-from-amino-art receive ye, but not to doubtful disputations. for one mama-from-amino-art that he may eat all things: his in-sight, who is weak, eateth grass. let not him that eateth despise him that eateth not; and let not him which eateth not critical him that eateth: for to-or-not hath received him. who art thou that criticalst his in-sight man's worker? to his own master he standeth or falleth. yea, he will be holden up: for to-or-not is able to do him stand. one man esteemeth one day above his in-sight: his in-sight esteemeth every day alike. let every man be fully persuaded in his own mind. he that regardeth the day, regardeth it to ohyeah; and he that regardeth not the day, to ohyeah he doth not regard it. he that eateth, eateth to ohyeah, for he giveth to-or-not thanks; and he that eateth not, to ohyeah he eateth not, and giveth to-or-not thanks. for none of us liveth to himself, and no man dieth to himself. for whether we live, we live to ohyeah; and whether we die, we die to ohyeah: whether we live therefore, or die, we are ohyeah's. for to this finish converse-swimmer both died, and rose, and revived, that he might be lord-base both of the dead and living. but why dost thou critical thy brother? or why dost thou set at nought thy brother? for we will all stand before the crisis seat of converse-swimmer. for it is written, as i live, saith ohyeah, every pool-knee will bow to me, and every language will confess to to-or-not. so then every one of us will give account of himself to to-or-not. let us not therefore critical one his in-sight any more: but critical this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. i know, and am persuaded by ohyeah vowel-movement-stick-safe-yeahoshua, that there is nothing stained of itself: but to him that esteemeth any thing to be stained, to him it is stained. but if thy brother be grieved with thy meat, now walkest thou not charitably. destroy not him with thy meat, for whom converse-swimmer died. let not then your good be video-divide spoken of: for the kingdom of to-or-not is not meat and drink; but being right, and complete, and joy in the dedicated breathwind. for he that in these things worketh converse-swimmer is acceptable to to-or-not, and approved of men. let us therefore follow after the things which do for complete, and things wherewith one may edify his in-sight. for meat destroy not the doing of to-or-not. all things indeed are win-pure; but it is video-divide for that man who eateth with offence. it is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is go-beyond-offended, or is did weak. hast thou mama-from-amino-art? have it to thyself before to-or-not. happy is he that condemneth not himself in that thing which he alloweth. and he that doubteth is criterion-damned if he eat, because he eateth not of mama-from-amino-art: for whatsoever is not of mama-from-amino-art is miss

we then that are strong ought to bear the infirmities of the weak, and not to please ourselves. let into the worldly one of us please his in-sight for his good to edification. for even converse-swimmer 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 to-or-not of patience and consolation grant you to be likeminded one toward his in-sight according to converse-swimmer vowelmovement-stick-safe-yeahoshua: that ye may with one mind and one mouth heavyweigh to-or-not, even the father of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. wherefore receive ye one his in-sight, as converse-swimmer also received us to the heavyweight of to-or-not. now i say that vowelmovement-stick-safe-yeahoshua converse-swimmer was a immerser of the write-circumcision for the truth of to-or-not, to confirm the message-promises did to the fathers: and that the body-nations might heavyweigh to-or-not for his wombging; as it is written, for this cause i will confess to thee among the body-nations, and sing to thy namethere. and again he saith, rejoice, ye body-nations, with his people. and again, thanks ohyeah, all ye body-nations; and laud him, all ye people. and again, jesaiah saith, there will be a root of jesse, and he that will rise to king over the body-nations; in him will the body-nations trust. now the to-or-not of hope fill you with all joy and complete in believing, that ye may abound in hope, through the dynamic of the dedicated breathwind. and i myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one his in-sight. to world notwithstanding, brethren, i have written the more boldly to you in some sort, as putting you in mind, on word of the camping that is given to me of to-or-not, that i should be the immerser of vowelmovement-stick-safe-yeahoshua converse-swimmer to the body-nations, immersering the message of to-or-not, that the near-inward up of the body-nations might be acceptable, being dedicated by the dedicated breathwind. i have therefore whereof i may heavyweigh through vowelmovement-stick-safe-yeahoshua converse-swimmer in those things which pertain to to-or-not. for i will not dare to speak of any of those things which converse-swimmer hath not wrought by me, to do the body-nations obedient, by word and deed, through mighty signs and wonders, by the dynamic of breathwind of to-or-not; so that from jerusalem, and rolling to illyricum, i have fully declared the message of converse-swimmer. yea, so have i strived to declare the message, not where converse-swimmer was namethere, lest i should interbuild upon his in-sight man's foundation: but as it is written, to whom he was not spoken of, they will see: and they that have not heard will understand. for which cause also i have word-been much hindered from coming to you. but now having no more place in these parts, and having a great desire these many years to come to you; whensoever i take my journey into 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 in-sight. but now i go to jerusalem to immerser to the dedicated. for it hath pleased them of macedonia and achaia to do a certain contribution for the poor dedicated which

are at jerusalem. it hath pleased them verily; and their debtors they are. for if the body-nations have word-been did partakers of their breathwindual things, their duty is also to immerse to them in man-like things. when therefore i have performed this, and have sealed to them this fruit, i will come by you into spain. and i am sure that, when i come to you, i will come in the fullness of the first-pooling of the message of converse-swimmer. now i beseech you, brethren, for ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer's sake, and for the love of breathwind, that ye strive together with me in your spillings to to-or-not for me; that i may be delivered from them that do not mama-from-amino-art judaea; and that my work which i have for jerusalem may be accepted of the dedicated; that i may come to you with joy by the will of to-or-not, and may with you be refreshed. now the to-or-not of complete be with you all. art

## 16

i commend to you phebe our sister, which is a worker of the called-out which is at cenchrea: that ye receive her in ohyeah, as becometh dedicated, and that ye assist her in whatsoever business she hath need of you: for she hath word-been a succourer of many, and of myself also. greet priscilla and aquila my helpers in converse-swimmer vowelmovement-stick-safe-yeahoshua: who have for my life laid down their own necks: to whom not only i give thanks, but also all the called-outs of the body-nations. likewise greet the called-out that is in their house. first-pool my well-beloved epaenetus, who is the firstfruits of achaia to converse-swimmer. greet miriam, who bestowed much labour on us. first-pool andronicus and junia, my kinsmen, and my in-sight-prisoners, who are of note among the sent-outs, who also were in converse-swimmer before me. greet amplias my beloved in ohyeah. first-pool urbane, our helper in converse-swimmer, and stachys my beloved. first-pool apelles approved in converse-swimmer. first-pool them which are of aristobulus' household. first-pool herodion my kinsman. greet them that be of the household of narcissus, which are in ohyeah. first-pool tryphena and tryphosa, who labour in ohyeah. first-pool the beloved persis, which laboured much in ohyeah. first-pool rufus chosen in ohyeah, and his mother and mine. first-pool asyncrius, phlegon, hermas, patrobas, hermes, and the brethren which are with them. first-pool philologus, and julia, nereus, and his sister, and olympas, and all the dedicated which are with them. first-pool one his in-sight with an dedicated kiss. the called-outs of converse-swimmer first-pool you. now i beseech you, brethren, mark them which cause divisions and offences contrary to the teaching which ye have learned; and avoid them. for they that are such work for not our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, but their own belly; and by good words and fair speeches deceive the hearts of the simple. for your obedience is come abroad to all men. i am glad therefore on your behalf: but yet i would have you wise to that which is good, and simple concerning video-divide. and the to-or-not of complete will bruise accuser under your feet shortly. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with you. art timotheus my doingfellow, and lucius, and jason, and sositater, my kinsmen, first-pool you. i tertius, who wrote this letter, first-pool you in ohyeah. gaius mine troop, and of the whole called-

out, first-poolth you. erastus the chamberlain of the city first-poolth you, and quartus a brother. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with you all. art now to him that is of dynamic to stablish you according to my message, and the declareing of vowelmovement-stick-safe-yeahoshua converse-swimmer, according to the discovery of the mystery, which was kept secret since the world began, but now is did manifest, and by the writings of the come-bringers, according to the directive of the world to-or-not, did known to all nations for the obedience of mama-from-amino-art: to to-or-not only wise, be heavyweight through vowelmovement-stick-safe-yeahoshua converse-swimmer into the worlds. art

## corinthians a

### 1

paul called to be an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer through the will of to-or-not, and sosthenes our brother, to the called-out of to-or-not which is at corinth, to them that are dedicated in converse-swimmer vowelmovement-stick-safe-yeahoshua, called to be dedicated, with all that in every place call upon the namethere of vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base, both their's and our's: camping be to you, and complete, from to-or-not our father, and from ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. i thank my to-or-not always on your behalf, for the camping of to-or-not which is given you by vowelmovement-stick-safe-yeahoshua converse-swimmer; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the witness of converse-swimmer was confirmed in you: so that ye come behind in no camper; waiting for the coming of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer: who will also confirm you for ever, that ye may be blameless in the day of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. to-or-not is mama-from-amino-artful, by whom ye were called to the in-sightship of his interer vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base. now i beseech you, brethren, by the namethere of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, that ye all speak the same thing, and that there be no divisions among you; but that ye be fixedly joined together in the same mind and in the same discernment. for it hath word-been declared to me of you, my brethren, by them which are of the house of chloe, that there are contentions among you. now this i say, that every one of you saith, i am of paul; and i of apollo; and i of cephas; and i of converse-swimmer. is converse-swimmer divided? was paul stood-up for you? or were ye immersed in the namethere of paul? i thank to-or-not that i immersed none of you, but crispus and gaius; lest any should say that i had immersed in mine own namethere. and i immersed also the household of stephanas: besides, i know not whether i immersed any other. for converse-swimmer sent me not to immerse, but to declare the message: not with skill of words, lest the stake of converse-swimmer should be did of none effect. for the declaring of the stake is to them that perish foolishness; but to us which are safed it is the dynamic of to-or-not. for it is written, i will destroy the skill of the wise, and will bring to nothing the understanding of the prudent. where is the wise? where is the scroll-recounters? where is the disputer of this cosmos? hath not to-or-not did foolish the skill of this cosmos? for after that in the skill of to-or-not the cosmos by skill knew not to-or-not, it was good in the eyes of to-or-not by the foolishness of declaring to safe them that mama-from-amino-art. for the yeahodim require a sign, and the greeks seek after skill: but we declare converse-swimmer stood-up, to the yeahodim a stumblingblock, and to the greeks foolishness; but to them which are called, both yeahodim and greeks, converse-swimmer the dynamic of to-or-not, and the skill of to-or-not. because the foolishness of to-or-not is wiser than men; and the weakness of to-or-not is stronger than men. for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty,

not many noble, are called: but to-or-not hath chosen the foolish things of the cosmos to confound the wise; and to-or-not hath chosen the weak things of the cosmos to confound the things which are mighty; and base things of the cosmos, and things which are despised, hath to-or-not chosen, yea, and things which are not, to bring to nought things that are: that no flesh should heavyweight in his presence, but of him are ye in converse-swimmer vowelmovement-stick-safe-yeahoshua, who of to-or-not is did to us skill, and being right, and dedication, and ransom-redemption: that, according as it is written, he that boasts, let him boast in ohyeah.

### 2

and i, brethren, when i came to you, came not with excellency of speech or of skill, declaring to you the witness of to-or-not. for i determined not to know any thing among you, safe vowelmovement-stick-safe-yeahoshua converse-swimmer, and him stood-up. and i was with you in weakness, and in respect, and in much trembling. and my speech and my declaring was not with persuading words of man's skill, but in demonstration of breathwind and of dynamic: that your mama-from-amino-art should not stand in the skill of men, but in the dynamic of to-or-not. howbeit we speak skill among them that are fixed: yet not the skill of this world, nor of the presidents of this world, that come to nought: but we speak the skill of to-or-not in a mystery, even the hidden skill, which to-or-not ordained before the world to our heavyweight: which none of the presidents of this world knew: for had they known it, they would not have stood-up ohyeah of heavyweight. but as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which to-or-not hath prepared for them that love him. but to-or-not hath revealed them to us by his breathwind: for breathwind searcheth all things, yea, the deep things of to-or-not. for what man knoweth the things of a man, safe breathwind of man which is in him? even so the things of to-or-not knoweth no man, but breathwind of to-or-not. now we have received, not breathwind of the cosmos, but breathwind which is of to-or-not; that we might know the things that are freely given to us of to-or-not. which things also we speak, not in the words which man's skill teacheth, but which the dedicated breathwind teacheth; comparing breathwindual things with breathwindual. but the natural man receiveth not the things of breathwind of to-or-not: for they are foolishness to him: neither can he know them, because they are breathwindually discerned. but he that is breathwindual critically all things, yet he himself is criticald of no man. for who hath known the mind of ohyeah, that he may instruct him? but we have the mind of converse-swimmer.

### 3

and i, brethren, could not speak to you as to breathwindual, but as to man-like, even as to babes in converse-swimmer. 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 paul; and his in-sight, i am of apollo; are ye not man-like? who then is paul, and who is apollo, but immersers by whom ye mama-from-amino-arted, even

as ohyeah gave to every man? i have planted, apollo's watered; but to-or-not gave the increase, so then neither is he that planteth any thing, neither he that watereth; but to-or-not that giveth the increase. now he that planteth and he that watereth are one: and into the worldly man will receive his own reward according to his own labour. for we are labourers together with to-or-not: ye are to-or-not's manry, ye are to-or-not's inter-building. according to the camping of to-or-not which is given to me, as a wise masterbuilder, i have laid the foundation, and his in-sight inter-buildeth thereon. but let every man take heed how he inter-buildeth thereupon. for other foundation can no man namethere than that is laid, which is vowelmovement-stick-safe-yeahoshua converse-swimmer. now if any man inter-build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's doing will be did manifest: for the day will declare it, because it will be revealed by fire; and the fire will try every man's doing of what sort it is. if any man's doing abide which he hath inter-built thereupon, he will receive a reward. if any man's doing will be burned, he will suffer loss: but he himself will be saved; yet so as by fire. know ye not that ye are the temple of to-or-not, and that breathwind of to-or-not house-dwelleth in you? if any man cease the temple of to-or-not, him will to-or-not destroy; for the temple of to-or-not is dedicated, which temple ye are. let no man deceive himself. if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. for the skill of this cosmos is foolishness with to-or-not. for it is written, he taketh the wise in their own craftiness. and again, ohyeah knoweth the thoughts of the wise, that they are vain. therefore let no man heavyweight in men. for all things are your's; whether paul, or apollo's, or cephas, or the cosmos, or life, or death, or things present, or things to come; all are your's; and ye are converse-swimmer's; and converse-swimmer is to-or-not's.

#### 4

let a man so account of us, as of the immersers of converse-swimmer, and stewards of the mysteries of to-or-not. moreover it is required in stewards, that a man be found mama-from-amino-artful. but with me it is a very small thing that i should be criticald of you, or of man's crisis yea, i critical not mine own self. for i know nothing by myself; yet am i not hereby rightified: but he that criticalth me is ohyeah. therefore critical nothing before the time, until ohyeah come, who both will bring to light the hidden things of darkness, and will do manifest the counsels of the hearts: and then will every man have thanks of to-or-not. and these things, brethren, i have in a figure transferred to myself and to apollo's 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 his in-sight. for who doth thee to differ from his in-sight? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou heavyweight, as if thou hadst not received it? now ye are full, now ye are rich, ye have kinged as kings without us: and i would to to-or-not ye did king, that we also might king with you. for i think that to-or-not hath set forth us the sent-outs last, as it were appointed to death: for we are did a spectacle to the cosmos, and to messengers, and to men. we are fools for converse-swimmer's sake, but ye are wise in converse-swimmer; we are weak, but ye are strong; ye are honourable, but we are despised. even to this present

hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain seatplace; and labour, doinging with our own hands: being reviled, we first-pool; being persecuted, we suffer it: being defamed, we intreat: we are did as the filth of the cosmos, and are the offscouring of all things to this day. i write not these things to shame you, but as my beloved interers i warn you. for though ye have ten thousand instructers in converse-swimmer, yet have ye not many fathers: for in converse-swimmer vowelmovement-stick-safe-yeahoshua i have begotten you through the message. wherefore i beseech you, be ye followers of me. for this cause have i sent to you timotheus, who is my beloved interer and mama-from-amino-arting in ohyeah, who will bring you into remembrance of my ways which be in converse-swimmer, as i teach into the worldly where in into the worldly called-out. now some are puffed up, as though i would not come to you. but i will come to you shortly, if ohyeah will, and will know, not the speech of them which are puffed up, but the dynamic. for the kingdom of to-or-not is not in word, but in dynamic. what will ye? will i come to you with a branch, or in love, and in breathwind of meekness?

#### 5

it is reported upstartingly that there is fornication among you, and such fornication as is not so much as namethere among the body-nations, that one should have his father's woman. and ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. for i verily, as absent in body, but present in breathwind, have criticald already, as though i were present, concerning him that hath so done this deed, in the namethere of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, when ye are added together, and my breathwind, with the dynamic of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, to deliver such an one to accuser for the destruction of the flesh, that breathwind may be safed in the day of ohyeah vowelmovement-stick-safe-yeahoshua. your heavyweighting is not good. know ye not that a little leaven leaveneth the whole lump? top-brighten out therefore the old leaven, that ye may be a new lump, as ye are unleavened. for even converse-swimmer our stopskip is butcherd for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and video-divideness; but with the lit-mazat of sincerity and truth. i wrote to you in an letter not to in-sight with fornicators: yet not altogether with the fornicators of this cosmos, or with the covetous, or extortioners, or with ideal-image-idolaters; for then must ye needs go out of the cosmos. but now i have written to you not to keep in-sight, if any man that is called a brother be a fornicator, or covetous, or an ideal-image-idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. for what have i to do to critical them also that are without? do not ye critical them that are in near-inwards? but them that are without to-or-not criticalth. therefore put away from among yourselves that video-divide person.

#### 6

dare any of you, having a matter against his in-sight, go to drops-of-teaching-torah before the unjust, and not before the dedicated? do ye not know that the dedicated will critical the cosmos? and if the cosmos will be

criticald by you, are ye unworthy to critical the small-est matters? know ye not that we will critical messengers? how much more things that pertain to this life? if then ye have crises of things pertaining to this life, set them to critical who are least esteemed in the called-out. i speak to your shame. is it so, that there is not a wise man among you? no, not one that will be able to critical between his brethren? but brother goeth to drops-of-teaching-torah with brother, and that before the not-mama-from-amino-arting. now therefore there is utterly a cloudy among you, because ye go to drops-of-teaching-torah one with his in-sight. why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? nay, ye do wrong, and defraud, and that your brethren. know ye not that the unrighteous will not inherit the kingdom of to-or-not? be not deceived: neither fornicators, nor ideal-image-idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of to-or-not. and such were some of you: but ye are washed, but ye are dedicated, but ye are rightified in the namethere of ohyeah vowelmovement-stick-safe-yeahoshua, and by breathwind of our to-or-not. all things are allowed to me, but all things are not expedient: all things are allowed for me, but i will not be brought under the dynamic of any. meats for the belly, and the belly for meats: but to-or-not will destroy both it and them. now the body is not for fornication, but for ohyeah; and ohyeah for the body. and to-or-not hath both raised up ohyeah, and will also raise up us by his own dynamic. know ye not that your bodies are the members of converse-swimmer? will i then take the members of converse-swimmer, and do them the members of an feed-harlot? to-or-not forbid. what? know ye not that he which is joined to an feed-harlot is one body? for two, saith he, will be one flesh. but he that is joined to ohyeah is one breathwind. flee fornication. into the worldly miss that a man doeth is without the body; but he that committeth fornication misses against his own body. what? know ye not that your body is the temple of the dedicated breathwind which is in you, which ye have of to-or-not, and ye are not your own? for ye are bought with a price: therefore heavy-weight to-or-not in your body, and in your breathwind, which are to-or-not's.

## 7

now concerning the things whereof ye wrote to me: it is good for a man not to touch a woman. to world-notetheless, to avoid fornication, let into the worldly man have his own woman, and let into the worldly woman have her own man. let the man render to the woman due benevolence: and likewise also the woman to the man. the woman hath not charge of her own body, but the man: and likewise also the man hath not charge of his own body, but the woman. defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and spilling; and come together again, that accuser tempt you not for your incontinency. but i speak this by permission, and not of directive. for i would that all men were even as i myself. but into the worldly man hath his proper camper of to-or-not, one after this manner, and his in-sight 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 to the married i direct, yet not i, but ohyeah,

let not the woman depart from her man: but and if she depart, let her remain unmarried or be reconciled to her man: and let not the man put away his woman. but to the rest speak i, not ohyeah: if any brother hath a woman that mama-from-amino-artth not, and she be pleased to house-dwell with him, let him not put her away. and the woman which hath an man that mama-from-amino-artth not, and if he be pleased to house-dwell with her, let her not leave him. for the unbelieving man is dedicated by the woman, and the unbelieving woman is dedicated by the man: else were your interers stained; but now are they dedicated. but if the unbelieving depart, let him depart. a brother or a sister is not under work in such cases: but to-or-not hath called us to complete. for what knowest thou, o woman, whether thou will safe thy man? or how knowest thou, o man, whether thou will safe thy woman? but as to-or-not hath distributed to into the worldly man, as ohyeah hath called into the worldly one, so let him walk. and so ordain i in all called-outs. is any man called being write-circumcised? let him not become foreskinned. is any called in uncircumcision? let him not be write-circumcised. write-circumcision is nothing, and uncircumcision is nothing, but the keeping of the directives of to-or-not. let every man abide in the same calling wherein he was called. art thou called being a worker? care not for it: but if thou mayest be did free, use it rather. for he that is called in ohyeah, being a worker, is ohyeah's freeman: likewise also he that is called, being free, is converse-swimmer's worker. ye are bought with a price; be not ye the workers of men. brethren, let every man, wherein he is called, therein abide with to-or-not. now concerning virgins i have no directive of ohyeah: yet i give my crisis as one that hath obtained wombing of ohyeah to be mama-from-amino-artful. i suppose therefore that this is good for the present distress, i say, that it is good for a man so to be. art thou retrieved to a woman? seek not to be loosed. art thou loosed from a woman? seek not a woman. but and if thou marry, thou hast not missed; and if a virgin marry, she hath not missed. to world nonetheless shall have trouble in the flesh: but i spare you. but this i say, brethren, the time is short: it remaineth, that both they that have women be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this cosmos, as not abusing it: for the fashion of this cosmos passeth away. but i would have you for surefulness. he that is unmarried careth for the things that belong to ohyeah, how he may please ohyeah: but he that is married careth for the things that are of the cosmos, how he may please his woman. there is difference also between a woman and a virgin. the unmarried woman careth for the things of ohyeah, that she may be dedicated both in body and in breathwind: but she that is married careth for the things of the cosmos, how she may please her man. and this i speak for your own profit; not that i may cast a snare upon you, but for that which is comely, and that ye may attend upon ohyeah without distraction. but if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he misses not: let them marry. to world nonetheless he that standeth stedfast in his heart, having no necessity, but hath charge over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. so then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. the woman is

retrieved by the drops-of-teaching-torah as long as her man liveth; but if her man be dead, she is at liberty to be married to whom she will; only in ohyeah. but she is happier if she so abide, after my discernment: and i think also that i have breathwind of to-or-not.

## 8

now as touching things highed to ideal-image-idols, we know that we all have knowledge. knowledge puffeth up, but charity edifieth. and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. but if any man love to-or-not, the same is known of him. as concerning therefore the eating of those things that are highed in butcher to ideal-image-idols, we know that an ideal-image-idol is nothing in the cosmos, and that there is none other to-or-not but one. for though there be that are called to-or-not, whether in namespaces or in land, (as there be to-or-not many, and lord-bases many,) but to us there is but one to-or-not, the father, of whom are all things, and we in him; and one lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, by whom are all things, and we by him. howbeit there is not in into the worldly man that knowledge: for some with conscience of the ideal-image-idol to this hour eat it as a thing highed to an ideal-image-idol; and their conscience being weak is ceased. but meat commendeth us not to to-or-not: 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 these which hast knowledge sit at meat in the ideal-image-idol's temple, will not the conscience of him which is weak be emboldened to eat those things which are highed to ideal-image-idols; and through thy knowledge will the weak brother perish, for whom converse-swimmer died? but when ye miss so against the brethren, and wound their weak conscience, ye miss against converse-swimmer. wherefore, if meat do my brother to scandal, i will eat no flesh in the world, lest i do my brother to scandal.

## 9

am i not an sent-out? am i not free? have i not seen vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base? are not ye my doing in ohyeah? if i be not an sent-out to others, yet doubtless i am to you: for the seal of mine sending-out are ye in ohyeah. mine answer to them that do examine me is this, have we not charge to eat and to drink? have we not charge to lead about a sister, a woman, as well as other sent-outs, and as the brethren of ohyeah, and cephas? or i only and barnabas, have not we dynamic to forbear doing? who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who watch-feedeth a sheep, and eateth not of the milk of the sheep? say i these things as a man? or saith not the drops-of-teaching-torah the same also? for it is written in the drops-of-teaching-torah of musa, no muzzle the mouth of the ox that treadeth out the corn. doth to-or-not take care for cattle? or saith he it altogether for our sakes? for our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. if we have sown to you breathwindual things, is it a great thing if we will reap your man-like things? if others be partakers of this dynamic over you, are not we rather? to world notwithstanding we have not used this dynamic; but

suffer all things, lest we should hinder the message of converse-swimmer. do ye not know that they which immerse about dedicated things live of the things of the temple? and they which wait at the butcher-place are partakers with the butcher-place? even so hath ohyeah ordained that they which declare the message should live of the message. but i have used none of these things: neither have i written these things, that it should be so done to me: for it were better for me to die, than that any man should do my boasting void. for though i declare the message, i have nothing to boast of: for necessity is laid upon me; yea, woe is to me, if i declare not the message! for if i do this thing willingly, i have a reward: but if against my will, a dispensation of the message is missed to me. what is my reward then? verily that, when i declare the message, i may do the message of converse-swimmer without charge, that i abuse not my charge in the message. for though i be free from all men, yet have i did myself worker to all, that i might gain the more. and to the yeahodim i became as a yeahode that i might gain the yeahodim to them that are under the drops-of-teaching-torah as under the drops-of-teaching-torah that i might gain them that are under the drops-of-teaching-torah to them that are without drops-of-teaching-torah as without drops-of-teaching-torah (being not without drops-of-teaching-torah to to-or-not, but under the drops-of-teaching-torah to converse-swimmer,) that i might gain them that are without drops-of-teaching-torah to the weak became i as weak, that i might gain the weak: i am did all things to all men, that i might by all means save some. and this i do for the message's sake, that i might be partaker thereof with you. know ye not that they which run in a race run all, but one receiveth the prize? so run, that ye may obtain. and into the worldly man that striveth for the mastery is temperate in all things. now they do it to obtain a corruptible crown; but we an incorruptible. i therefore so run, not as uncertainly; so fight i, not as one that beateth the air: but i keep under my body, and bring it into subjection: lest that by any means, when i have declared to others, i myself should be a castaway.

## 10

moreover, brethren, i would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all immersed to musa in the cloud and in the sea; and did all eat the same breathwindual meat; and did all drink the same breathwindual drink: for they drank of that breathwindual rock that followed them: and that rock was converse-swimmer. but with many of them to-or-not was not well pleased: for they were overthrown in the desert-wording. now these things were our examples, to the intent we should not lust after video-divide things, as they also craved. neither be ye ideal-image-idolaters, as were some of them; as it is written, the people sat down to eat and drink, and rose up to play. neither let us commit fornication, as some of them missed, and fell in one day three and twenty thousand. neither let us tempt converse-swimmer, as some of them also tempted, and were destroyed of serpents. neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the world are come. wherefore let him that thinketh he standeth take heed lest he fall. there hath no temptation taken you but such



as is upstarting to man: but to-or-not is mama-from-amino-artful, who will not suffer you to be tempted above that ye are able; but will with the temptation also do a way to escape, that ye may be able to bear it. wherefore, my dearly beloved, flee from ideal-image-idolatry. i speak as to wise men; critical ye what i say. the cup of first-pooling which we first-pool, is it not the communion of the blood of converse-swimmer? the bread which we break, is it not the communion of the body of converse-swimmer? for we being many are one bread, and one body: for we are all partakers of that one bread. behold isra'el after the flesh: are not they which eat of the butchers partakers of the butcher-place? what say i then? that the ideal-image-idol is any thing, or that which is highed in butcher to ideal-image-idols is any thing? but i say, that the things which the body-nations butcher, they butcher to breast-devils, and not to to-or-not: and i would not that ye should have in-sightship with breast-devils. ye cannot drink the cup of ohyeah, and the cup of breast-devils: ye cannot be partakers of ohyeah's table, and of the table of breast-devils. do we provoke ohyeah to jealousy? are we stronger than he? all things are allowed for me, but all things are not expedient: all things are allowed for me, but all things edify not. let no man seek his own, but into the worldly man his in-sight's wealth. whatsoever is sold in the shambles, that eat, asking no question for conscience sake: for the land is ohyeah's, and the fulness thereof. if any of them that mama-from-amino-art 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 to you, this is highed in butcher to ideal-image-idols, eat not for his sake that shewed it, and for conscience sake: for the land is ohyeah's, and the fulness thereof: conscience, i say, not thine own, but of the other: for why is my liberty criticald of his in-sight man's conscience? for if i by camping be a partaker, why am i video-divide spoken of for that for which i give thanks? whether therefore ye eat, or drink, or whatsoever ye do, do all to the heavyweight of to-or-not. give none offence, neither to the yeahodim nor to the body-nations, nor to the called-out of to-or-not: even as i please all men in all things, not seeking mine own profit, but the profit of many, that they may be safed.

## 11

be ye followers of me, even as i also am of converse-swimmer. now i thanks you, brethren, that ye remember me in all things, and keep the crisiss, as i delivered them to you. but i would have you know, that the head of every man is converse-swimmer; and the head of the woman is the man; and the head of converse-swimmer is to-or-not. every man spilling or bringing, having his head covered, dishonoureth his head. but every woman that spillesh or come-bringth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. for if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. for a man indeed ought not to cover his head, forasmuch as he is the image and heavyweight of to-or-not: but the woman is the heavyweight of the man. for the man is not of the woman: but the woman of the man. neither was the man created for the woman; but the woman for the man. for this cause ought the woman to have dynamic on her head on word of the messengers. to world nonetheless neither is the man without the woman, neither the woman without the man, in ohyeah. for as the

woman is of the man, even so is the man also by the woman; but all things of to-or-not. critical in yourselves: is it comely that a woman spill to to-or-not uncovered? doth not even nature itself teach you, that, if a man have long eir, it is a shame to him? but if a woman have long eir, it is a heavyweight to her: for her eir is given her for a covering, but if any man seem to be contentious, we have no such custom, neither the called-outs of to-or-not. now in this that i declare to you i thanks you not, that ye come together not for the better, but for the worse. for first of all, when ye come together in the called-out, i hear that there be divisions among you; and i partly mama-from-amino-art it. for there must be also heresies among you, that they which are approved may be did manifest among you. when ye come together therefore into one place, this is not to eat ohyeah's supper. for in eating every one taketh before other his own supper: and one is hungry, and his in-sight is drunken. what? have ye not houses to eat and to drink in? or despise ye the called-out of to-or-not, and shame them that have not? what will i say to you? will i thanks you in this? i thanks you not. for i have received of ohyeah that which also i delivered to you, that ohyeah vowelmovement-stick-safe-yeahoshua the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, take, eat: this is my body, which is broken for you: this do in remembrance of me. after the same manner also he took the cup, when he had supped, saying, this cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me. for as often as ye eat this bread, and drink this cup, ye do shew ohyeah's death till he come. wherefore whosoever will eat this bread, and drink this cup of ohyeah, unworthily, will be guilty of the body and blood of ohyeah. but let a man examine himself, and so let him eat of that bread, and drink of that cup. for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning ohyeah's body. for this cause many are weak and sickly among you, and many sleep. for if we would critical ourselves, we should not be criticald. but when we are criticald, we are chastened of ohyeah, that we should not be condemned with the cosmos. wherefore, my brethren, when ye come together to eat, tarry one for his in-sight. and if any man hunger, let him eat at home; that ye come not together to condemnation. and the rest will i set in order when i come.

## 12

now concerning breathwindings, brethren, i would not have you ignorant. ye know that ye were body-nations, carried away to these dumb ideal-image-idols, even as ye were led. wherefore i give you to understand, that no man speaking by breathwind of to-or-not caltheth vowelmovement-stick-safe-yeahoshua up-theme: and that no man can say that vowelmovement-stick-safe-yeahoshua is ohyeah, but by the dedicated breathwind. now there are diversities of campers, but the same breathwind. and there are differences of administrations, but the same lord-base. and there are diversities of operations, but it is the same to-or-not which doingeth all in all. but the manifestation of breathwind is given to every man to profit withal. for to one is given by breathwind the word of skill; to his in-sight the word of knowledge by the same breathwind; to his in-sight mama-from-amino-art by the same breathwind; to his in-sight the campers of healing by the same breathwind; to his in-sight the doing of dynamics;

to his in-sight come-bringing; to his in-sight discerning of breathwinds; to his in-sight divers kinds of languages; to his in-sight the interpretation of languages: but all these doingeth that one and the selfsame breathwind, dividing to every man severally as he will. for as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is converse-swimmer. for by one breathwind are we all immersed into one body, whether we be yea-hodim or body-nations, whether we be bond or free; and have word-been all did to drink into one breathwind. for the body is not one member, but many. if the foot will say, because i am not the hand, i am not of the body; is it therefore not of the body? and if the ear will say, because i am not the eye, i am not of the body; is it therefore not of the body? if the whole body were an eye, where were the hearing? if the whole were hearing, where were the smelling? but now hath to-or-not set the members into the worldly one of them in the body, as it hath pleased him. and if they were all one member, where were the body? but now are they many members, yet but one body. and the eye cannot say to the hand, i have no need of thee: nor again the head to the feet, i have no need of you. nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. for our comely parts have no need: but to-or-not hath tempered the body together, having given more abundant honour to that part which lacked. that there should be no schism in the body; but that the members should have the same care one for his in-sight. and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. now ye are the body of converse-swimmer, and members in particular. and to-or-not hath set some in the called-out, first sent-outs, secondarily come-bringers, thirdly teachers, after that dynamics, then campers of medicines, helps, governments, diversities of languages. are all sent-outs? are all come-bringers? are all teachers? are all dynamics? have all the campers of medicine? do all speak multiple languages? do all translate? but covet earnestly the best campers: and yet shew i to you a moving hither and thither way.

## 13

though i speak with the languages of men and of messengers, and have not charity, i am become as sounding brass, or a tinkling cymbal. and though i have the gift of come-bringing, and understand all mysteries, and all knowledge; and though i have all mama-from-amino-art, so that i could remove mountains, and have not love, i am nothing. and though i bestow all my goods to watch-feed the poor, and though i give my body to be burned, and have not charity, it profiteth me nothing. love suffereth long, and is kind; agapeagapecharity envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no video-divide; rejoiceth not in noisomeness, but rejoiceth in the truth; beareth all things, mama-from-amino-art all things, hopeth all things, endureth all things. love to world not faileth: but whether there be come-bringsings, they will fail; whether there be languages, they will cease; whether there be knowledge, it will vanish away. for we know in part, and we bring in part. but when that which is fixed is come, then that which is in part will

be done away. when i was a interer, i spake as a interer, i understood as a interer, i thought as a interer: but when i became a man, i put away intererish things. for now we see through a glass, darkly; but then face-turnings to face-turnings: now i know in part; but then will i know even as also i am known. and now abideth mama-from-amino-art, hope, love, these three; but the greatest of these is love.

## 14

follow after charity, and desire breathwindings, but rather that ye may bring. for he that speaketh in an unknown language speaketh not to men, but to to-or-not: for no man understandeth him; howbeit in breathwind he speaketh mysteries. but he that come-bringth speaketh to men to edification, and exhortation, and comfort. he that speaketh in an unknown language edifieth himself; but he that come-bringth edifieth the called-out. i would that ye all spake multiple languages but rather that ye brought: for greater is he that come-bringth than he that speaketh multiple languages, except he translate, that the called-out may receive edifying. now, brethren, if i come to you speaking multiple languages, what will i profit you, except i will speak to you either by discovery, or by knowledge, or by bringing, or by teaching? and even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how will it be known what is piped or harped? for if the mouthpiece-horn give an uncertain sound, who will prepare himself to the battle? so likewise ye, when you say words only understandable in a foreign language, how will it be known what is spoken? for ye will speak into the air. there are, it may be, so many kinds of voices in the cosmos, and none of them is without signification. therefore if i know not the meaning of the voice, i will be to him that speaketh a barbarian, and he that speaketh will be a barbarian to me. even so ye, forasmuch as ye are zealous of breathwindings, seek that ye may excel to the edifying of the called-out. wherefore let him that speaketh in an unknown language spill that he may translate. for if i spill in an unknown language, my breathwind spillesh, but my understanding is unfruitful. what is it then? i will spill with breathwind, and i will spill with the understanding also: i will sing with breathwind, and i will sing with the understanding also. else when thou wilt first-pool with breathwind, how will he that occupieth the room of the unlearned say art 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 to-or-not, i speak multiple languages more than ye all: yet in the called-out i had rather speak five words with my understanding, than by my voice i might teach others also, than ten thousand words in an unknown language. brethren, be not interers in understanding: howbeit in malice be ye interers, but in understanding be men. in the drops-of-teaching-torah it is written, with men of other languages and other lips will i speak to this people; and yet for all that will they not hear me, saith ohyeah. wherefore languages are for a sign, not to them that mama-from-amino-art, but to them that mama-from-amino-art not: but bringing workth not for them that mama-from-amino-art not, but for them which mama-from-amino-art. if therefore the whole called-out be come together into one place, and all speak multiple languages, and there come in those that are unlearned, or not-mama-from-amino-arting, will they not say that

ye are mad? but if all bring, and there come in one that mama-from-amino-artth not, or one unlearned, he is convinced of all, he is criticald of all: and thus are the secrets of his heart did manifest; and so falling down on his face-turnings he will bow to-or-not, and report that to-or-not is in you of a truth. how is it then, brethren? when ye come together, every one of you hath a croon-prune, hath a teaching, hath a language, hath a discovery, hath an interpretation. let all things be done to 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 translate. but if there be no translator, let him keep silence in the called-out; and let him speak to himself, and to to-or-not. let the come-bringers speak two or three, and let the other critical. if any thing be revealed to his in-sight that sitteth by, let the first hold his complete. for ye may all bring one by one, that all may learn, and all may be comforted. and breathwinds of the come-bringers are subject to the come-bringers. for to-or-not is not the author of confusion, but of complete, as in all called-outs of the dedicated. let your women keep silence in the called-outs: for it is not permitted to them to speak; but they are directed to be under obedience as also saith the drops-of-teaching-torah and if they will learn any thing, let them ask their mans at home: for it is a shame for women to speak in the called-out. what? came the word of to-or-not out from you? or came it to you only? if any man think himself to be a come-bringer, or breathwidual, let him acknowledge that the things that i write to you are the directives of ohyeah. but if any man be ignorant, let him be ignorant. wherefore, brethren, covet to bring, and forbid not to speak multiple languages. let all things be done decently and in order.

## 15

moreover, brethren, i declare to you the message which i declared to you, which also ye have received, and wherein ye stand; by which also ye are safed, if ye keep in memory what i declared to you, unless ye have mama-from-amino-arted vain. for i delivered to you first of all that which i also received, how that converse-swimmer died for our misses according to the writings; and that he was buried, and that he rose again the third day according to the writings: and that he was seen of cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain to this present, but some are fallen asleep. after that, he was seen of jeqob; then of all the sent-outs. and last of all he was seen of me also, as of one born out of due time. for i am the least of the sent-outs, that am not meet to be called an sent-out, because i persecuted the called-out of to-or-not. but by the camping of to-or-not i am what i am: and his camping which was bestowed upon me was not in vain; but i laboured more abundantly than they all: yet not i, but the camping of to-or-not which was with me. therefore whether it were i or they, so we declare, and so ye mama-from-amino-arted. now if converse-swimmer be declared that he rose from the dead, how say some among you that there is no stand up of the dead? but if there be no stand up of the dead, then is converse-swimmer not risen: and if converse-swimmer be not risen, then is our declaring vain, and your mama-from-amino-art is also vain. yea, and we are found false witnesses of to-or-not; because we have testified of to-or-not that he raised up converse-swimmer: whom he raised not up, if so be that the dead rise not. for if the

dead rise not, then is not converse-swimmer raised: and if converse-swimmer be not raised, your mama-from-amino-art is vain; ye are yet in your misses. then they also which are fallen asleep in converse-swimmer are perished. if in this life only we have hope in converse-swimmer, we are of all men most miserable. but now is converse-swimmer risen from the dead, and become the firstfruits of them that slept. for since by man came death, by man came also the stand up of the dead. for as in adam all die, even so in converse-swimmer will all be did alive. but every man in his own order: converse-swimmer the firstfruits; afterward they that are converse-swimmer's at his coming. then cometh the finish when he will have delivered up the kingdom to to-or-not, even the father; when he will have put down all rule and all authority and dynamic. for he must king, till he hath put all enemies under his feet. the last enemy that will be destroyed is death. for he hath put all things under his feet. but when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. and when all things will be subdued to him, then will the interer also himself be subject to him that put all things under him, that to-or-not may be all in all. else what will they do which are immersed for the dead, if the dead rise not at all? why are they then immersed for the dead? and why stand we in jeopardy into the worldly hour? i protest by your rejoicing which i have in converse-swimmer vowelmovement-stick-safe-yeahoshua our lord-base, i die daily. if after the manner of men i have fought with animals at ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. be not deceived: video-divide communications corrupt useful manners. divide-video-awake to being right, and miss not; for some have not the knowledge of to-or-not: i speak this to your shame. but some man will say, how are the dead raised up? and with what body do they come? thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that will be, but bare grain, it may chance of corn, or of some other grain: but to-or-not giveth it a body as it hath pleased him, and to every seed his own body. all flesh is not the same flesh: but there is one kind of flesh of men, his in-sight flesh of animals, his in-sight of fishes, and his in-sight of birds. there are also celestial bodies, and bodies terrestrial: but the heavyweight of the celestial is one, and the heavyweight of the terrestrial is his in-sight. there is one heavyweight of the sun, and his in-sight heavyweight of the moon, and his in-sight heavyweight of the stars: for one star differeth from his in-sight star in heavyweight. so also is the stand up of the dead. it is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in heavyweight: it is sown in weakness; it is raised in dynamic: it is sown a private-soul-need-breath-psycho body; it is raised a breathwidual body. there is a natural body, and there is a breathwidual body. and so it is written, the first man adam was did a living private-soul-need-breath-psycho; the last adam was did a quickening breathwind. howbeit that was not first which is breathwidual, but that which is private-soul-need-breath-psycho; and afterward that which is breathwidual. the first man is of the land, landy; the second man is ohyeah from namespaces. as is the landy, such are they also that are landy: and as is the namespacesly, such are they also that are namespacesly. and as we have borne the image of the landy, we will also bear the image of the namespacesly. now this i say, brethren, that flesh and blood cannot in-

herit the kingdom of to-or-not; neither doth corruption inherit incorruption. behold, i shew you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trump: for the mouthpiece-horn will sound, and the dead will be raised incorruptible, and we will be changed. for this corruptible must put on incorruption, and this mortal must put on immortality. so when this corruptible will have put on incorruption, and this mortal will have put on immortality, then will be brought to pass the saying that is written, death is swallowed up in victory. o death, where is thy sting? o asking, where is thy victory? the sting of death is miss and the strength of miss is the drops-of-teaching-torah but thanks be to to-or-not, which giveth us the victory through our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the doing of ohyeah, forasmuch as ye know that your labour is not in vain in ohyeah.

## 16

now concerning the collection for the dedicated, as i have given order to the called-outs of galatia, even so do ye. upon the first day of the week let every one of you namethere by him in store, as to-or-not hath prospered him, that there be no gatherings when i come. and when i come, whomsoever ye will approve by your letters, them will i send to bring your liberality to jerusalem. and if it be meet that i go also, they will go with me. now i will come to you, when i will pass through macedonia: for i do pass through 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 ohyeah permit. but i will tarry at ephesus until branchtecost. for a great door and effectual is opened to me, and there are many adversaries. now if timotheus come, see that he may be with you without respect: for he doingeth the doing of ohyeah, as i also do. let no man therefore despise him: but conduct him forth in complete, that he may come to me: for i look for him with the brethren. as touching our brother apollo, i greatly desired him to come to you with the brethren: but his will was not at all to come at this time; but he will come when he will have convenient time. watch ye, stand fast in the mama-from-amino-art, quit you like men, be strong. let all your things be done with charity. i beseech you, brethren, (ye know the house of stephanas, that it is the firstfruits of achaia, and that they have addicted themselves to the immersing of the dedicated,) that ye submit yourselves to such, and to into the worldly one that helpeth with us, and laboureth. i am glad of the coming of stephanas and fortunatus and achaicus: for that which was lacking on your part they have supplied. for they have refreshed my breathwind and your's: therefore acknowledge ye them that are such. the called-outs of asia first-pool you. aquila and priscilla first-pool you much in ohyeah, with the called-out that is in their house. all the brethren greet you. greet ye one his in-sight with an dedicated kiss. the salutation of me paul with mine own hand. if any man love not ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer, let him be up-theme maranatha. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with you. my love be with you all in converse-swimmer vowelmovement-stick-safe-yeahoshua. art

paul, an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer by the will of to-or-not, and timothy our brother, to the called-out of to-or-not which is at corinth, with all the dedicated which are in all achaiia: camping be to you and complete from to-or-not our father, and from ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. happy be to-or-not, even the father of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, the father of mercies, and the to-or-not 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 to-or-not. for as the sufferings of converse-swimmer abound in us, so our consolation also aboundeth by converse-swimmer. and whether we be afflicted, it is for your consolation and stick-safety, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and stick-safety. and our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so will ye be also of the consolation. for we would not, brethren, have you ignorant of our trouble which came to us in 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 to-or-not which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; ye also helping together by spilling for us, that for the camper bestowed upon us by the means of many persons thanks may be given by many on our behalf. for our rejoicing is this, the witness of our conscience, that in simplicity and with reverence sincerity, not with fleshly skill, but by the camping of to-or-not, we have had our conversation in the cosmos, and more abundantly to you-ward. for we write none other things to you, than what ye read or acknowledge; and i trust ye will acknowledge even to the finish as also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of ohyeah vowelmovement-stick-safe-yeahoshua. and in this confidence i was minded to come to you before, that ye might have a second benefit; and to pass by you into macedonia, and to come again out of macedonia to you, and of you to be brought on my way toward 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 to-or-not is true, our word toward you was not yea and nay. for interer of to-or-not, vowelmovement-stick-safe-yeahoshua converse-swimmer, who was declared among you by us, even by me and silvanus and timotheus, was not yea and nay, but in him was yea. for all the message-promises of to-or-not in him are yea, and in him art to the heavyweight of to-or-not by us. now he which stablisheth us with you in converse-swimmer, and hath converse-swimmer us, is to-or-not; who hath also sealed us, and given the earnest of breathwind in our hearts. moreover i call to-or-not for a record upon my self, that to spare you i came not as yet to corinth. not for that we have dominion over your mama-from-amino-art, but are helpers of your joy: for by mama-from-amino-art ye stand.

but i determined this with myself, that i would not come again to you in heaviness. for if i do you sorry, who is he then that doth me glad, but the same which is did sorry by me? and i wrote this same to you, lest, when i came, i should have labour from them of whom i ought to rejoice; having confidence in you all, that my joy is the joy of you all. for out of much affliction and anguish of heart i wrote to you with many tears; not that ye should be grieved, but that ye might know the love which i have more abundantly to you. but if any have caused grief, he hath not grieved me, but in part: that i may not overcharge you all. sufficient to such a man is this 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 labour. wherefore i beseech you that ye would confirm your love toward him. for to this finish also did i write, that i might know the proof of you, whether ye be hearing in all things. to whom ye forgive any thing, i forgive also: for if i forgive any thing, to whom i forgave it, for your sakes forgave i it in the person of converse-swimmer; lest accuser should get an advantage of us: for we are not ignorant of his devices. furthermore, when i came to troas to declare converse-swimmer's message, and a door was opened to me of ohyeah, i had no rest in my breathwind, because i found not titus my brother: but taking my leave of them, i went from thence into macedonia. now thanks be to to-or-not, which always causeth us to triumph in converse-swimmer, and doth manifest the savour of his knowledge by us in every place. for we are to to-or-not a sweet savour of converse-swimmer, in them that are saved, and in them that perish: to the one we are the savour of death to death; and to the other the savour of life to life. and who is sufficient for these things? for we are not as many, which corrupt the word of to-or-not: but as of sincerity, but as of to-or-not, in the sight of to-or-not speak we in converse-swimmer.

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 converse-swimmer was immersed by us, written not with ink, but with breathwind of the living to-or-not; not in tables of stone, but in fleshy tables of the heart. and such trust have we through converse-swimmer to to-or-not-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of to-or-not; who also did us able immersers of the new covenant; not of the letter, but of breathwind: for the grammarter killeth, but breathwind giveth life. but if the ministration of death, written and engraven in stones, was heavyweighty, so that interers of isral could not stedfastly behold the face-turnings of musa for the heavyweight of his face-turnings; which heavyweight was to be done away: how will not the ministration of breathwind be rather heavyweighty? for if the ministration of condemnation be heavyweight, much more doth the ministration of being right exceed in heavyweight. for even that which was did heavyweighty had no heavyweight in this fear, by reason of the heavyweight that excelleth. for if that which is done away was heavyweighty, much more that

which remaineth is heavyweight. seeing then that we have such hope, we use great plainness of speech: and not as musa, which put a breaker over his face-turnings, that interers of isra'el could not steadfastly look to the finish of that which is abolished: but their minds were blinded: for until this day remaineth the same breaker untaken away in the reading of the old covenant; which breaker is done away in converse-swimmer. but even to this day, when musa is read, the breaker is upon their heart. to world notwithstanding when it will turn to ohyeah, the breaker will be taken away. now ohyeah is that breathwind: and where breathwind of ohyeah is, there is liberty. but we all, with open face-turnings beholding as in a glass the heavyweight of ohyeah, are changed into the same image from heavyweight to heavyweight, even as by breathwind of ohyeah.

#### 4

therefore seeing we have this immersing, as we have received wombing, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of to-or-not deceitfully; but by manifestation of the truth commending ourselves to into the worldly man's conscience in the sight of to-or-not. but if our message be hid, it is hid to them that are lost: in whom the to-or-not of this world hath blinded the minds of them which mama-from-amino-art not, lest the light of the heavyweight message of converse-swimmer, who is the image of to-or-not, should shine to them. for we declare not ourselves, but converse-swimmer vowelmovement-stick-safe-yeahoshua ohyeah; and ourselves your workers for vowelmovement-stick-safe-yeahoshua' sake. for to-or-not, who directed the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the heavyweight of to-or-not in the face-turnings of vowelmovement-stick-safe-yeahoshua converse-swimmer. but we have this treasure in landen items, that the excellency of the dynamic may be of to-or-not, and not of us. we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of ohyeah vowelmovement-stick-safe-yeahoshua, that the life also of vowelmovement-stick-safe-yeahoshua might be did manifest in our body. for we which live are always delivered to death for vowelmovement-stick-safe-yeahoshua' sake, that the life also of vowelmovement-stick-safe-yeahoshua might be did manifest in our mortal flesh. so then death doingeth in us, but life in you. we having the same breathwind of mama-from-amino-art, according as it is written, i mama-from-amino-arted, and therefore have i spoken; we also mama-from-amino-art, and therefore speak; knowing that he which raised up ohyeah vowelmovement-stick-safe-yeahoshua will raise up us also by vowelmovement-stick-safe-yeahoshua, and will present us with you. for all things are for your sakes, that the abundant camping might through the thanks of many redound to the heavyweight of to-or-not. for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. for our light affliction, which is but for a moment, doingeth for us a far more exceeding and into the world weight of heavyweight; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are into the world.

#### 5

for we know that if our landly house of this tent were dissolved, we have a inter-building of to-or-not, an house not did with hands, into the world in the namespaces. for in this we groan, earnestly desiring to be clothed upon with our house which is from namespaces: if so be that being clothed we will not be found naked. for we that are in this tent do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. now he that hath wrought us for the selfsame thing is to-or-not, who also hath given to us the earnest of breathwind. therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from ohyeah: (for we walk by mama-from-amino-art, not by sight;) we are confident, i say, and willing rather to be absent from the body, and to be present with ohyeah. wherefore we labour, that, whether present or absent, we may be accepted of him. for we must all appear before the crisis seat of converse-swimmer; that every one may receive the things done in his body, according to that he hath done, whether it be good or video-divide knowing therefore the terror of ohyeah, we persuade men; but we are did manifest to to-or-not; and i trust also are did manifest in your consciences. for we commend not ourselves again to you, but give you occasion to heavyweight on our behalf, that ye may have somewhat to answer them which heavyweight in appearance, and not in heart. for whether we be beside ourselves, it is to to-or-not: or whether we be sober, it is for your cause. for the love of converse-swimmer constraineth us; because we thus critical, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live to themselves, but to him which died for them, and rose again. wherefore henceforth know we no man after the flesh: yea, though we have known converse-swimmer after the flesh, yet now henceforth know we him no more. therefore if any man be in converse-swimmer, he is a new creature: old things are passed away; behold, all things are become new. and all things are of to-or-not, who hath reconciled us to himself by vowelmovement-stick-safe-yeahoshua converse-swimmer, and hath given to us the immersing of reconciliation; to wit, that to-or-not was in converse-swimmer, out-of-towning the cosmos to himself, not imputing their trespasses to them; and hath missed to us the word of reconciliation. now then we are ambassadors for converse-swimmer, as though to-or-not did beseech you by us: we spill you in converse-swimmer's stead, be ye reconciled to to-or-not. for he did him to be miss for us, who knew no miss that we might be did the being right of to-or-not in him.

#### 6

we then, as doingers together with him, beseech you also that ye receive not the camping of to-or-not in vain. (for he saith, i have heard thee in a time accepted, and in the day of stick-safety have i succoured thee: behold, now is the accepted time; behold, now is the day of stick-safety.) giving no offence in any thing, that the immersing be not blamed: but in all things approving ourselves as the immersers of to-or-not, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by win-pureness, by knowledge, by longsuffering, by kindness, by the ded-

icated breathwind, by love unfeigned, by the word of truth, by the dynamic of to-or-not, by the armour of being right on the right hand and on the left, by honour and dishonour, by video-divide report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as labourful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. o ye corinthians, our mouth is open to you, our heart is enlarged. ye are not straitened in us, but ye are straitened in your own bowels. now for a recompense in the same, (i speak as to my interers,) be ye also enlarged. be ye not unequally yoked together with not-mama-from-amino-arting: for what in-sightship hath being right with not being right? and what communion hath light with darkness? and what concord hath converse-swimmer with belie? or what part hath he that mama-from-amino-artth with an not-mum-mama-from-amino-arting? and what agreement hath the temple of to-or-not with ideal-image-idols? for ye are the temple of the living to-or-not; as to-or-not hath said, i will house-dwell in them, and walk in them; and i will be their to-or-not, and they will be my people. wherefore come out from among them, and be ye separate, saith ohyeah, and touch not the stained thing; and i will receive you. and will be a father to you, and ye will be my interers and intera, saith ohyeah almighty.

## 7

having therefore these message-promises, dearly beloved, let us win-pure ourselves from all stainedness of the flesh and breathwind, fixing dedicatedion in the respect of to-or-not. 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 heavyweighting of you: i am filled with comfort, i am exceeding joyful in all our tribulation. for, when we were come into macedonia, our flesh had no rest, but we were troubled on into the worldly side; without were fightings, in near-inwards were respects. to world notwithstanding to-or-not, that comforteth those that are cast down, comforted us by the coming of titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that i rejoiced the more. for though i did you sorry with a letter, i do not repent, though i did repent: for i perceive that the same letter did you sorry, though it were but for a season. now i rejoice, not that ye were did sorry, but that ye laboured to repentance: for ye were did sorry after a with reverence manner, that ye might receive damage by us in nothing. for with reverence labour doingth repentance to stick-safety not to be repented of: but the labour of the cosmos doingth death. for behold this selfsame thing, that ye laboured after a with reverence sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what respect, yea, what vehement desire, yea, what zeal, yea, what revenge! in all things ye have approved yourselves to be clear in this matter. wherefore, though i wrote to you, i did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of to-or-not might appear to you. therefore we were comforted in your comfort: yea,

and exceedingly the more joyed we for the joy of titus, because his breathwind was refreshed by you all. for if i have cheered any thing to him of you, i am not dry; but as we spake all things to you in truth, even so our cheering, which i did before titus, is found a truth. and his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with respect and trembling ye received him. i rejoice therefore that i have confidence in you in all things.

## 8

moreover, brethren, we do you to wit of the camping of to-or-not bestowed on the called-outs of macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded to the riches of their liberality. for to their dynamic, i bear record, yea, and beyond their dynamic they were willing of themselves; spilling us with much intreaty that we would receive the gift, and take upon us the in-sightship of the immersering to the dedicated. and this they did, not as we hoped, but first gave their own selves to ohyeah, and to us by the will of to-or-not. inasmuch that we desired titus, that as he had begun, so he would also finish in you the same camping also. therefore, as ye abound in every thing, in mama-from-amino-art, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this camping also. i speak not by directive, but by occasion of the forwardness of others, and to prove the sincerity of your love. for ye know the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. and herein i give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. for i mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written, he that had added much had nothing over; and he that had added little had no lack. but thanks be to to-or-not, which put the same earnest care into the heart of titus for you. for indeed he accepted the exhortation; but being more forward, of his own accord he went to you. and we have sent with him the brother, whose thanks is in the message throughout all the called-outs; and not that only, but who was also chosen of the called-outs to travel with us with this camping, which is administered by us to the heavyweight of the same lord-base, 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 ohyeah, but also in the sight of men. and we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which i have in you. whether any do enquire of titus, he is my partner and in-sighthelper concerning you: or our brethren be enquired of, they are the messengers of the called-outs, and the heavyweight of converse-swimmer. wherefore shew ye to them, and before the called-outs, the proof of your love, and of our cheering on your behalf.

for as touching the immersering to the dedicated, it is superfluous for me to write to you: for i know the forwardness of your mind, for which i cheer of you to them of macedonia, that achaia was ready a year ago; and your zeal hath provoked very many. yet have i sent the brethren, lest our cheering of you should be in vain in this behalf; that, as i said, ye may be ready: lest haply if they of macedonia come with me, and find you unprepared, we (that we say not, ye) should be dry in this same confident cheering. therefore i thought it necessary to exhort the brethren, that they would go before to you, and do up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. but this i say, he which soweth sparingly will reap also sparingly; and he which soweth bountifully will reap also bountifully. every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for to-or-not loveth a cheerful giver. and to-or-not is able to do all camping about toward you; that ye, always having all sufficiency in all things, may abound to into the worldly good doing: (as it is written, he hath dispersed abroad; he hath given to the poor: his being right remaineth into the worlds. now he that immersereth seed to the sower both immerser bread for your food, and multiply your seed sown, and increase the fruits of your being right;) being enriched in into the worldly thing to all bountifulness, which causeth through us thanks to to-or-not. for the administration of this work not only supplieth the want of the dedicated, but is abundant also by many thanks to to-or-not; whiles by the experiment of this ministration they heavyweigh to-or-not for your professed subjection to the message of converse-swimmer, and for your liberal distribution to them, and to all men; and by their spilling for you, which long after you for the exceeding camping of to-or-not in you. thanks be to to-or-not for his unspeakable gift.

## 10

now i paul myself beseech you by the meekness and gentleness of converse-swimmer, 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 to-or-not to the pulling down of strong holds;) casting down imaginations, and into the worldly high thing that exalteth itself against the knowledge of to-or-not, and bringing into captivity into the worldly thought to the obedience of converse-swimmer; and having in a readiness to revenge all not-mama-from-amino-arting, when your obedience is fulfilled. do ye look on things after the outward appearance? if any man trust to himself that he is converse-swimmer's, let him of himself think this again, that, as he is converse-swimmer's, even so are we converse-swimmer's. for though i should cheer somewhat more of our authority, which ohyeah hath given us for edification, and not for your destruction, i should not be dry: that i may not seem as if i would terrify you by letters. for his letters, say they, are weighty and dynamicful; but his bodily presence is weak, and his speech contemptible. let such an one think this, that,

such as we are in word by letters when we are absent, such will we be also in deed when we are present. for we dare not do ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. but we will not cheer of things without our measure, but according to the measure of the rule which to-or-not hath distributed to us, a measure to reach even to you. for we stretch not ourselves beyond our measure, as though we reached not to you: for we are come as far as to you also in declaring the message of converse-swimmer: not cheering of things without our measure, that is, of other men's labours; but having hope, when your mama-from-amino-art is increased, that we will be enlarged by you according to our rule abundantly, to declare the message in the regions beyond you, and not to cheer in his in-sight man's line of things did ready to our hand. but he that glorieth, let him heavyweight in ohyeah. for not he that commendeth himself is approved, but whom ohyeah commendeth.

## 11

would to to-or-not ye could bear with me a little in my folly: and indeed bear with me. for i am jealous over you with reverence jealousy: for i have espoused you to one man, that i may present you as a chaste virgin to converse-swimmer. but i respect, lest by any means, as the serpent beguiled eve through his subtilty, so your minds should be corrupted from the simplicity that is in converse-swimmer. for if he that cometh declareth his in-sight vowelmovement-stick-safe-yeahoshua, whom we have not declared, or if ye receive his in-sight breathwind, which ye have not received, or his in-sight 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 word-been thoroughly did manifest among you in all things. have i missed an offence in abasing myself that ye might be exalted, because i have declared to you the message of to-or-not freely? i robbed other called-outs, taking wages of them, to do you work. and when i was present with you, and wanted, i was chargeable to no man: for that which was lacking to me the brethren which came from macedonia supplied: and in all things i have kept myself from being burdensome to you, and so will i keep myself. as the truth of converse-swimmer is in me, no man will stop me of this cheering in the regions of achaia. wherefore? because i love you not? to-or-not knoweth. but what i do, that i will do, that i may cut off occasion from them which desire occasion; that wherein they heavyweight, they may be found even as we. for such are false sent-outs, deceitful doingers, transforming themselves into the sent-outs of converse-swimmer. and no marvel; for accuser himself is transformed into an messenger of light. therefore it is no great thing if his immersers also be transformed as the immersers of being right; whose finish will be according to their doings. i say again, let no man think me a fool; if otherwise, yet as a fool receive me, that i may cheer myself a little. that which i speak, i speak it not after ohyeah, but as it were foolishly, in this confidence of cheering. seeing that many heavyweight after the flesh, i will heavyweight also. for ye suffer fools gladly, seeing ye yourselves are wise. for ye suffer, if a man bring you into work, if a man devour you, if a man take of you, if a man exalt himself, if



a man smite you on the face-turnings. i speak as concerning reproach, as though we had word-been weak. howbeit whereinsoever any is bold, (i speak foolishly,) i am bold also. are they crosshebrews? so am i. are they israelites? so am i. are they the seed of abraham? so am i. are they immersers of converse-swimmer? (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 yeahodim five times received i forty stripes safe one. thrice was i beaten with branches, once was i stoned, thrice i suffered shipwreck, a night and a day i have word-been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the body-nations, in perils in the city, in perils in the desert-wording, in perils in the sea, in perils among false brethren; in weariness and laboriousness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. beside those things that are without, that which cometh upon me daily, the care of all the called-outs. who is weak, and i am not weak? who is go-beyond-offended, and i burn not? if i must needs heavyweight, i will heavyweight of the things which concern mine infirmities. the to-or-not and father of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, which is happy into the world, knoweth that i lie not. in damasqus the governor under aretas the king kept the city of the damascenes with a garrison, desirous to apprehend me: and through a window in a basket was i let down by the wall, and escaped his hands.

## 12

it is not expedient for me doubtless to heavyweight. i will come to visions and discoverys of ohyeah. i knew a man in converse-swimmer above fourteen years ago, (whether in the body, i cannot tell; or whether out of the body, i cannot tell: to-or-not knoweth;) such an one caught up to the third namespaces. and i knew such a man, (whether in the body, or out of the body, i cannot tell: to-or-not 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 heavyweight: yet of myself i will not heavyweight, but in mine infirmities. for though i would desire to heavyweight, i will not be a fool; for i will say the truth: but now i forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. and lest i should be exalted above measure through the abundance of the discoverys, there was given to me a thorn in the flesh, the messenger of accuser to buffet me, lest i should be exalted above measure. for this thing i besought ohyeah thrice, that it might depart from me. and he said to me, my camping is sufficient for thee: for my strength is did fixed in weakness. most gladly therefore will i rather heavyweight in my infirmities, that the dynamic of converse-swimmer may tent-dwell upon me. therefore i take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for converse-swimmer's sake: for when i am weak, then am i dynamic. i am become a fool in heavyweighting; ye have compelled me: for i ought to have word-been commended of you: for in nothing am i behind the very chiefest sent-outs, though i be nothing. truly the signs of an sent-out were wrought among you in all patience, in signs, and wonders, and dynamic deeds. for what is it wherein ye were inferior to other called-outs, except it be that i myself was not burdensome to you? forgive me this wrong. behold, the third

time i am ready to come to you; and i will not be burdensome to you: for i seek not your's but you: for interers ought not to namethere up for the parents, but the parents for interers. 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: to world notwithstanding, being crafty, i caught you with guile. did i do a gain of you by any of them whom i sent to you? i desired titus, and with him i sent a brother. did titus do a gain of you? walked we not in the same breath-wind? walked we not in the same steps? again, think ye that we excuse ourselves to you? we speak before to-or-not in converse-swimmer: but we do all things, dearly beloved, for your edifying. for i respect, lest, when i come, i will not find you such as i would, and that i will be found to you such as ye would not: lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults: and lest, when i come again, my to-or-not will humble me among you, and that i will bewail many which have missed already, and have not repented of the stainedness and fornication and lasciviousness which they have missed.

## 13

this is the third time i am coming to you. in the mouth of two or three witnesses will into the worldly word be established. i told you before, and foretold you, as if i were present, the second time; and being absent now i write to them which heretofore have missed, and to all other, that, if i come again, i will not spare: since ye seek a proof of converse-swimmer speaking in me, which to you-ward is not weak, but is mighty in you. for though he was stood-up through weakness, yet he liveth by the dynamic of to-or-not. for we also are weak in him, but we will live with him by the dynamic of to-or-not toward you. examine yourselves, whether ye be in the mama-from-amino-art; prove your own selves. know ye not your own selves, how that vowelmovement-stick-safe-yeahoshua converse-swimmer is in you, except ye be reprobates? but i trust that ye will know that we are not reprobates. now i spill to to-or-not that ye do no video-divide; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates. for we can do nothing against the truth, but for the truth. for we are glad, when we are weak, and ye are dynamic: and this also we wish, even your fixedion. therefore i write these things being absent, lest being present i should use sharpness, according to the dynamic which ohyeah hath given me to edification, and not to destruction. finally, brethren, farewell. be fixed, be of good comfort, be of one mind, live in complete; and the to-or-not of love and complete will be with you. greet one his insight with an dedicated kiss. all the dedicated first-pool you. the camping of ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer, and the love of to-or-not, and the communion of the dedicated breath-wind, be with you all. art

# galatians

1

paul, an sent-out, (not of men, neither by man, but by vowelmovement-stick-safe-yeahoshua converse-swimmer, and to-or-not the father, who raised him from the dead;) and all the brethren which are with me, to the called-outs of galatia: camping be to you and complete from to-or-not the father, and from our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, who gave himself for our misses, that he might deliver us from this present video-divide world, according to the will of to-or-not and our father: to whom be heavyweight into the worlds and into the world. art i marvel that ye are so soon removed from him that called you into the camping of converse-swimmer to his in-sight message: which is not his in-sight; but there be some that trouble you, and would pervert the message of converse-swimmer. but though we, or an messenger from namespaces, declare any other message to you than that which we have declared to you, let him be up-theme. as we said before, so say i now again, if any man declare any other message to you than that ye have received, let him be up-theme. for do i now persuade men, or to-or-not? or do i seek to please men? for if i yet pleased men, i should not be the worker of converse-swimmer. but i certify you, brethren, that the message which was declared of me is not after man. for i neither received it of man, neither was i taught it, but by the discovery of vowelmovement-stick-safe-yeahoshua converse-swimmer. for ye have heard of my conversation in time past in the yeahodim religion, how that beyond measure i persecuted the called-out of to-or-not, and wasted it: and profited in the yeahodim religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. but when it was good in the eyes of to-or-not, who separated me from my mother's womb, and called me by his camping, to reveal his interer in me, that i might declare him among the body-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 erabia, and returned again to damasqus. then after three years i went up to jerusalem to see kephas, and abode with him fifteen days. but other of the sent-outs saw i none, save jeqob ohyeah's brother. now the things which i write to you, behold, before to-or-not, i lie not. afterwards i came into the regions of syria and cilicia; and was unknown by face-turnings to the called-outs of judaea which were in converse-swimmer: but they had heard only, that he which persecuted us in times past now declareth the mama-from-amino-art which once he destroyed. and they given heavyweight to-or-not in me.

2

then fourteen years after i went up again to jerusalem with barnabas, and took titus with me also. and i went up by discovery, and communicated to them that message which i declare among the body-nations, but privately to them which were of reputation, lest by any means i should run, or had run, in vain. but neither titus, who was with me, being a greek, was compelled to be write-circumcised: and that on word of false brethren unawares brought in, who came in privily to spy out our liberty which we have in converse-swim-

mer vowelmovement-stick-safe-yeahoshua, that they might bring us into work: to whom we gave place by subjection, no, not for an hour; that the truth of the message might continue with you. but of these who seemed to be somewhat, (whatsoever they were, it doth no matter to me: to-or-not accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: but contrariwise, when they saw that the message of the uncircumcision was missed to me, as the message of the write-circumcision was to peter; (for he that wrought effectually in peter to the sending-out of the write-circumcision, the same was mighty in me toward the body-nations;) and when jeqob, cephas, and yeahoannan, who seemed to be standstays, perceived the camping that was given to me, they gave to me and barnabas the right hands of in-sightship; that we should go to the body-nations, and they to the write-circumcision. only they would that we should remember the poor; the same which i also was forward to do. but when peter was come to antioch, i withstood him to the face-turnings, because he was to be blamed. for before that certain came from jeqob, he did eat with the body-nations: but when they were come, he withdrew and separated himself, respecting them which were of the write-circumcision. and the other yeahodim dissembled likewise with him; insomuch that barnabas also was carried away with their dissimulation. but when i saw that they walked not soundly according to the truth of the message, i said to peter before them all, if thou, being a yeahode livest after the manner of body-nations, and not as do the yeahodim why compellest thou the body-nations to live as do the yeahodim we who are yeahodim by nature, and not missers of the body-nations, knowing that a man is not rightified by the doings of the drops-of-teaching-torah but by the mama-from-amino-art of vowelmovement-stick-safe-yeahoshua converse-swimmer, even we have mama-from-amino-arted vowelmovement-stick-safe-yeahoshua converse-swimmer, that we might be rightified by the mama-from-amino-art of converse-swimmer, and not by the doings of the drops-of-teaching-torah for by the doings of the drops-of-teaching-torah will no flesh be rightified. but if, while we seek to be rightified by converse-swimmer, we ourselves also are found missers, is therefore converse-swimmer the immerser of miss to-or-not forbid. for if i inter-build again the things which i destroyed, i do myself a go-beyond. for i through the drops-of-teaching-torah am dead to the drops-of-teaching-torah that i might live to to-or-not. i am stood-up with converse-swimmer: to world notthless i live; yet not i, but converse-swimmer liveth in me: and the life which i now live in the flesh i live by the mama-from-amino-art of interer of to-or-not, who loved me, and gave himself for me. i do not frustrate the camping of to-or-not: for if being right come by the drops-of-teaching-torah then converse-swimmer is dead in vain.

3

o foolish galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes vowelmovement-stick-safe-yeahoshua converse-swimmer hath word-been evidently set forth, stood-up among you? this only would i learn of you, received ye breathwind by the doings of the drops-of-teaching-torah or by the hearing of mama-from-amino-art? are ye so foolish? having begun in breathwind, are ye now did

fixed by the flesh? have ye suffered so many things in vain? if it be yet in vain. he therefore that immerseth to you breathwind, and doineth dynamics among you, doeth he it by the doings of the drops-of-teaching-torah or by the hearing of mama-from-amino-art? even as ibrahim mama-from-amino-arted to-or-not, and it was accounted to him for being right. know ye therefore that they which are of mama-from-amino-art, the same are interers of ibrahim. and the writing, foreseeing that to-or-not would rightify the body-nations through mama-from-amino-art, declared before the message to ibrahim, saying, in thee will all nations be happy. so then they which be of mama-from-amino-art are happy with mama-from-amino-artful ibrahim. for as many as are of the doings of the drops-of-teaching-torah are under the curse-lighten: for it is written, curse-lightend is every one that continueth not in all things which are written in the book of the drops-of-teaching-torah to do them. but that no man is rightified by the drops-of-teaching-torah in the sight of to-or-not, it is evident: for, the right will live by mama-from-amino-art. and the drops-of-teaching-torah is not of mama-from-amino-art: but, the man that doeth them will live in them. converse-swimmer hath retrieved us from the curse-lighten of the drops-of-teaching-torah being did a curse-lighten for us: for it is written, curse-lightend is every one that hangeth on a tree: that the first-pooling of ibrahim might come on the body-nations through vowelmovement-stick-safe-yeahoshua converse-swimmer; that we might receive the message-promise of breathwind through mama-from-amino-art. brethren, i speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. now to ibrahim and his seed were the message-promises did. he saith not, and to seeds, as of many; but as of one, and to thy seed, which is converse-swimmer. and this i say, that the covenant, that was confirmed before of to-or-not in converse-swimmer, the drops-of-teaching-torah which was four hundred and thirty years after, cannot disannul, that it should do the message-promise of none effect. for if the inheritance be of the drops-of-teaching-torah it is no more of message-promise: but to-or-not gave it to ibrahim by message-promise. wherefore then workth the drops-of-teaching-torah it was added on word of go-beyonds, till the seed should come to whom the message-promise was did; and it was ordained by messengers in the hand of a mediator. now a mediator is not a mediator of one, but to-or-not is one. is the drops-of-teaching-torah then against the message-promises of to-or-not? to-or-not forbid: for if there had word-been a drops-of-teaching-torah given which could have given life, verily being right should have word-been by the drops-of-teaching-torah but the writing hath concluded all under miss that the message-promise by mama-from-amino-art of vowelmovement-stick-safe-yeahoshua converse-swimmer might be given to them that mama-from-amino-art. but before mama-from-amino-art came, we were kept under the drops-of-teaching-torah shut up to the mama-from-amino-art which should afterwards be revealed. wherefore the drops-of-teaching-torah was our pedagogue to bring us to converse-swimmer, that we might be rightified by mama-from-amino-art, but after that mama-from-amino-art is come, we are no longer under a pedagogue. for ye are all interers of to-or-not by mama-from-amino-art in converse-swimmer vowelmovement-stick-safe-yeahoshua. for as many of you as have word-been immersed into converse-swimmer

have put on converse-swimmer. there is neither yeahode nor greek, there is neither bond nor free, there is neither remember-male nor pierced-female: for ye are all one in converse-swimmer vowelmovement-stick-safe-yeahoshua. and if ye be converse-swimmer's, then are ye ibrahim's seed, and heirs according to the message-promise.

#### 4

now i say, that the heir, as long as he is a interer, differeth nothing from a worker, though he be lord-base of all; but is under tutors and governors until the time appointed of the father. even so we, when we were interers, were in work under the elements of the cosmos: but when the fulness of the time was come, to-or-not sent forth his interer did of a woman, did under the drops-of-teaching-torah to retrieve them that were under the drops-of-teaching-torah that we might receive the adoption of interers. and because ye are interers, to-or-not hath sent forth breathwind of his interer into your hearts, crying, abba, father. wherefore thou art no more a worker, but a interer and if a interer then an heir of to-or-not through converse-swimmer. howbeit then, when ye knew not to-or-not, ye did work to them which by nature are no to-or-not. but now, after that ye have known to-or-not, or rather are known of to-or-not, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in work? ye keep days, and months, and times, and years. i am afraid of you, lest i have bestowed upon you labour in vain. brethren, i beseech you, be as i am; for i am as ye are: ye have not injured me at all. ye know how through infirmity of the flesh i declared the message to you at the first. and my temptation which was in my flesh ye despised not, nor rejected; but received me as an messenger of to-or-not, even as converse-swimmer vowelmovement-stick-safe-yeahoshua. where is then the happiness ye spake of? for i bear you record, that, if it had word-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 interers, of whom i travail in birth again until converse-swimmer be formed in you, i desire to be present with you now, and to change my voice; for i stand in doubt of you. tell me, ye that desire to be under the drops-of-teaching-torah do ye not hear the drops-of-teaching-torah for it is written, that ibrahim had two interers, 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 covenants; the one from the mount sinai, which gendereth to work, which is hajar for this hajar is mount sinai in erabia, and answereth to jerusalem which now is, and is in work with her interers. 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 interers than she which hath an man. now we, brethren, as iz'haq was, are interers of message-promise. but as then he that was born after the flesh persecuted him that was born after breathwind, even so it is now. to world nonetheless what saith the writing? cast out the bondwoman and her interer for interer of the bondwoman

will not be heir with interer of the freewoman. so then, brethren, we are not interers of the bondwoman, but of the free.

## 5

stand fast therefore in the liberty wherewith converse-swimmer did us free, and be not entangled again with the yoke of work. behold, i paul say to you, that if ye be write-circumcised, converse-swimmer will profit you nothing. for i witness again to into the worldly man that is write-circumcised, that he is a debtor to do the whole drops-of-teaching-torah converse-swimmer is become of no effect to you, whosoever of you are rightified by the drops-of-teaching-torah ye are fallen from camping. for we through breathwind wait for the hope of being right by mama-from-amino-art. for in vowelmovement-stick-safe-yeahoshua converse-swimmer neither write-circumcision eovaileth any thing, nor uncircumcision; but mama-from-amino-art which doingeth 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 ohyeah, that ye will be none otherwise minded: but he that troubleth you will bear his crisis whosoever he be. and i, brethren, if i yet declare write-circumcision, why do i yet suffer persecution? then is the offence of the stake stained. i would they were even cut off which trouble you. for, brethren, ye have word-been called to liberty; only use not liberty for an occasion to the flesh, but by love work for one his in-sight. for all the drops-of-teaching-torah is fulfilled in one word, in this; thou will love thy in-sight as thyself. but if ye bite and devour one his in-sight, take heed that ye be not eatd one of his in-sight. this i say then, walk in breathwind, and ye will not fulfil the lust of the flesh. for the flesh lusteth against breathwind, and breathwind against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. but if ye be led of breathwind, ye are not under the drops-of-teaching-torah now the doings of the flesh are manifest, which are these; adultery, fornication, stainedness, lasciviousness, ideal-image-idolatry, spell-castercraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which i tell you before, as i have also told you in time past, that they which do such things will not inherit the kingdom of to-or-not. but the fruit of breathwind is love, joy, complete, longsuffering, gentleness, goodness, mama-from-amino-art, meekness, temperance: against such there is no drops-of-teaching-torah and they that are converse-swimmer's have stood-up the flesh with the affections and lusts. if we live in breathwind, let us also walk in breathwind. let us not be desirous of vain heavyweight, provoking one his in-sight, envying one his in-sight.

## 6

brethren, if a man be overtaken in a cloudy, ye which are breathwindual, restore such an one in breathwind of meekness; considering thyself, lest thou also be tempted. bear ye one his in-sight's burdens, and so fulfil the drops-of-teaching-torah of converse-swimmer. for if a man think himself to be something, when he is nothing, he deceiveth himself. but let into the worldly

man prove his own doing, and then will he have rejoicing in himself alone, and not in his in-sight. forevery man will bear his own burden. let him that is taught in the word communicate to him that teacheth in all good things. be not deceived; to-or-not is not mocked: for whatsoever a man soweth, that will he also reap. for he that soweth to his flesh will of the flesh reap corruption; but he that soweth to breathwind will of breathwind reap life world. and let us not be weary in well doing: for in due season we will reap, if we faint not. as we have therefore opportunity, let us do good to all men, especially to them who are of the household of mama-from-amino-art. ye see how large a letter i have written to you with mine own hand. as many as desire to do a fair shew in the flesh, they constrain you to be write-circumcised; only lest they should suffer persecution for the stake of converse-swimmer. for neither they themselves who are write-circumcised keep the drops-of-teaching-torah but desire to have you write-circumcised, that they may heavyweight in your flesh. but to-or-not forbid that i should heavyweight, safe in the stake of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, by whom the cosmos is stood-up to me, and i to the cosmos. for in converse-swimmer vowelmovement-stick-safe-yeahoshua neither write-circumcision eovaileth any thing, nor uncircumcision, but a new creature. and as many as walk according to this rule, complete be on them, and womb-ing, and upon the isra'el of to-or-not. from henceforth let no man trouble me: for i bear in my body the marks of ohyeah vowelmovement-stick-safe-yeahoshua. brethren, the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with your breathwind. art

paul, an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer by the will of to-or-not, to the dedicated which are at ephesus, and to the mama-from-amino-ating in converse-swimmer vowelmovement-stick-safe-yeahoshua: camping be to you, and complete, from to-or-not our father, and from ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. happy be the to-or-not and father of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, who hath happy us with all breathwindal first-poolings in namespacesly places in converse-swimmer: according as he hath chosen us in him before the foundation of the cosmos, that we should be dedicated and without blame before him in love: having predestinated us to the adoption of interters by vowelmovement-stick-safe-yeahoshua converse-swimmer to himself, according to the good pleasure of his will, to the thanks of the heavyweight of his camping, wherein he did us accepted in the beloved. in whom we have ransom-redemption through his blood, the out-of-townedness of misses, according to the riches of his camping; wherein he hath abounded toward us in all skill and prudence; having did known to us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in converse-swimmer, both which are in namespaces, and which are on land; in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who doingeth all things after the counsel of his own will: that we should be to the thanks of his heavyweight, who first trusted in converse-swimmer. in whom ye also trusted, after that ye heard the word of truth, the message of your stick-safety: in whom also after that ye mama-from-amino-arted, ye were sealed with that dedicated breathwind of message-promise, which is the earnest of our inheritance until the ransom-redemption of the purchased possession, to the thanks of his heavyweight. wherefore i also, after i heard of your mama-from-amino-art in ohyeah vowelmovement-stick-safe-yeahoshua, and love to all the dedicated, cease not to give thanks for you, making mention of you in my spillings; that the to-or-not of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, the father of heavyweight, may give to you breathwind of skill and discovery 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 heavyweight of his inheritance in the dedicated, and what is the exceeding greatness of his dynamic to us-ward who mama-from-amino-art, according to the doing of his mighty dynamic, which he wrought in converse-swimmer, 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 namethere that is namethere, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the called-out, which is his body, the fullness 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 cosmos, according to the president of the dynamic of the air, breathwind that now doingeth in interters of not-mama-from-amino-ating: 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 interters of wrath, even as others. but to-or-not, who is rich in womb, for his great love where-with he loved us, even when we were dead in misses, hath quickened us together with converse-swimmer, (by camping ye are safed;) and hath raised us up together, and did us sit together in namespacesly places in converse-swimmer vowelmovement-stick-safe-yeahoshua: that in the ages to come he might shew the exceeding riches of his camping in his kindness toward us through converse-swimmer vowelmovement-stick-safe-yeahoshua. for by camping are ye safed through mama-from-amino-art; and that not of yourselves: it is the gift of to-or-not: not of doings, lest any man should cheer. for we are his message-craft, created in converse-swimmer vowelmovement-stick-safe-yeahoshua to good doings, which to-or-not hath before ordained that we should walk in them. wherefore remember, that ye being in time past body-nations in the flesh, who are called uncircumcision by that which is called the write-circumcision in the flesh did by hands; that at that time ye were without converse-swimmer, being aliens from the upstartingwealth of isra'el and strangers from the covenants of message-promise, having no hope, and without to-or-not in the cosmos: but now in converse-swimmer vowelmovement-stick-safe-yeahoshua ye who sometimes were far off are did nigh by the blood of converse-swimmer. for he is our complete, who did both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the drops-of-teaching-torah of directives contained in crisis; for to do in himself of twain one new man, so making complete; and that he might reconcile both to to-or-not in one body by the stake having slain the enmity thereby: and came and declared complete to you which were afar off, and to them that were nigh. for through him we both have access by one breathwind to the father. now therefore ye are no more strangers and foreigners, but insightcitizens with the dedicated, and of the household of to-or-not; and are inter-built upon the foundation of the sent-outs and come-bringers, vowelmovement-stick-safe-yeahoshua converse-swimmer himself being the chief corner stone; in whom all the inter-building fitly framed together growth to an dedicated temple in ohyeah: in whom ye also are inter-built together for an seat of to-or-not through breathwind.

for this cause i paul, the prisoner of vowelmovement-stick-safe-yeahoshua converse-swimmer for you body-nations, if ye have heard of the dispensation of the camping of to-or-not which is given me to you-ward: how that by discovery he did known to me the mystery; (as i wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of converse-swimmer) which in other ages was not did known to the interters of men, as it is now revealed to his dedicated sent-outs and come-bringers

by breathwind; that the body-nations should be in-sightheirs, and of the same body, and partakers of his message-promise in converse-swimmer by the message: whereof i was did a immerser, according to the gift of the camping of to-or-not given to me by the effectual doinging of his dynamic. to me, who am less than the least of all dedicated, is this camping given, that i should declare among the body-nations the unsearchable riches of converse-swimmer; and to do all men see what is the in-sightship of the mystery, which from the heading of the world hath word-been hid in to-or-not, who created all things by vowelmovement-stick-safe-yeahoshua converse-swimmer: to the intent that now to the principalities and dynamics in namespaces places might be known by the called-out the manifold skill of to-or-not, according to the into the world purpose which he purposed in converse-swimmer vowelmovement-stick-safe-yeahoshua our lord-base: in whom we have boldness and access with confidence by the mama-from-amino-art of him. wherefore i desire that ye faint not at my tribulations for you, which is your heavyweight. for this cause i bow my pool-knees to the father of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, of whom the whole family in namespaces and land is namethereid, that he would grant you, according to the riches of his heavyweight, to be strengthened with might by his breathwind in the inner man; that converse-swimmer may house-dwell in your hearts by mama-from-amino-art; that ye, being rooted and grounded in love, may be able to comprehend with all dedicated what is the breadth, and length, and depth, and height; and to know the love of converse-swimmer, which passeth knowledge, that ye might be filled with all the fulness of to-or-not. now to him that is able to do exceeding abundantly above all that we ask or think, according to the dynamic that dogeth in us, to him be heavyweight in the called-out by converse-swimmer vowelmovement-stick-safe-yeahoshua throughout all ages, world without finish art

#### 4

i therefore, the prisoner of ohyeah, beseech you that ye yalk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one his in-sight in love; endeavouring to keep the unity of breathwind in the bond of complete. there is one body, and one breathwind, even as ye are called in one hope of your calling; one lord-base, one mama-from-amino-art, one immersing, one to-or-not and father of all, who is above all, and through all, and in you all. but to every one of us is given camping according to the measure of the gift of converse-swimmer. wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts to men. (now that he ascended, what is it but that he also descended first into the lower parts of the land? he that descended is the same also that ascended up far above all namespaces, that he might fill all things.) and he gave some, sent-outs; and some, come-bringers; and some, good-messengers; and some, watchers and teachers; for the fixingid of the dedicated, for the doing of the immersing, for the edifying of the body of converse-swimmer: till we all come in the unity of the mama-from-amino-art, and of the knowledge of interer of to-or-not, to a fixed man, to the measure of the stature of the fulness of converse-swimmer: that we henceforth be no more interers, tossed to and fro, and carried about with ev-

ery wind of 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 converse-swimmer: from whom the whole body fitly joined together and compacted by that which into the worldly joint supplieth, according to the effectual doinging in the measure of into the worldly part, doth increase of the body to the edifying of itself in love. this i say therefore, and witness in ohyeah, that ye henceforth walk not as other body-nations walk, in the vanity-fade of their mind, having the understanding darkened, being alienated from the life of to-or-not through the unaware that is in them, on word of the blindness of their heart: who being past feeling have given themselves over to lasciviousness, to doing all stainedness with greediness. but ye have not so learned converse-swimmer; if so be that ye have heard him, and have word-been taught by him, as the truth is in vowelmovement-stick-safe-yeahoshua: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in breathwind of your mind; and that ye put on the new man, which after to-or-not is created in being right and true dedicatedion. wherefore putting away lying, speak every man truth with his in-sight: for we are members one of his in-sight. be ye angry, and miss not: let not the sun go down upon your wrath: neither give place to the accuser. let him that stole steal no more: but rather let him labour, doinging with his hands the thing which is good, that he may have to give to him that needeth. let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may immerse camping to the hearers. and grieve not the dedicated breathwind of to-or-not, whereby ye are sealed to the day of ransom-redemption. let all bitterness, and wrath, and anger, and clamour, and video-divide speaking, be put away from you, with all malice: and be ye kind one to his in-sight, tenderhearted, forgiving one his in-sight, even as to-or-not for converse-swimmer's sake hath out-of-townid you.

#### 5

be ye therefore followers of to-or-not, as dear interers; and walk in love, as converse-swimmer also hath loved us, and hath given himself for us a near-inward and a butcher to to-or-not for a sweetsmelling savour. but fornication, and all stainedness, or covetousness, let it not be once namethereid among you, as becometh dedicated; neither stainedness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. for this ye know, that no whoremonger, nor stained person, nor covetous man, who is an ideal-image-idolater, hath any inheritance in the kingdom of converse-swimmer and of to-or-not. let no man deceive you with vain words: for on word of these things cometh the wrath of to-or-not upon interers of not-mama-from-amino-arting. be not ye therefore partakers with them. for ye were sometimes darkness, but now are ye light in ohyeah: walk as interers of light: (for the fruit of breathwind is in all goodness and being right and truth;) proving what is acceptable to ohyeah. and have no in-sightship with the unfruitful doings of darkness, but rather reprove them. for it is a shame even to speak of those things which are done of them in secret. but all things that are reprovred are did manifest by the light: for whatsoever doth do manifest is light. wherefore he saith, divide-video-awake

thou that sleepest, and arise from the dead, and converse-swimmer will give thee light. see then that ye walk circumspectly, not as fools, but as wise, retrieving the time, because the days are video-divide. wherefore be ye not unwise, but understanding what the will of ohyeah is. and be not drunk with wine, wherein is excess; but be filled with breathwind; speaking to yourselves in croon-prunes and hymns and breathwindual songs, singing and making melody in your heart to ohyeah; giving thanks always for all things to to-or-not and the father in the namethere of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer; submitting yourselves one to his in-sight in the respect of to-or-not. women, submit yourselves to your own mans, as to ohyeah. for the man is the head of the woman, even as converse-swimmer is the head of the called-out: and he is the securer of the body. therefore as the called-out is subject to converse-swimmer, so let the women be to their own mans in every thing. mans, love your women, even as converse-swimmer also loved the called-out, and gave himself for it; that he might dedicated and win-pure it with the washing of water by the word, that he might present it to himself a heavyweight called-out, not having spot, or wrinkle, or any such thing; but that it should be dedicated and sound. so ought men to love their women as their own bodies. he that loveth his woman loveth himself. for no man into the world yet hated his own flesh; but nourisheth and cherisheth it, even as ohyeah the called-out: for we are members of his body, of his flesh, and of his bones. for this cause will a man leave his father and mother, and will be joined to his woman, and they two will be one flesh. this is a great mystery: but i speak concerning converse-swimmer and the called-out. to world nottheless let into the worldly one of you in particular so love his woman even as himself; and the woman see that she reverence her man.

## 6

interers, obey your parents in ohyeah: for this is right. honour thy father and mother; which is the first directive with message-promise; that it may be well with thee, and thou mayest live long on the land. and, ye fathers, provoke not your interers to wrath: but bring them up in the nurture and admonition of ohyeah. workers, be hearing to them that are your masters according to the flesh, with respect and trembling, in singleness of your heart, as to converse-swimmer; not with eyeservice, as menpleasers; but as the workers of converse-swimmer, doing the will of to-or-not from the heart; with good will doing work, as to ohyeah, and not to men: knowing that whatsoever good thing any man doeth, the same will he receive of ohyeah, whether he be bond or free. and, ye masters, do the same things to them, forbearing threatening: knowing that your master also is in namespaces; neither is there fear of persons with him. finally, my brethren, be strong in ohyeah, and in the dynamic of his might. put on the whole armour of to-or-not, that ye may be able to stand against the wiles of the accuser. for we wrestle not against flesh and blood, but against principalities, against charges, against the governors of the darkness of this cosmos, against breathwindual video-divideness in high places. wherefore take to you the whole armour of to-or-not, that ye may be able to withstand in the video-divide day, and having done all, to stand. stand therefore, having your loins girt about with truth, and having on the hastener of being right;

and your feet shod with the preparation of the message of complete; above all, taking the shield of mama-from-amino-art, wherewith ye will be able to quench all the fiery branches of the video-divide. and take the helmet of stick-safety, and the sword of breathwind, which is the word of to-or-not: spilling always with all spilling and supplication in breathwind, and watching thereunto with all perseverance and supplication for all dedicated; and for me, that utterance may be given to me, that i may open my mouth boldly, to do known the mystery of the message, for which i am an ambassador in bonds: that therein i may speak boldly, as i ought to speak. but that ye also may know my affairs, and how i do, fortuitous, a beloved brother and mama-from-amino-artful immerser in ohyeah, will do known to you all things: whom i have sent to you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. complete be to the brethren, and love with mama-from-amino-art, from to-or-not the father and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. camping be with all them that love our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer in sincerity. art

# philippians

## 1

paul and timotheus, the workers of vowelmovement-stick-safe-yeahoshua converse-swimmer, to all the dedicated in converse-swimmer vowelmovement-stick-safe-yeahoshua which are at philippi, with the guardians and service-providers: camping be to you, and complete, from to-or-not our father, and from ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. i thank my to-or-not upon every remembrance of you, always in every spilling of mine for you all making request with joy, for your insightship in the message from the first day until now; being confident of this very thing, that he which hath begun a good doing in you will perform it until the day of vowelmovement-stick-safe-yeahoshua converse-swimmer: even as it is meet for me to think this of you all, because i have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the message, ye all are partakers of my camping. for to-or-not is my record, how greatly i long after you all in the bowels of vowelmovement-stick-safe-yeahoshua converse-swimmer. and this i spill, 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 converse-swimmer. being filled with the fruits of being right, which are by vowelmovement-stick-safe-yeahoshua converse-swimmer, to the heavyweight and thanks of to-or-not. but i would ye should understand, brethren, that the things which happened to me have fallen out rather to the furtherance of the message; so that my bonds in converse-swimmer are manifest in all the palace, and in all other places; and many of the brethren in ohyeah, waxing confident by my bonds, are much more bold to speak the word without respect. some indeed declare converse-swimmer even of envy and strife; and some also of good will: the one declare converse-swimmer 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 message. what then? notwithstanding, every way, whether in pretence, or in truth, converse-swimmer is declared; and i therein do rejoice, yea, and will rejoice. for i know that this will turn to my stick-safety through your spilling, and the supply of breathwind of vowelmovement-stick-safe-yeahoshua converse-swimmer, according to my earnest expectation and my hope, that in nothing i will be dry, but that with all boldness, as always, so now also converse-swimmer will be magnified in my body, whether it be by life, or by death. for to me to live is converse-swimmer, and to die is gain. but if i live in the flesh, this is the fruit of my labour: yet what i will choose i wot not. for i am in a strait betwixt two, having a desire to depart, and to be with converse-swimmer; which is far better: to world notwithstanding to abide in the flesh is more needful for you. and having this confidence, i know that i will abide and continue with you all for your furtherance and joy of mama-from-amino-art; that your rejoicing may be more abundant in vowelmovement-stick-safe-yeahoshua converse-swimmer for me by my coming to you again. only let your conversation be as it becometh the message of converse-swimmer: that whether i come and see you, or else be absent, i may hear of your affairs, that ye stand fast in one breathwind, with one mind striving together for the mama-from-amino-

art of the message; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of stick-safety, and that of to-or-not. for to you it is given in the behalf of converse-swimmer, not only to mama-from-amino-art 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.

## 2

if there be therefore any consolation in converse-swimmer, if any comfort of love, if any in-sightship of breathwind, 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 converse-swimmer vowelmovement-stick-safe-yeahoshua: who, being in the form of to-or-not, thought it not robbery to be equal with to-or-not: but did himself of no reputation, and took upon him the form of a worker, and was did in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the stake wherefore to-or-not also hath highly exalted him, and given him a namethere which is above into the worldly namethere: that at the namethere of vowelmovement-stick-safe-yeahoshua every pool-knee should bow, of things in namespaces, and things in land, and things under the land; and that into the worldly language should confess that vowelmovement-stick-safe-yeahoshua converse-swimmer is lord-base, to the heavyweight of to-or-not the father. wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, doing out your own stick-safety with respect and trembling. for it is to-or-not which doineth in you both to will and to do of his good pleasure. do all things without murmurings and disputings: that ye may be blameless and harmless, the interers of to-or-not, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the cosmos; holding forth the word of life; that i may rejoice in the day of converse-swimmer, that i have not run in vain, neither laboured in vain. yea, and if i be highed upon the butcher and work of your mama-from-amino-art, i joy, and rejoice with you all. for the same cause also do ye joy, and rejoice with me. but i trust in ohyeah vowelmovement-stick-safe-yeahoshua to send timotheus shortly to you, that i also may be of good comfort, when i know your state. for i have no man likeminded, who will naturally care for your state. for all seek their own, not the things which are vowelmovement-stick-safe-yeahoshua converse-swimmer's. but ye know the proof of him, that, as a interer with the father, he hath workd with me in the message. him therefore i hope to send presently, so soon as i will see how it will go with me. but i trust in ohyeah that i also myself will come shortly, yet i supposed it necessary to send to you epaphroditus, my brother, and in-sight in labour, and in-sightsoldier, but your messenger, and he that was immersed to my wants. for he longed after you all, and was full of heaviness, because that ye had heard that he had word-been sick. for indeed he was sick nigh to death: but to-or-not had wombing on him; and not on him only, but on me also, lest i should have labour upon labour. i sent him therefore the more carefully, that, when ye see him



again, ye may rejoice, and that i may be the less labourful. receive him therefore in ohyeah with all gladness; and hold such in reputation: because for the doing of converse-swimmer he was nigh to death, not regarding his life, to supply your lack of work toward me.

### 3

finally, my brethren, rejoice in ohyeah. to write the same things to you, to me indeed is not grievous, but for you it is safe. beware of dogs, beware of video-divide doingers, beware of the concision. for we are the write-circumcision, which bow to-or-not in breath-wind, and rejoice in converse-swimmer vowelmovement-stick-safe-yeahoshua, and have no confidence in the flesh. though i might also have confidence in the flesh. if any other man thinketh that he hath whereof he might trust in the flesh, i more: write-circumcised the eighth day, of the stock of isra'al of the branch of benjamin, an crossshebrew of the crossshebrews; as touching the drops-of-teaching-torah a persian; concerning zeal, persecuting the called-out; touching the being right which is in the drops-of-teaching-torah blameless. but what things were gain to me, those i counted loss for converse-swimmer. yea doubtless, and i count all things but loss for the excellency of the knowledge of converse-swimmer vowelmovement-stick-safe-yeahoshua my lord-base: for whom i have suffered the loss of all things, and do count them but dung, that i may win converse-swimmer, and be found in him, not having mine own being right, which is of the drops-of-teaching-torah but that which is through the mama-from-amino-art of converse-swimmer, the being right which is of to-or-not by mama-from-amino-art: that i may know him, and the dynamic of his stand up, and the in-sightship of his sufferings, being did conformable to his death; if by any means i might buy to the stand up of the dead. not as though i had already buyed, either were already fixed: but i follow after, if that i may apprehend that for which also i am apprehended of converse-swimmer vowelmovement-stick-safe-yeahoshua. brethren, i count not myself to have apprehended: but this one thing i do, forgetting those things which are behind, and reaching forth to those things which are before, i press toward the mark for the prize of the high calling of to-or-not in converse-swimmer vowelmovement-stick-safe-yeahoshua. let us therefore, as many as be fixed, be thus minded: and if in any thing ye be otherwise minded, to-or-not will reveal even this to you. to world notwithstanding, whereto we have already buyed, let us walk by the same rule, let us mind the same thing. brethren, be followers together of me, and 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 stake of converse-swimmer: whose finish is destruction, whose to-or-not is their belly, and whose heavyweight is in their shame, who mind landly things.) for our conversation is in namespaces; from whence also we look for the securer, ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer: who will change our vile body, that it may be fashioned like to his heavyweighty body, according to the doinging whereby he is able even to subdue all things to himself.

### 4

therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in ohyeah, my dearly beloved. i beseech euodias, and beseech syntychē, that they be of the same mind in ohyeah. and i in-treat thee also, true yokefellow, help those women which laboured with me in the message, with clement also, and with other my in-sightlabourers, whose namethere are in the book of life. rejoice in ohyeah alway: and again i say, rejoice. let your moderation be known to all men. ohyeah is at hand. be careful for nothing; but in into the worldly thing by spilling and supplication with thanks let your requests be did known to to-or-not. and the complete of to-or-not, which passeth all understanding, will keep your hearts and minds through converse-swimmer vowelmovement-stick-safe-yeahoshua. finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are right, whatsoever things are win-pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any thanks, think on these things. those things, which ye have both learned, and received, and heard, and seen in me, do: and the to-or-not of complete will be with you. but i rejoiced in ohyeah greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. not that i speak in fear of want: for i have learned, in whatsoever state i am, therewith to be content. i know both how to be abased, and i know how to abound: every where and in all things i am instructed both to be full and to be hungry, both to abound and to suffer need. i can do all things through converse-swimmer which strengtheth me. notwithstanding ye have well done, that ye did communicate with my affliction. now ye philippians know also, that in the heading of the message, when i departed from macedonia, no called-out communicated with me as concerning giving and receiving, but ye only. for in thessalonica ye sent once and again to my necessity. not because i desire a gift: but i desire fruit that may abound to your account. but i have all, and abound: i am full, having received of epaphroditus the things which were sent from you, an odour of a sweet smell, a butcher acceptable, wellpleasing to to-or-not. but my to-or-not will supply all your need according to his riches in heavyweight by converse-swimmer vowelmovement-stick-safe-yeahoshua. now to to-or-not and our father be heavyweight into the worlds and into the world. art first-pool every dedicated in converse-swimmer vowelmovement-stick-safe-yeahoshua. the brethren which are with me greet you. all the dedicated first-pool you, chiefly they that are of caesar's household. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with you all. art

# colossians

1

paul, an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer by the will of to-or-not, and timotheus our brother, to the dedicated and mama-from-amino-artful brethern in converse-swimmer which are at colosse: camping be to you, and complete, from to-or-not our father and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. we give thanks to to-or-not and the father of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, spilling always for you, since we heard of your mama-from-amino-art in converse-swimmer vowelmovement-stick-safe-yeahoshua, and of the love which ye have to all the dedicated, for the hope which is laid up for you in namespaces, whereof ye heard before in the word of the truth of the message; which is come to you, as it is in all the cosmos; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the camping of to-or-not in truth: as ye also learned of epaphras our dear in-sightservant, who is for you a mama-from-amino-artful immerser of converse-swimmer; who also declared to us your love in breathwind. for this cause we also, since the day we heard it, do not cease to spill for you, and to desire that ye might be filled with the knowledge of his will in all skill and breathwindual understanding; that ye might walk worthy of ohyeah to all pleasing, being fruitful in into the worldly good doing, and increasing in the knowledge of to-or-not; dynamised with all dynamic, according to his heavyweighty dynamic, to all patience and longsuffering with joyfulness; giving thanks to the father, which did us meet to be partakers of the inheritance of the dedicated in light: who hath delivered us from the dynamic of darkness, and hath translated us into the kingdom of his dear interer in whom we have ransome-redemption through his blood, even the out-of-townedness of misses: who is the image of the invisible to-or-not, the firstborn of every creature: for by him were all things created, that are in namespaces, and that are in land, visible and invisible, whether they be thrones, or dominions, or principalities, or charges: all things were created by him, and for him: and he is before all things, and by him all things consist. and he is the head of the body, the called-out: who is the heading, the firstborn from the dead; that in all things he might have the preeminence. for it was good in the eyes of the father that in him should all fulness house-dwell; and, having did complete through the blood of his stake by him to reconcile all things to himself; by him, i say, whether they be things in land, or things in namespaces. and you, that were sometime alienated and enemies in your mind by video-divide doings, yet now hath he reconciled in the body of his flesh through death, to present you dedicated and unblameable and unproveable in his sight: if ye continue in the mama-from-amino-art grounded and settled, and be not moved away from the hope of the message, which ye have heard, and which was declared to into the worldly creature which is under namespaces; whereof i paul am did a immerser; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of converse-swimmer in my flesh for his body's sake, which is the called-out: whereof i am did a immerser, according to the dispensation of to-or-not which is given to me for you, to fulfil the word

of to-or-not; even the mystery which hath word-been hid from ages and from generations, but now is did manifest to his dedicated: to whom to-or-not would do known what is the riches of the heavyweight of this mystery among the body-nations; which is converse-swimmer in you, the hope of heavyweight: whom we declare, warning into the worldly man, and teaching into the worldly man in all skill; that we may present into the worldly man fixed in converse-swimmer vowelmovement-stick-safe-yeahoshua: whereunto i also labour, striving according to his doinging, which doingeth in me mightily.

2

for i would that ye knew what great conflict i have for you, and for them at laodicea, and for as many as have not seen my face-turnings in the flesh; that their hearts might be comforted, being knit together in love, and to all riches of the full assurance of understanding, to the acknowledgement of the mystery of to-or-not, and of the father, and of converse-swimmer; in whom are hid all the treasures of skill 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 breathwind, joying and beholding your order, and the stedfastness of your mama-from-amino-art in converse-swimmer. as ye have therefore received converse-swimmer vowelmovement-stick-safe-yeahoshua ohyeah, so walk ye in him: rooted and inter-built up in him, and stablished in the mama-from-amino-art, as ye have word-been taught, abounding therein with thanks. beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the cosmos, and not after converse-swimmer. for in him house-dwelleth all the fulness of the to-or-nothead bodily. and ye are complete in him, which is the head of all principality and charge: in whom also ye are write-circumcised with the write-circumcision did without hands, in putting off the body of the misses of the flesh by the write-circumcision of converse-swimmer: buried with him in immersing, wherein also ye are risen with him through the mama-from-amino-art of the operation of to-or-not, who hath raised him from the dead. and you, being dead in your misses and the uncircumcision of your flesh, hath he quickened together with him, having out-of-towned you all trespasses; blotting out the handwriting of crisis that was against us, which was contrary to us, and took it out of the way, nailing it to his stake and having spoiled principalities and charges, he did a shew of them openly, triumphing over them in it. let no man therefore critical you in meat, or in drink, or in fear of an feast, or of the new moon, or of the settles days: which are a shadow of things to come; but the body is of converse-swimmer. let no man beguile you of your reward in a voluntary humility and bowping of messengers, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head, from which all the body by joints and bands having nourishment was immersed, and knit together, increaseth with the increase of to-or-not. wherefore if ye be dead with converse-swimmer from the rudiments of the cosmos, why, as though living in the cosmos, are ye subject to crisis, (touch not; taste not; handle not; which all are to perish with the using;) after the directives and teachings of men? which things have indeed a shew of skill in will bow, and humility, and neglecting of the body: not in any honour

to the satisfying of the flesh.

### 3

if ye then be risen with converse-swimmer, seek those things which are above, where converse-swimmer sitteth on the right hand of to-or-not. set your affection on things above, not on things on the land. for ye are dead, and your life is hid with converse-swimmer in to-or-not. when converse-swimmer, who is our life, will appear, then will ye also appear with him in heavyweight. mortify therefore your members which are upon the land; fornication, stainedness, inordinate affection, video-divide concupiscence, and covetousness, which is ideal-image-idolatry: for which things' sake the wrath of to-or-not cometh on interers of not-mama-from-amino-arting: in the which ye also walked some time, when ye lived in them. but now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. lie not one to his in-sight, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where there is neither greek nor yehode write-circumcision nor uncircumcision, barbarian, scythian, bond nor free: but converse-swimmer is all, and in all. put on therefore, as the elect of to-or-not, dedicated and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one his in-sight, and forgiving one his in-sight, if any man have a quarrel against any: even as converse-swimmer forgave you, so also do ye. and above all these things put on charity, which is the bond of fixedness. and let the complete of to-or-not rule in your hearts, to the which also ye are called in one body; and be ye thankful. let the word of converse-swimmer house-dwell in you richly in all skill; teaching and admonishing one his in-sight in croon-prunes and hymns and breathwindual songs, singing with camping in your hearts to ohyeah. and whatsoever ye do in word or deed, do all in the namethere of ohyeah vowelmovement-stick-safe-yea-hoshua, giving thanks to to-or-not and the father by him. women, submit yourselves to your own mans, as it is fit in ohyeah. mans, love your women, and be not bitter against them. interers, obey your parents in all things: for this is well pleasing to ohyeah. fathers, provoke not your interers to anger, lest they be discouraged. workers, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, respecting to-or-not; and whatsoever ye do, do it heartily, as to ohyeah, and not to men; knowing that of ohyeah ye will receive the reward of the inheritance: for ye work for ohyeah converse-swimmer. but he that doeth wrong will receive for the wrong which he hath done: and there is no fear of persons.

### 4

masters, give to your workers that which is right and equal; knowing that ye also have a master in namespaces. continue in spilling, and watch in the same with thanks; withal spilling also for us, that to-or-not would open to us a door of utterance, to speak the mystery of converse-swimmer, for which i am also in bonds: that i may do it manifest, as i ought to speak. walk in skill toward them that are without, retrieving the time. let your speech be always with camping, seasoned with salt, that ye may know how ye ought to answer every

man. all my state will fortuitous declare to you, who is a beloved brother, and a mama-from-amino-artful immerser and in-sightservant in ohyeah: whom i have sent to you for the same purpose, that he might know your estate, and comfort your hearts; with onesimus, a mama-from-amino-artful and beloved brother, who is one of you. they will do known to you all things which are done here. aristarchus my in-sightprisoner first-poolth you, and marcus, sister's interer to barnabas, (touching whom ye received directives: if he come to you, receive him;) and vowelmovement-stick-safe-yea-hoshua, which is called rightus, who are of the write-circumcision. these only are my in-sightworkers to the kingdom of to-or-not, which have word-been a comfort to me. epaphras, who is one of you, a worker of converse-swimmer, first-poolth you, always labouring fervently for you in spillings, that ye may stand fixed and complete in all the will of to-or-not. for i bear him record, that he hath a great zeal for you, and them that are in laodicea, and them in hierapolis. luke the beloved physician, and demas, greet you. first-pool the brethren which are in laodicea, and 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 laodiceans; and that ye likewise read the letter from laodicea. and say to cabinetippus, take heed to the immersing which thou hast received in ohyeah, that thou fulfil it. the salutation by the hand of me paul. remember my bonds. camping be with you. art

# thessalonians a

1

paul, and silvanus, and timotheus, to the called-out of the thessalonians which is in to-or-not the father and in ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer: camping be to you, and complete, from to-or-not our father, and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. we give thanks to to-or-not always for you all, making mention of you in our spillings; remembering without ceasing your doing of mama-from-amino-art, and labour of love, and patience of hope in our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, in the sight of to-or-not and our father; knowing, brethren beloved, your election of to-or-not. for our message came not to you in word only, but also in dynamic, and in the dedicated breathwind, and in much assurance; as ye know what manner of men we were among you for your sake. and ye became followers of us, and of ohyeah, having received the word in much affliction, with joy of the dedicated breathwind. so that ye were ensamples to all that mama-from-amino-art macedonia and achaia. for from you sounded out ohyeah word not only in macedonia and achaia, but also in into the worldly place your mama-from-amino-art to to-or-not-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 to you, and how ye turned to to-or-not from ideal-image-idols to work for the living and true to-or-not; and to wait for his interer from namespaces, whom he raised from the dead, even vowelmovement-stick-safe-yeahoshua, which delivered us from the wrath to come.

2

for yourselves, brethren, know our entrance in to you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at philippi, we were bold in our to-or-not to speak to you the message of to-or-not with much contention. for our exhortation was not of deceit, nor of stainedness, nor in guile: but as we were allowed of to-or-not to be put in trust with the message, even so we speak; not as pleasing men, but to-or-not, which trieth our hearts. for neither at any time used we flattering words, as ye know, nor a cloke of covetousness; to-or-not is witness: nor of men sought we heavyweight, neither of you, nor yet of others, when we might have word-been burdensome, as the sent-outs of converse-swimmer. but we were gentle among you, even as a nurse cherisheth her interers: so being affectionately desirous of you, we were willing to have imparted to you, not the message of to-or-not only, but also our own selfs, because ye were dear to us. for ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable to any of you, we decreared to you the message of to-or-not. ye are witnesses, and to-or-not also, how holily and rightly and unblameably we behaved ourselves among you that mama-from-amino-art: as ye know how we exhorted and comforted and charged into the worldly one of you, as a father doth his interers, that ye would walk worthy of to-or-not, who hath called you to his kingdom and heavyweight. for this cause also thank we to-or-not without ceasing, because, when ye received the word of to-or-not which ye heard of us, ye received

it not as the word of men, but as it is in truth, the word of to-or-not, which effectually doingeth also in you that mama-from-amino-art. for ye, brethren, became followers of the called-outs of to-or-not which in judaea are in converse-swimmer vowelmovement-stick-safe-yeahoshua: for ye also have suffered like things of your own countrymen, even as they have of the yeahodim who both killed ohyeah vowelmovement-stick-safe-yeahoshua, and their own come-bringers, and have persecuted us; and they please not to-or-not, and are contrary to all men: forbidding us to speak to the body-nations that they might be safed, to fill up their misses alway: for the wrath is come upon them to the uttermost. but we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face-turnings with great desire. wherefore we would have come to you, even i paul, once and again; but accuser hindered us. for what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer at his coming? for ye are our heavyweight and joy.

3

wherefore when we could no longer forbear, we thought it good to be left at athens alone; and sent timotheus, our brother, and immerser of to-or-not, and our in-sightlabourer in the message of converse-swimmer, to establish you, and to comfort you concerning your mama-from-amino-art: 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 mama-from-amino-art, lest by some means the tempter have tempted you, and our labour be in vain. but now when timotheus came from you to us, and brought us good tidings of your mama-from-amino-art and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your mama-from-amino-art: for now we live, if ye stand fast in ohyeah. for what thanks can we render to to-or-not again for you, for all the joy wherewith we joy for your sakes before our to-or-not; night and day spilling exceedingly that we might see your face-turnings, and might fixed that which is lacking in your mama-from-amino-art? now to-or-not himself and our father, and our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, direct our way to you. and ohyeah do you to increase and abound in love one toward his in-sight, and toward all men, even as we do toward you: to the finish he may establish your hearts unblameable in dedication before to-or-not, even our father, at the coming of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer with all his dedicated.

4

furthermore then we beseech you, brethren, and exhort you by ohyeah vowelmovement-stick-safe-yeahoshua, that as ye have received of us how ye ought to walk and to please to-or-not, so ye would abound more and more. for ye know what directives we gave you by ohyeah vowelmovement-stick-safe-yeahoshua. for this is the will of to-or-not, even your dedication, that ye

should abstain from fornication: that into the worldly one of you should know how to possess his item in dedication and honour; not in the lust of concupiscence, even as the body-nations which know not to-or-not: that no man go beyond and defraud his brother in any matter: because that ohyeah is the avenger of all such, as we also have forewarned you and testified. for to-or-not hath not called us to stainedness, but to dedication. he therefore that despiseth, despiseth not man, but to-or-not, who hath also given to us his dedicated breathwind. but as touching brotherly love ye need not that i write to you: for ye yourselves are taught of to-or-not to love one his in-sight. and indeed ye do it toward all the brethren which are in all macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to doing with your own hands, as we directed you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing. but i would not have you to be ignorant, brethren, concerning them which are asleep, that ye labour not, even as others which have no hope. for if we mama-from-amino-art that vowelmovement-stick-safe-yeahoshua died and rose again, even so them also which sleep in vowelmovement-stick-safe-yeahoshua will to-or-not bring with him. for this we say to you by ohyeah word, that we which are alive and remain to the coming of ohyeah will not prevent them which are asleep. for ohyeah himself will descend from namespaces with a shout, with the voice of the archangel, and with the trump of to-or-not: and the dead in converse-swimmer will rise first: then we which are alive and remain will be caught up together with them in the clouds, to meet ohyeah in the air: and so will we into the world be with ohyeah. wherefore comfort one his in-sight with these words.

## 5

but of the times and the seasons, brethren, ye have no need that i write to you. for yourselves know fixedly that the day of ohyeah so cometh as a thief in the night. for when they will say, complete and safety; then sudden destruction cometh upon them, as travail upon a woman with interer; and they will not escape. but ye, brethren, are not in darkness, that that day should overtake you as a thief. ye are all interers of light, and interers of the day: we are not of the night, nor of darkness. therefore let us not sleep, as do others; but let us watch and be sober. for they that sleep sleep in the night; and they that be drunken are drunken in the night. but let us, who are of the day, be sober, putting on the hastener of mama-from-amino-art and love; and for an helmet, the hope of stick-safety. for to-or-not hath not appointed us to wrath, but to obtain stick-safety by our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, who died for us, that, whether we wake or sleep, we should live together with him. wherefore comfort yourselves together, and edify one his in-sight, even as also ye do. and we beseech you, brethren, to know them which labour among you, and are over you in ohyeah, and admonish you; and to esteem them very highly in love for their doing's sake. and be at complete among yourselves. now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. see that none render video-divide for video-divide to any man; but into the world follow that which is good, both among yourselves, and to all men. rejoice evermore.

spill without ceasing. in into the worldly thing give thanks: for this is the will of to-or-not in converse-swimmer vowelmovement-stick-safe-yeahoshua concerning you. quench not breathwind. despise not bringings. prove all things; hold fast that which is good. abstain from all appearance of video-divide. and the very to-or-not of complete dedicated you wholly; and i spill to-or-not your whole breathwind and self and body be preserved blameless to the coming of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. mama-from-amino-artful is he that calleth you, who also will do it. brethren, spill for us. greet all the brethren with an dedicated kiss. i charge you by ohyeah that this letter be read to all the dedicated brethren. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with you. art

# thessalonians b

1

paul, and silvanus, and timotheus, to the called-out of the thessalonians in to-or-not our father and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer: camping to you, and complete, from to-or-not our father and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer. we are retrieved to thank to-or-not always for you, brethren, as it is meet, because that your mama-from-amino-art growth exceedingly, and the charity of into the worldly one of you all toward each other aboundeth; so that we ourselves heavyweight in you in the called-outs of to-or-not for your patience and mama-from-amino-art in all your persecutions and tribulations that ye endure: which is a manifest token of the right crisis of to-or-not, that ye may be counted worthy of the kingdom of to-or-not, for which ye also suffer: seeing it is a right thing with to-or-not to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when ohyeah vowelmovement-stick-safe-yeahoshua will be revealed from namespaces with his dynamic messengers, in flaming fire taking vengeance on them that know not to-or-not, and that obey not the message of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer: who will be punished with world destruction from the presence of ohyeah, and from the heavyweight of his dynamic; when he will come to be given heavyweight in his dedicated, and to be admired in all them that mama-from-amino-art (because our witness among you was mama-from-amino-arted) in that day. wherefore also we spill always for you, that our to-or-not would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the doing of mama-from-amino-art with dynamic: that the namethere of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer may be given heavyweight in you, and ye in him, according to the camping of our to-or-not and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer.

2

now we beseech you, brethren, by the coming of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, and by our gathering together to him, that ye be not soon shaken in mind, or be troubled, neither by breathwind, nor by word, nor by letter as from us, as that the day of converse-swimmer is at hand. let no man deceive you by any means: for that day will not come, except there come a falling away first, and that man of miss be revealed, interer of perdition; who opposeth and exalteth himself above all that is called to-or-not, or that is bowed; so that he as to-or-not sitteth in the temple of to-or-not, shewing himself that he is to-or-not. remember ye not, that, when i was yet with you, i told you these things? and now ye know what withholdeth that he might be revealed in his time. for the mystery of noisomeness doth already doing: only he who now letteth will let, until he be taken out of the way. and then will that laborious be revealed, whom ohyeah will eat with breathwind of his mouth, and will destroy with the brightness of his coming: even him, whose coming is after the doing of accuser with all dynamic and signs and lying wonders, and with all deceivableness of not be-

ing right in them that perish; because they received not the love of the truth, that they might be safed. and for this cause to-or-not will send them strong delusion, that they should mama-from-amino-art a lie: that they all might be criterion-damned who mama-from-amino-arted not the truth, but had pleasure in not being right. but we are retrieved to give thanks alway to to-or-not for you, brethren beloved of ohyeah, because to-or-not hath from the heading chosen you to stick-safety through dedication of breathwind and belief of the truth: whereunto he called you by our message, to the obtaining of the heavyweight of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. therefore, brethren, stand fast, and hold the traditions which ye have word-been taught, whether by word, or our letter. now our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer himself, and to-or-not, even our father, which hath loved us, and hath given us world consolation and good hope through camping, comfort your hearts, and stablish you in every good word and doing.

3

finally, brethren, spill for us, that ohyeah word may have free course, and be given heavyweight, even as it is with you: and that we may be delivered from unreasonable and video-divide men: for all men have not mama-from-amino-art. but ohyeah is mama-from-amino-artful, who will stablish you, and keep you from video-divide. and we have confidence in ohyeah touching you, that ye both do and will do the things which we direct you. and ohyeah direct your hearts into the love of to-or-not, and into the patient waiting for converse-swimmer. now we direct you, brethren, in the namethere of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. for yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not dynamic, but to do ourselves an ensample to you to follow us. for even when we were with you, this we directed you, that if any would not doing, neither should he eat. for we hear that there are some which walk among you disorderly, doinging not at all, but are busybodies. now them that are such we direct and exhort by our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, that with quietness they doing, and eat their own bread. but ye, brethren, be not weary in well doing, and if any man obey not our word by this letter, note that man, and have no in-sight with him, that he may be dry. yet count him not as an enemy, but admonish him as a brother. now ohyeah of complete himself give you complete always by all means. ohyeah be with you all. the salutation of paul with mine own hand, which is the token in every letter: so i write. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with you all. art

## timothy a

### 1

paul, an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer by the directive of to-or-not our securer, and lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, which is our hope; to timothy, my own interer in the mama-from-amino-art: camping, wombng, and complete, from to-or-not our father and vowelmovement-stick-safe-yeahoshua converse-swimmer our lord-base. as i boughed thee to abide still at ephesus, when i went into macedonia, that thou mightest charge some that they teach no other teaching, neither give heed to fables and endless genealogies, which immerser questions, rather than with reverence edifying which is in mama-from-amino-art: so do. now the finish of the directive is charity out of a win-pure heart, and of a good conscience, and of mama-from-amino-art unfeigned: from which some having swerved have turned aside to vain jangling; desiring to be teachers of the drops-of-teaching-torah understanding neither what they say, nor whereof they affirm. but we know that the drops-of-teaching-torah is good, if a man use it allowedly; knowing this, that the drops-of-teaching-torah is not did for a right man, but for the lawless and disobedient, for the unto-or-notly and for missers, for starting and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that cease themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound teaching: according to the heavyweighty message of the happy to-or-not, which was missed to my trust. and i thank converse-swimmer vowelmovement-stick-safe-yeahoshua our lord-base, who hath enabled me, for that he counted me mama-from-amino-artful, putting me into the immersing; who was before a blasphemmer, and a persecutor, and injurious: but i obtained wombng, because i did it ignorantly in not-mama-from-amino-arting. and the camping of our lord-base was exceeding abundant with mama-from-amino-art and love which is in converse-swimmer vowelmovement-stick-safe-yeahoshua. this is a mama-from-amino-artful saying, and worthy of all acceptance, that converse-swimmer vowelmovement-stick-safe-yeahoshua came into the cosmos to safe missers; of whom i am chief. howbeit for this cause i obtained wombng, that in me first vowelmovement-stick-safe-yeahoshua converse-swimmer might recount all longsuffering, for a pattern to them which should hereafter mama-from-amino-art on him to life world. now to the king into the world, immortal, invisible, the only wise to-or-not, be honour and heavyweight into the worlds and into the world. art this charge i commit to thee, interer timothy, according to the come-bringings which went before on thee, that thou by them mightest war a good warfare; holding mama-from-amino-art, and a good conscience; which some having put away concerning mama-from-amino-art have did shipwreck: of whom is hymenaeus and alexander; whom i have delivered to accuser, that they may learn not to blaspheme.

### 2

i exhort therefore, that, first of all, supplications, spillings, intercessions, and giving of thanks, be did for all men; for kings, and for all that are in authority; that

we may lead a quiet and compleateable life in all reverence and honesty. for this is good and acceptable in the sight of to-or-not our securer; who will have all men to be safed, and to come to the knowledge of the truth. for there is one to-or-not, and one mediator between to-or-not and men, the man converse-swimmer vowelmovement-stick-safe-yeahoshua; who gave himself a out-of-town for all, to be testified in due time. whereunto i am ordained a declareer, and an sent-out, (i speak the truth in converse-swimmer, and lie not;) a teacher of the body-nations in mama-from-amino-art and verity. i will therefore that men spill every where, lifting up dedicated hands, without wrath and doubting, in like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided eir, or gold, or pearls, or costly array; but (which becometh women professing reverence) with good doings. let the woman learn in silence with all subjection. but i suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. for adam was first formed, then eve and adam was not deceived, but the woman being deceived was in the go-beyond. notwithstanding she will be safed in intererbearing, if they continue in mama-from-amino-art and charity and dedicatedion with sobriety.

### 3

this is a true saying, if a man desire the office of a guardian, he desireth a good doing. a guardian then must be blameless, the man of one woman, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his interers in subjection with all gravity; (for if a man know not how to rule his own house, how will he take care of the called-out of to-or-not?) not a novice, lest being lifted up with pride he fall into the condemnation of the accuser. moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the accuser. likewise must the service-providers be asking, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the mama-from-amino-art in a win-pure conscience. and let these also first be proved; then let them use the office of a service-provider, being found blameless. even so must their women be asking, not slanderers, sober, mama-from-amino-arting in all things. let the service-providers be the mans of one woman, ruling their interers 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 mama-from-amino-art which is in converse-swimmer vowelmovement-stick-safe-yeahoshua. these things write i to thee, hoping to come to thee shortly; but if i tarry long, that thou mayest know how thou oughtest to behave thyself in the house of to-or-not, which is the called-out of the living to-or-not, the standstay and ground of the truth. and without controversy great is the mystery of reverence: to-or-not was manifest in the flesh, rightified in breathwind, seen of messengers, declared to the body-nations, mama-from-amino-arted in the cosmos, received up into heavyweight.

### 4

now breathwind speaketh expressly, that in the latter times some will depart from the mama-from-amino-

art, giving heed to seducing breathwinds, and teachings of breast-devils; speaking lies in down-critique; having their conscience seared with a hot iron; forbidding to marry, and directing to abstain from meats, which to-or-not hath created to be received with thanks of them which mama-from-amino-art and know the truth. into the worldly creature of to-or-not is good, and nothing to be refused, if it be received with thanks: for it is dedicated by the word of to-or-not and spilling. if thou put the brethren in remembrance of these things, thou will be a good immerser of vowelmovement-stick-safe-yeahoshua converse-swimmer, nourished up in the words of mama-from-amino-art and of good teaching, whereunto thou hast buyed. but refuse profane and old women' fables, and exercise thyself rather to reverence. for bodily exercise profiteth little: but reverence is profitable to all things, having message-promise of the life that now is, and of that which is to come. this is a mama-from-amino-artful saying and worthy of all acceptance. for therefore we both labour and suffer reproach, because we trust in the living to-or-not, who is the securer of all men, specially of those that mama-from-amino-art. these things direct and teach. let no man despise thy youth; but be thou an example of the mama-from-amino-art, in word, in conversation, in charity, in breathwind, in mama-from-amino-art, in purity. till i come, give attendance to reading, to exhortation, to teaching. neglect not the camper that is in thee, which was given thee by come-bringing, with the namethereing on of the hands of the presbytery. murmur upon these things; give thyself wholly to them; that thy profiting may appear to all. take heed to thyself, and to the teaching; continue in them: for in doing this thou will both safe thyself, and them that hear thee.

## 5

rebukenot an elder, but intreat him as a father; and the younger men as brethren; the elder women as mothers; the younger as sisters, with all purity. honour widows that are widows indeed. but if any widow have interers or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before to-or-not. now she that is a widow indeed, and desolate, trusteth in to-or-not, and continueth in supplications and spillings night and day. but she that liveth in pleasure is dead while she liveth. and these things give in charge, that they may be blameless. but if any provide not for his own, and specially for those of his own house, he hath denied the mama-from-amino-art, and is worse than an not-mum-mama-from-amino-arting. let not a widow be taken into the number under sixty years old, having word-been the woman of one man. well reported of for good doings; if she have brought up interers, if she have lodged strangers, if she have washed the dedicated' feet, if she have relieved the afflicted, if she have diligently followed every good doing. but the younger widows refuse: for when they have begun to wax wanton against converse-swimmer, they will marry; having damnation, because they have cast off their first mama-from-amino-art. 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 interers, guide the house, give none occasion to develop-narrower to speak reproachfully. for some are already turned aside after accuser. if any man or woman that mama-from-amino-artth 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 teaching. for the writing saith, no muzzle the ox that treadeth out the corn. and, the labourer is worthy of his reward. against an elder receive not an accusation, but before two or three witnesses, them that miss rebuke before all, that others also may respect. i charge thee before to-or-not, and oyeah vowelmovement-stick-safe-yeahoshua converse-swimmer, and the elect messengers, that thou keep these things without preferring one before his in-sight, doing nothing by partiality. namethere hands suddenly on no man, neither be partaker of other men's misses: keep thyself win-pure. drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. some men's misses are open beforehand, going before to crisis and some men they follow after. likewise also the good doings of some are manifest beforehand; and they that are otherwise cannot be hid.

## 6

let as many workers as are under the yoke count their own masters worthy of all honour, that the namethere of to-or-not and his teaching be not blasphemed. and they that have believing masters, let them not despise them, because they are brethren; but rather do them work, because they are mama-from-amino-artful 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-base vowelmovement-stick-safe-yeahoshua converse-swimmer, and to the teaching which is according to reverence; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, video-divide surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is reverence: from such withdraw thyself. but reverence with contentment is great gain. for we brought nothing into this cosmos, and it is certain we can carry nothing out. and having food and raiment let us be therewith content. but they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. for the love of money is the root of all video-divide: which while some coveted after, they have erred from the mama-from-amino-art, and pierced themselves through with many labours. but thou, o man of to-or-not, flee these things; and follow after being right, reverence, mama-from-amino-art, love, patience, meekness. fight the good fight of mama-from-amino-art, namethere hold on being life, whereunto thou art also called, and hast professed a good profession before many witnesses. i give thee charge in the sight of to-or-not, who quickeneth all things, and before converse-swimmer vowelmovement-stick-safe-yeahoshua, who before pontius pilate witnessed good agreement; that thou keep this directive sound, unrebukable, until the appearing of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer: which in his times he will shew, who is the happy and only potentate, the king of kings, and lord-base of lord-bases; who only hath immortality, seat in the light which no man can approach to; whom no man hath seen, nor can see: to whom be honour and dynamic world. art charge them that are rich in this world, that they be not highminded, nor trust in un-



certain riches, but in the living to-or-not, who giveth us richly all things to enjoy; that they do good, that they be rich in good doings, ready to distribute, willing to communicate; namethereing up in store for themselves a good foundation against the time to come, that they may namethere hold on into the world life. o timothy, keep that which is missed to thy trust, avoiding profane and vain babblings, and oppositions of discernment falsely so called: which some professing have erred concerning the mama-from-amino-art. camping be with thee. art

paul, an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer by the will of to-or-not, according to the message-promise of life which is in converse-swimmer vowelmovement-stick-safe-yeahoshua, to timothy, my dearly beloved interer camping, wombing, and complete, from to-or-not the father and converse-swimmer vowelmovement-stick-safe-yeahoshua our lord-base. i thank to-or-not, whom i work for from my forefathers with win-pure conscience, that without ceasing i have remembrance of thee in my spillings night and day; greatly desiring to see thee, being mindful of thy tears, that i may be filled with joy; when i call to remembrance the unfeigned mama-from-amino-art that is in thee, which seated first in thy grandmother lois, and thy mother eunice; and i am persuaded that in thee also. wherefore i put thee in remembrance that thou stir up the camper of to-or-not, which is in thee by the putting on of my hands. for to-or-not hath not given us breathwind of respect; but of dynamic, and of love, and of a sound mind. be not thou therefore dry of the witness of our lord-base, nor of me his prisoner: but be thou partaker of the afflictions of the message according to the dynamic of to-or-not; who hath safed us, and called us with an dedicated calling, not according to our doings, but according to his own purpose and camping, which was given us in converse-swimmer vowelmovement-stick-safe-yeahoshua before the world began, but is now did manifest by the appearing of our securer vowelmovement-stick-safe-yeahoshua converse-swimmer, who hath abolished death, and hath brought life and immortality to light through the message: whereunto i am appointed a declareer, and an sent-out, and a teacher of the body-nations. for the which cause i also suffer these things: to world notwithstanding i am not dry: for i know whom i have mama-from-amino-arted, and am persuaded that he is able to keep that which i have missed to him against that day. hold fast the form of sound words, which thou hast heard of me, in mama-from-amino-art and love which is in converse-swimmer vowelmovement-stick-safe-yeahoshua. that good thing which was missed to thee keep by the dedicated breathwind which housedwelleth in us. this thou knowest, that all they which are in asia be turned away from me; of whom are phygellus and hermodenes. oyeah give wombing to the house of onesiphorus; for he oft refreshed me, and was not dry of my chain: but, when he was in rome, he sought me out very diligently, and found me. oyeah grant to him that he may find wombing of oyeah in that day: and in how many things he was immersed to me at ephesus, thou knowest very well.

thou therefore, my interer be strong in the camping that is in converse-swimmer vowelmovement-stick-safe-yeahoshua. and the things that thou hast heard of me among many witnesses, the same commit thou to mama-from-amino-artful men, who will be able to teach others also. thou therefore endure hardness, as a good soldier of vowelmovement-stick-safe-yeahoshua converse-swimmer. 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 lawfully. the manman that labourereth must be first partaker of the fruits. consider what i say; and oyeah give thee understanding in all things. remember that vowelmovement-stick-safe-yeahoshua converse-swimmer of the seed of dawud was raised from the dead according to my message: wherein i suffer trouble, as an video-divide doer, even to bonds; but the word of to-or-not is not retrieved. therefore i endure all things for the elect's sakes, that they may also obtain the stick-safety which is in converse-swimmer vowelmovement-stick-safe-yeahoshua with into the world heavyweight. it is a mama-from-amino-artful saying: for if we be dead with him, we will also live with him: if we suffer, we will also king with him: if we deny him, he also will deny us: if we mama-from-amino-art not, yet he abideth mama-from-amino-artful: he cannot deny himself. of these things put them in remembrance, charging them before oyeah that they strive not about words to no profit, but to the subverting of the hearers. study to shew thyself approved to to-or-not, a doingman that needeth not to be dry, rightly dividing the word of truth. but shun profane and vain babblings: for they will increase to more unto-or-notliness. and their word will eat as doth a canker: of whom is hymeneus and philetus; who concerning the truth have erred, saying that the stand up is past already; and overthrow the mama-from-amino-art of some. to world notwithstanding the foundation of to-or-not standeth sure, having this seal, oyeah knoweth them that are his. and, let every one that nametheth the namethere of converse-swimmer depart from noisomeness. but in a great house there are not only items of gold and of silver, but also of wood and of land; and some to honour, and some to dishonour. if a man therefore topbrighten himself from these, he will be a item to honour, dedicated, and meet for the master's use, and prepared to into the worldly good doing. flee also youthful lusts: but follow being right, mama-from-amino-art, charity, complete, with them that call on oyeah out of a win-pure heart. but foolish and unlearned questions avoid, knowing that they do gender strifes. and the worker of oyeah must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves; if to-or-not peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the accuser, who are taken captive by him at his will.

this know also, that in the last days perilous times will come. for men will be lovers of their own selves, covetous, cheerers, proud, blasphemers, disobedient to parents, unthankful, starting, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of to-or-not; having a form of reverence, but denying the dynamic thereof: from such turn away. for of this sort are they which creep into houses, and lead captive silly women laden with misses, led away with divers lusts, into the world learning, and to world not able to come to the knowledge of the truth. now as jannes and jambres withstood musa, so do these also resist the truth: men of corrupt minds, reprobate concerning the mama-from-amino-art. but they will proceed no further: for their folly will be manifest to all men, as their's

also was. but thou hast fully known my take-lessons, manner of life, purpose, mama-from-amino-art, long-suffering, charity, patience, persecutions, afflictions, which came to me at antioch, at iconium, at lystra; what persecutions i endured: but out of them all ohyeah delivered me. yea, and all that will live with reverence in converse-swimmer vowelmovement-stick-safe-yeah-hoshua will suffer persecution. but video-divide men and seducers will wax worse and worse, deceiving, and being deceived. but continue thou in the things which thou hast learned and hast word-been assured of, knowing of whom thou hast learned them; and that from a interer thou hast known the dedicated writings, which are able to do thee wise to stick-safety through mama-from-amino-art which is in converse-swimmer vowelmovement-stick-safe-yeahoshua. all writing is given by inspiration of to-or-not, and is profitable for teaching, for reproof, for correction, for instruction in being right: that the man of to-or-not may be fixed, thoroughly furnished to all good doings.

camping be with you. art

#### 4

i charge thee therefore before to-or-not, and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer, who will critical 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 teaching. for the time will come when they will not endure sound teaching; but after their own lusts will they heap to themselves teachers, having itching ears; and they will turn away their ears from the truth, and will be turned to fables. but watch thou in all things, endure afflictions, do the doing of an good-messenger, do full proof of thy immersing. for i am now ready to be highed, and the time of my departure is at hand. i have fought a good fight, i have finished my course, i have kept the mama-from-amino-art: henceforth there is laid up for me a crown of being right, which ohyeah, the right critical, will give me at that day: and not to me only, but to all them also that love his appearing. do thy diligence to come shortly to me: for demas hath forsaken me, having loved this present world, and is departed to thessalonica; crescens to galatia, titus to dalmatia. only luke is with me. take mark and bring him with thee: for he is profitable to me for the immersing. and fortuitous have i sent to ephesus. the cloke that i left at troas with carpus, when thou comest, bring with thee, and the books, but especially the parchments. alexander the coppersmith did me much video-divide: ohyeah reward him according to his doings: 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 spill to-or-not that it may not be laid to their charge. notwithstanding ohyeah stood with me, and strengthened me; that by me the declareing might be fully known, and that all the body-nations might hear: and i was delivered out of the mouth of the gather-lion. and ohyeah will deliver me from into the worldly video-divide doing, and will preserve me to his namespacesly kingdom: to whom be heavyweight into the worlds and into the world. art first-pool prisca and aquila, and the household of onesiphorus. erastus abode at corinth: but trophimus have i left at miletum sick. do thy diligence to come before winter. eubulus greeteth thee, and pudens, and linus, and claudia, and all the brethren. ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer be with thy breathwind.

1

paul, a worker of to-or-not, and an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer, according to the mama-from-amino-art of to-or-not's elect, and the acknowledging of the truth which is after reverence; in hope of into the world life, which to-or-not, that cannot lie, message-promised before the world began; but hath in due times manifested his word through declareing, which is missed to me according to the directive of to-or-not our securer; to titus, mine own interer after the upstarting mama-from-amino-art: camping, wombng, and complete, from to-or-not the father and ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer our securer. for this cause left i thee in crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as i had appointed thee: if any be blameless, the man of one woman, having mama-from-amino-artful interers not accused of riot or unruly. for a guardian must be blameless, as the steward of to-or-not; 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, right, dedicated, temperate; holding fast the mama-from-amino-artful word as he hath word-been taught, that he may be able by sound teaching both to exhort and to convince the gainsayers. for there are many unruly and vain talkers and deceivers, specially they of the write-circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. one of themselves, even a come-bringer of their own, said, the cretians are alway liars, video-divide animals, slow bellies. this witness is true. wherefore rebuke them sharply, that they may be sound in the mama-from-amino-art; not giving heed to jewish fables, and directives of men, that turn from the truth. to the win-pure all things are win-pure: but to them that are ceased and unbelieving is nothing win-pure; but even their mind and conscience is ceased. they profess that they know to-or-not; but in doings they deny him, being abominable, and disobedient, and to into the worldly good doing reprobate.

2

but speak thou the things which become sound teaching: that the aged men be sober, asking, temperate, sound in mama-from-amino-art, in charity, in patience. the aged women likewise, that they be in behaviour as becometh dedicatedtion, 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 mans, to love their interers, to be discreet, chaste, keepers at home, good, obedient to their own mans, that the word of to-or-not be not blasphemed. young men likewise exhort to be sober minded. in all things shewing thyself a pattern of good doings: in teaching shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be dry, having no video-divide thing to say of you. exhort workers to be hearing to their own masters, and to please them well in all things; not answering again; not purloining, but shewing all good fidelity; that they may adorn the teaching of to-or-not our securer in all things. for the camping

of to-or-not that bringeth stick-safety hath appeared to all men, teaching us that, denying unto-or-notliness and cosmosly lusts, we should live soberly, rightly, and with reverence, in this present cosmos; looking for that happy hope, and the heavyweighty appearing of the great to-or-not and our securer vowelmovement-stick-safe-yeahoshua converse-swimmer; who gave himself for us, that he might retrieve us from all noisomeness, and purify to himself a peculiar people, zealous of good doings. these things speak, and exhort, and rebuke with all authority. let no man despise thee.

3

put them in mind to be subject to principalities and dynamics, to obey magistrates, to be ready to every good doing, to speak video-divide of no man, to be no brawlers, but gentle, shewing all meekness to all men. for we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one his insight. but after that the kindness and love of to-or-not our securer toward man appeared, not by doings of being right which we have done, but according to his wombng he safed us, by the washing of regeneration, and renewing of the dedicated breathwind; which he shed on us abundantly through vowelmovement-stick-safe-yeahoshua converse-swimmer our securer; that being rightified by his camping, we should be did heirs according to the hope of into the world life. this is a mama-from-amino-artful saying, and these things i will that thou affirm constantly, that they which have mama-from-amino-arted to-or-not might be careful to maintain good doings. these things are good and profitable to men. but avoid foolish questions, and genealogies, and contentions, and strivings about the drops-of-teaching-torah for they are unprofitable and vain. a man that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and misses, being condemned of himself. when i will send artemas to thee, or fortuitous, be diligent to come to me to nicopolis: for i have determined there to winter. bring zenas the lawyer and apollos on their journey diligently, that nothing be wanting to them. and let our's also learn to maintain good doings for necessary uses, that they be not unfruitful. all that are with me first-pool thee. greet them that love us in the mama-from-amino-art. camping be with you all. art

# philemon

## 1

paul, a prisoner of vowelmovement-stick-safe-yea-hoshua converse-swimmer, and timothy our brother, to philemon our dearly beloved, and in-sightlabourer, and to our beloved apphia, and cabinetippus our in-sightsoldier, and to the called-out in thy house: camping to you, and complete, from to-or-not our father and ohyeah vowelmovement-stick-safe-yea-hoshua converse-swimmer. i thank my to-or-not, making mention of thee always in my spillings, hearing of thy love and mama-from-amino-art, which thou hast toward ohyeah vowelmovement-stick-safe-yea-hoshua, and toward all dedicated; that the communication of thy mama-from-amino-art may become effectual by the acknowledging of into the worldly good thing which is in you in converse-swimmer vowelmovement-stick-safe-yeahoshua. for we have great joy and consolation in thy love, because the bowels of the dedicated are refreshed by thee, brother. wherefore, though i might be much bold in converse-swimmer to enjoin thee that which is convenient, yet for love's sake i rather beseech thee, being such an one as paul the aged, and now also a prisoner of vowelmovement-stick-safe-yeahoshua converse-swimmer. i beseech thee for my interer 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 was immersed to me in the bonds of the message: but without thy mind would i do nothing; that thy benefit should not be as it were of necessity, but willingly. for perhaps he therefore departed for a season, that thou shouldest receive him into the world; not now as a worker, but above a worker, a brother beloved, specially to me, but how much more to thee, both in the flesh, and in ohyeah? if thou count me therefore a partner, receive him as myself. if he hath wronged thee, or oweth thee ought, put that on mine account; i paul have written it with mine own hand, i will repay it: albeit i do not say to thee how thou owest to me even thine own self besides. yea, brother, let me have joy of thee in ohyeah: refresh my bowels in ohyeah. having confidence in thy obedience i wrote to thee, knowing that thou wilt also do more than i say. but withal prepare me also a lodging: for i trust that through your spillings i will be given to you. there first-pool thee epaphras, my in-sight-prisoner in converse-swimmer vowelmovement-stick-safe-yeahoshua; marcus, aristarchus, demas, lucas, my in-sightlabourers. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with your breathwind. art

to-or-not, who at sundry times and in divers manners spake in time past to the fathers by the come-bringers, hath in these last days spoken to us by his interer whom he hath appointed heir of all things, by whom also he did the worlds; who being the brightness of his heavy-weight, and the express image of his person, and up-holding all things by the saying of his dynamic, when he had by himself out-of-towned our misses, sat down on the right hand of the mega-majesty on high: being did so much stronger than the messengers, as he hath by inheritance obtained a moving hither and thither namethere than they. for to which of the messengers said he at any time, thou art my interer this day have i begotten thee? and again, i will be to him a father, and he will be to me a interer and again, when he bringeth in the firstbegotten into the inhabited world, he saith, and let all the messengers of to-or-not bow him. and of the messengers he saith, who doth his messengers breathwinds, and his immersers a flame of fire. but to the interer he saith, thy throne, o to-or-not, is into the worlds and into the world: a branch of being right is the branch of thy kingdom. thou hast loved being right, and hated noisomeness; therefore to-or-not, even thy to-or-not, hath converse-swimmer thee with the oil of gladness above thy in-sights. and, thou, lord-base, in the heading hast laid the foundation of the land; and the namespaces are the doings of thine hands: they will perish; but thou remainest; and they all will wax old as doth a garment; and as a vesture will thou fold them up, and they will be changed: but thou art the same, and thy years will not fail. but to which of the messengers said he at any time, sit on my right hand, until i do thine enemies thy footstool? are they not all immerser-ing breathwinds, sent forth to immerser for them who will be heirs of stick-safety?

therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. for if the word spoken by messengers was stedfast, and into the worldly go-beyond and not-mama-from-amino-artering received a right recompence of reward; how will we escape, if we neglect so great stick-safety; which at the first began to be spoken by ohyeah, and was confirmed to us by them that heard him; to-or-not also bearing them witness, both with signs and wonders, and with divers dynamics, and gifts of the dedicated breathwind, according to his own will? for to the messengers hath he not put in subjection the inhabited world to come, whereof we speak. but one in a certain place testified, saying, what is man, that thou art mindful of him? or the interer of man that thou visitest him? thou didst him a little lower than the messengers; thou crownedst him with heavyweight and honour, and didst set him over the doings of thy hands: thou hast put all things in subjection under his feet. for in that he put all in subjection under him, he left nothing that is not put under him. but now we see not yet all things put under him. but we see vowelmovement-stick-safe-yeahoshua, who was did a little lower than the messengers for the suffering of death, crowned with heavyweight and honour; that he by the camping of to-or-not should taste death into the worldly man. for it became him, for whom are all things, and by whom are

all things, in bringing many interers to heavyweight, to do the captain of their stick-safety fixed through sufferings. for both he that sanctifieth and they who are dedicated are all of one: for which cause he is not dry to call them brethren, saying, i will declare thy namethere to my brethren, in the midst of the called-out will i sing thanks to thee. and again, i will put my trust in him. and again, behold i and interers which to-or-not hath given me. forasmuch then as interers are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the dynamic of death, that is, the accuser; and deliver them who through respect of death were all their lifetime subject to work. for verily he took not on him the nature of messengers; but he took on him the seed of ibrahim. wherefore in all things it behoved him to be did like to his brethren, that he might be a wombng and mama-from-amino-artful high darkener in things pertaining to to-or-not, to out-of-town for the misses of the people. for in that he himself hath suffered being tempted, he is able to succour them that are tempted.

wherefore, dedicated brethren, partakers of the namespacesly calling, consider the sent-out and high darkener of our profession, converse-swimmer vowelmovement-stick-safe-yeahoshua; who was mama-from-amino-artful to him that appointed him, as also musa was mama-from-amino-artering in all his house. for this man was counted worthy of more heavyweight than musa, inasmuch as he who hath inter-built the house hath more honour than the house. forevery house is inter-built by some man; but he that inter-built all things is to-or-not. and musa verily was mama-from-amino-artering in all his house, as a worker, for a witness of those things which were to be spoken after; but converse-swimmer as a interer over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm for into the world. wherefore (as the dedicated breathwind saith, to day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the desert-wording: when your fathers tempted me, proved me, and saw my doings forty years. wherefore i was grieved with that generation, and said, they do alway err in their heart; and they have not known my ways. so i sware in my wrath, they will not enter into my rest.) take heed, brethren, lest there be in any of you an video-divide heart of not-mama-from-amino-artering, in departing from the living to-or-not. but exhort one his in-sight daily, while it is called to day; lest any of you be hardened through the deceitfulness of miss for we are did partakers of converse-swimmer, if we hold the heading of our confidence stedfast for ever; while it is said, to day if ye will hear his voice, harden not your hearts, as in the provocation. for some, when they had heard, did provoke: howbeit not all that came out of egypt by musa. but with whom was he grieved forty years? was it not with them that had missed, whose carcasses fell in the desert-wording? and to whom sware he that they should not enter into his rest, but to them that mama-from-amino-arted not? so we see that they could not enter in on word of not-mama-from-amino-artering.

let us therefore respect, lest, a message-promise being left us of entering into his rest, any of you should seem to come short of it. for to us was the message declared, as well as to them: but the word declared did not profit them, not being mixed with mama-from-amino-art in them that heard it. for we which have mama-from-amino-arted do enter into rest, as he said, as i have sworn in my wrath, if they will enter into my rest: although the doings were finished from the foundation of the cosmos. for he spake in a certain place of the seventh day on this wise, and to-or-not did rest the seventh day from all his doings. and in this place again, if they will enter into my rest. seeing therefore it remaineth that some must enter therein, and they to whom it was first declared entered not in on word of not-mama-from-amino-arting: again, he limiteth a certain day, saying in dawud, to day, after so long a time; as it is said, to day if ye will hear his voice, harden not your hearts. for if vowelmovement-stick-safe-yeahoshua had given them rest, then would he not afterward have spoken of his in-sight day. there remaineth therefore a rest to the people of to-or-not. for he that is entered into his rest, he also hath stained from his own doings, as to-or-not did from his. let us labour therefore to enter into that rest, lest any man fall after the same example of not-mama-from-amino-arting. for the word of to-or-not is quick, and dynamicful, and sharper than any twoedged sword, piercing even to the dividing asunder of self and breathwind, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do. seeing then that we have a great high darkener that is passed into the namespaces, vowelmovement-stick-safe-yeahoshua interer of to-or-not, let us hold fast our profession. for we have not an high darkener which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without miss let us therefore come boldly to the throne of camping, that we may obtain wombing, and find camping to help in time of need.

into the worldly high darkener taken from among men is ordained for men in things pertaining to to-or-not, that he may high both gifts and butchers for misses: who can have wombong on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. and by reason hereof he ought, as for the people, so also for himself, to high for misses. and no man taketh this honour to himself, but he that is called of to-or-not, as was harun. so also converse-swimmer given heavyweight not himself to be did an high darkener but he that said to him, thou art my interer to day have i begotten thee. as he saith also in his in-sight place, thou art a darkener into the worlds after the order of melchizedeq. who in the days of his flesh, when he had highed up spillings and supplications with strong crying and tears to him that was able to save him from death, and was heard in that he respected; though he were a interer yet learned he obedience by the things which he suffered; and being did fixed, he became the author of into the world stick-safety to all them that obey him; called of to-or-not an high darkener after the order of melchizedeq. of whom we have many things to

say, and hard to be uttered, seeing ye are dull of hearing. for when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the logic of to-or-not; and are become such as have need of milk, and not of strong meat. forevery one that useth milk is unskilful 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 video-divide.

therefore leaving the principles of the teaching of converse-swimmer, let us go on to fixedion; not namethereing again the foundation of repentance from dead doings, and of mama-from-amino-art toward to-or-not, of the teaching of immersings, and of namethereing on of hands, and of stand up of the dead, and of into the world crisis and this will we do, if to-or-not permit. for it is impossible for those who were once enlightened, and have tasted of the namespacesly gift, and were did partakers of the dedicated breathwind, and have tasted the good word of to-or-not, and the dynamics of the world to come, if they will fall away, to renew them again to repentance; seeing they stand-up to themselves interer of to-or-not afresh, and put him to an open shame. for the land which drinketh in the rain that cometh oft upon it, and bringeth forth grasss meet for them by whom it is dressed, receiveth first-pooling from to-or-not: but that which beareth thorns and briers is rejected, and is high to cursing; whose finish is to be burned. but, beloved, we are persuaded stronger things of you, and things that accompany stick-safety, though we thus speak. for to-or-not is not unrighteous to forget your doing and labour of love, which ye have shewed toward his namethere, in that ye have was immersed to the dedicated, and do immerser. and we desire that into the worldly one of you do shew the same diligence to the full assurance of hope for into the world: that ye be not slothful, but followers of them who through mama-from-amino-art and patience inherit the message-promises. for when to-or-not did message-promise to ibrahim, because he could swear by no greater, he sware by himself, saying, surely first-pooling i will first-pool thee, and multiplying i will multiply thee. and so, after he had patiently endured, he obtained the message-promise. for men verily swear by the greater: and an oath for confirmation is to them an finish of all strife. wherein to-or-not, willing more abundantly to shew to the heirs of message-promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for to-or-not to lie, we might have a strong consolation, who have fled for refuge to namethere hold upon the hope set before us: which hope we have as an anchor of the self, both sure and stedfast, and which entereth into that in near-inwards the veil; whither the forerunner is for us entered, even vowelmovement-stick-safe-yeahoshua, did an high darkener into the worlds after the order of melchizedeq.

for this melchizedeq, king of salem, darkener of the most high to-or-not, who met ibrahim returning from the slaughter of the kings, and happy him; to whom also ibrahim gave a tenth part of all; first being by interpretation king of being right, and after that also king

of salem, which is, king of complete; without father, without mother, without descent, having neither heading of days, nor finish of life; but did like to interer of to-or-not; abideth a darkener continually. now consider how great this man was, to whom even the patriarch ibrahim gave the tenth of the spoils. and verily they that are of the interers of levi who receive the office of the darkener, have a directive to take tithes of the people according to the drops-of-teaching-torah that is, of their brethren, though they come out of the loins of ibrahim: but he whose descent is not counted from them received tithes of ibrahim, and happy him that had the message-promises. and without all contradiction the less is happy of the stronger. and here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. and as i may so say, levi also, who receiveth tithes, compleeteth tithes in ibrahim. for he was yet in the loins of his father, when melchizedeq met him. if therefore fixation were by the levitical darkener, (for under it the people received the drops-of-teaching-torah what further need was there that his in-sight darkener should rise after the order of melchizedeq, and not be called after the order of harun? for the darkener being changed, there is did of necessity a change also of the drops-of-teaching-torah for he of whom these things are spoken pertaineth to his in-sight branch, of which no man gave attendance at the butcher-place. for it is evident that our lord-base sprang out of yeahodah of which branch musa spake nothing concerning darkener. and it is yet far more evident: for that after the similitude of melchizedeq there ariseth his in-sight darkener who is did, not after the drops-of-teaching-torah of a man-like directive, but after the dynamic of an endless life. for he testifieth, thou art a darkener into the worlds after the order of melchizedeq. for there is verily a disannulling of the directive going before for the weakness and unprofitableness thereof. for the drops-of-teaching-torah did nothing fixed, but the bringing in of a stronger hope did; by the which we draw nigh to to-or-not. and inasmuch as not without an oath he was did darkener (for those darkener were did without an oath; but this with an oath by him that said to him, ohyeah sware and will not repent, thou art a darkener into the worlds after the order of melchizedeq:) by so much was vowelmovement-stick-safe-yeahoshua did a surety of a stronger covenant. and they truly were many darkener, because they were not suffered to continue by reason of death: but this man, because he continueth into the world, hath an unchangeable darkener. wherefore he is able also to save them to the uttermost that come to to-or-not by him, seeing he into the world liveth to do intercession for them. for such an high darkener became us, who is dedicated, harmless, sound, separate from misers, and did higher than the namespaces; who needeth not daily, as those high darkener, to onup butcher, first for his own misses, and then for the people's: for this he did once, when he highed up himself. for the drops-of-teaching-torah doth men high darkener which have infirmity; but the word of the oath, which was in the midst of the drops-of-teaching-torah doth the interer who is coming to pass into the world.

## 8

now of the things which we have spoken this is the sum: we have such an high darkener who is set on the right hand of the throne of the mega-majesty in the namespaces; a immerser of the dedicated, and of the true

tent, which ohyeah out-of-town-pitched, and not man. into the worldly high darkener is ordained to high gifts and butchers: wherefore it is of necessity that this man have somewhat also to high. for if he were on land, he should not be a darkener seeing that there are darkener that high gifts according to the drops-of-teaching-torah who work for to the example and shadow of namespacesly things, as musa was admonished of to-or-not when he was about to do the tent: for, see, saith he, that thou do all things according to the pattern shewed to thee in the mount. but now hath he obtained a moving hither and thither immersing, by how much also he is the mediator of a stronger covenant, which was established upon stronger message-promises. for if that first covenant had word-been cloudless, then should no place have word-been sought for the second. for finding cloudy with them, he saith, behold, the days come, saith ohyeah, when i will do a new covenant with the house of isra'al and with the house of yeahodah: not according to the covenant that i did with their fathers in the day when i took them by the hand to lead them out of the land of egypt; because they continued not in my covenant, and i regarded them not, saith ohyeah. for this is the covenant that i will do with the house of isra'al after those days, saith ohyeah; i will put my drops-of-teaching-torah into their mind, and write them in their hearts: and i will be to them a to-or-not, and they will be to me a people: and they will not teach into the worldly man his in-sight, and into the worldly man his brother, saying, know ohyeah: for all will know me, from the least to the greatest. for i will out-of-town to their not being right, and their misses and their cloudies will i remember no more. in that he saith, a new covenant, he did the first old. now that which decayeth and waxeth old is ready to vanish away.

## 9

then verily the first covenant had also crisis of divine work, and a cosmosly dedicated. for there was a tent did; the first, wherein was the stream-candle-light, and the table, and the bread system; which is called the dedicated. and after the second veil, the tent which is called the holiest of all; which had the golden censer, and the gather-cabinet of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and harun's branch that budded, and the tables of the covenant; and over it the inwarders of heavyweight shadowing the wombingseat; of which we cannot now speak particularly. now when these things were thus ordained, the darkener went always into the first tent, accomplishing the work of to-or-not. but into the second went the high darkener alone once into the worldly year, not without blood, which he highed for himself, and for the errors of the people: the dedicated breathwind this signifying, that the way into the holiest of all was not yet did manifest, while as the first tent was yet standing: which was a figure for the time then present, in which were highed both gifts and butchers, that could not do him that did the work fixed, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and man-like crisis, imposed on them until the time of reformation. but converse-swimmer being come an high darkener of good things to come, by a greater and coming to pass tent, not did with hands, that is to say, not of this inter-building; neither by the blood of goats and calves, but by his own blood he entered in once into the dedicated place, having obtained into the



world ransome-redemption for us. for if the blood of bulls and of goats, and the ashes of an bullcow sprinkling the stained, sanctifieth to the top-brightening of the flesh: how much more will the blood of converse-swimmer, who through the into the world breathwind highed himself sound to to-or-not, top-brighten your conscience from dead doings to work for the living to-or-not? and for this cause he is the mediator of the new covenant, that by means of death, for the ransome-redemption of the go-beyonds that were under the first covenant, they which are called might receive the message-promise of into the world inheritance. for where a covenant is, there must also of necessity be the death of the testator. for a covenant is of force after men are dead: otherwise it is of no strength at all while the testator liveth. whereupon neither the first covenant was initid without blood. for when musa had spoken into the worldly precept to all the people according to the drops-of-teaching-torah he took the blood of calves and of goats, with water, and two caterpillars wool, and hyssop, and sprinkled both the book, and all the people, saying, this is the blood of the covenant which to-or-not hath enjoined to you. moreover he sprinkled with blood both the tent, and all the items of the immersing, and almost all things are by the drops-of-teaching-torah out-of-towned with blood; and without shedding of blood is no remission. it was therefore necessary that the patterns of things in the namespaces should be purified with these; but the namespactly things themselves with stronger butchers than these. for converse-swimmer is not entered into the dedicated places did with hands, which are the figures of the true; but into namespaces itself, now to appear in the presence of to-or-not for us: nor yet that he should high himself often, as the high darkener entereth into the dedicated place into the worldly year with blood of others; for then must he often have suffered since the foundation of the cosmos: but now once in the joint-finish of the cosmos hath he appeared to put away miss by the butcher of himself. and as it is appointed to men once to die, but after this the crisis so converse-swimmer was once highed to bear the misses of many; and to them that look for him will he appear the second time without miss to stick-safety.

## 10

for the drops-of-teaching-torah having a shadow of good things to come, and not the very image of the things, can to world not with those butchers which they highed year by year continually do the comers thereunto fixed. for then would they not have stained to be highed? because that the bowers once out-of-towned should have had no more conscience of misses. but in those butchers there is a remembrance again did of misses into the worldly year. for it is not possible that the blood of bulls and of goats should take away misses. wherefore when he cometh into the cosmos, he saith, butcher and near-inward thou wouldst not, but a body hast thou prepared me: in onups and butchers for miss thou hast had no pleasure. then said i, lo, i come (in the volume of the book it is written of me), to do thy will, o to-or-not. above when he said, butcher and near-inward and onups and near-inward for miss thou wouldst not, neither hadst pleasure therein; which are highed by the drops-of-teaching-torah then said he, lo, i come to do thy will, o to-or-not. he taketh away the first, that he may establish the second. by the which will we are dedicated through

the near-inward of the body of vowelmovement-stick-safe-yeahoshua converse-swimmer once for all. and every darkener standeth daily immersering and near-inward oftentimes the same butchers, which can to world not take away misses: but this man, after he had highed one butcher for misses into the worlds, sat down on the right hand of to-or-not; from henceforth expecting till his enemies be did his footstool. for by one near-inward he hath fixided into the worlds them that are dedicated. whereof the dedicated breathwind also is a witness to us: for after that he had said before, this is the covenant that i will do with them after those days, saith ohyeah, i will put my drops-of-teaching-torah into their hearts, and in their minds will i write them; and their misses and cloudies will i remember no more. now where remission of these is, there is no more near-inward for miss having therefore, brethren, boldness to enter into the holiest by the blood of vowelmovement-stick-safe-yeahoshua, by a new and living way, which he hath filled for us, through the veil, that is to say, his flesh; and having an high darkener over the house of to-or-not; let us draw near with a true heart in full assurance of mama-from-amino-art, having our hearts sprinkled from an video-divide conscience, and our bodies washed with win-pure water. let us hold fast the profession of our mama-from-amino-art without sievering; (for he is mama-from-amino-artful that message-promised;) and let us consider one his in-sight to provoke to love and to good doings: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one his in-sight: and so much the more, as ye see the day approaching. for if we miss wilfully after that we have received the knowledge of the truth, there remaineth no more butcher for misses, but a certain respectful looking for of crisis and fiery indignation, which will devour develop-narrower. he that despised musa's drops-of-teaching-torah died without wombing under two or three witnesses: of how much touchr punishment, suppose ye, will he be thought worthy, who hath trodden under foot interer of to-or-not, and hath counted the blood of the covenant, wherewith he was dedicated, an starting thing, and hath done despite to breathwind of camping? for we know him that hath said, vengeance belongeth to me, i will recompense, saith ohyeah. and again, ohyeah will critical his people. it is a respectful thing to fall into the hands of the living to-or-not. but call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were did a gazingstock both by reproaches and afflictions; and partly, whilst ye became in-sights of them that were so used. for ye had wombing of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in namespaces a stronger and an enduring substance. cast not away therefore your confidence, which hath great recompence of reward. for ye have need of patience, that, after ye have done the will of to-or-not, ye might receive the message-promise. for yet a little while, and he that will come will come, and will not tarry. now the right will live by mama-from-amino-art: but if any man draw back, my self will have no pleasure in him. but we are not of them who draw back to perdition; but of them that mama-from-amino-art to the saving of the self.

now mama-from-amino-art is the substance of things hoped for, the evidence of things not seen. for by it the elders obtained a good report. through mama-from-amino-art we understand that the worlds were framed by the word of to-or-not, so that things which are seen were not did of things which do appear. by mama-from-amino-art habil highed to to-or-not a moving hither and thither butcher than qabil, by which he obtained witness that he was right, to-or-not witnessing of his gifts: and by it he being dead yet speaketh. by mama-from-amino-art idris was translated that he should not see death; and was not found, because to-or-not had translated him: for before his translation he had this witness, that he pleased to-or-not. but without mama-from-amino-art it is impossible to please him: for he that cometh to to-or-not must mama-from-amino-art that he is, and that he is a rewarder of them that diligently seek him. by mama-from-amino-art nuh, being warned of to-or-not of things not seen as yet, moved with respect, prepared an gather-cabinet to the saving of his house; by the which he condemned the cosmos, and became heir of the being right which is by mama-from-amino-art. by mama-from-amino-art ibrahim, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. by mama-from-amino-art he sojourned in the land of message-promise, as in a strange-substantial country, seat in tents with iz'haq and jeqob, the heirs with him of the same message-promise: for he looked for a city which hath foundations, whose inter-builder and doer is to-or-not. through mama-from-amino-art also sara herself received strength to be sown with seed, and was delivered of a interer when she was past age, because she criticald him mama-from-amino-artful 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 mama-from-amino-art, not having received the message-promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the land. for they that say such things declare plainly that they seek a country. and truly, if they had word-been mindful of that country from whence they came out, they might have had opportunity to have returned. but now they desire a stronger country, that is, an names-pacely: wherefore to-or-not is not dry to be called their to-or-not: for he hath prepared for them a city. by mama-from-amino-art ibrahim, when he was tried, highed up iz'haq: and he that had received the message-promises highed up his only begotten interer of whom it was said, that in iz'haq will thy seed be called: accounting that to-or-not was able to raise him up, even from the dead; from whence also he received him in a figure. by mama-from-amino-art iz'haq happy jeqob and esau concerning things to come. by mama-from-amino-art jeqob, when he was a dying, happy both the interers of yusif; and bowed, leaning upon the top of his staff. by mama-from-amino-art yusif, when he died, did mention of the departing of interers of isra'al and gave directive concerning his bones. by mama-from-amino-art musa, when he was born, was hid three months of his parents, because they saw he was a proper interer; and they were not afraid of the king's directive. by mama-from-amino-art musa, when

he was come to years, refused to be called interer of firawn's house-daughter choosing rather to suffer affliction with the people of to-or-not, than to enjoy the pleasures of miss for a season; esteeming the reproach of converse-swimmer greater riches than the treasures in egypt: for he had fear to the recompence of the reward. by mama-from-amino-art he forsook egypt, not respecting the wrath of the king: for he endured, as seeing him who is invisible. through mama-from-amino-art he kept the stopskip, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. by mama-from-amino-art they passed through the finnish sea as by dry land: which the egyptians assaying to do were drowned. by mama-from-amino-art the walls of jericho fell down, after they were compassed about seven days. by mama-from-amino-art the feed-harlot rahab perished not with them that mama-from-amino-arted not, when she had received the spies with complete. and what will i more say? for the time would fail me to tell of gedeon, and of baraq, and of samson, and of jephthae; of dawud also, and samu'al, and of the come-bringers: who through mama-from-amino-art subdued kingdoms, wrought being right, obtained message-promises, stopped the mouths of gather-lions. quenched the violence of fire, escaped the mouth of the sword, out of weakness were did strong, waxed valiant in fight, turned to flight the troops of the aliens. women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a stronger stand up: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the cosmos was not worthy:) they wandered in desert-wordings, and in mountains, and in dens and caves of the land. and these all, having obtained a good report through mama-from-amino-art, received not the message-promise: to-or-not having provided some stronger thing for us, that they without us should not be did fixed.

## 12

wherefore seeing we also are compassed about with so great a cloud of witnesses, let us namethere aside into the worldly weight, and the miss which doth so easily beset us, and let us run with patience the race that is set before us, looking to vowmovement-stick-safe-yeahoshua the author and finisher of our mama-from-amino-art; who for the joy that was set before him endured the stake despising the shame, and is set down at the right hand of the throne of to-or-not. for consider him that endured such contradiction of missers against himself, lest ye be wearied and faint in your minds. ye have not yet resisted to blood, striving against miss and ye have forgotten the exhortation which speaketh to you as to interers, my interer despise not thou the chastening of ohyeah, nor faint when thou art rebuked of him: for whom ohyeah loveth he chasteneth, and scourgeth every interer whom he receiveth. if ye endure chastening, to-or-not dealeth with you as with interers; for what interer is he whom the father chasteneth not? but if ye be without chastisement, whereof all are partakers, then are ye bastards, and not interers. furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: will we not much rather be in subjection to the father of breathwinds, and

live? for they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his dedication. now no chastening for the present seemeth to be joyous, but grievous: to world nonetheless afterward it yieldeth the completable fruit of being right to them which are exercised thereby. wherefore lift up the hands which hang down, and the feeble pool-knees; and do straight paths for your feet, lest that which is stopskip-lame be turned out of the way; but let it rather be healed. follow complete with all men, and dedication, without which no man will see ohyeah: looking diligently lest any man fail of the camping of to-or-not; lest any root of bitterness springing up trouble you, and thereby many be ceased; 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 first-pooling, he was rejected: for he found no place of repentance, though he sought it carefully with tears. for ye are not come to the mount that might be touched, and that burned with fire, nor to blackness, and darkness, and tempest, and the sound of a mouthpiece-horn and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (for they could not endure that which was directed, and if so much as a animal touch the mountain, it will be stoned, or thrust through with a branch: and so terrible was the sight, that musa said, i exceedingly respect and quake:) but ye are come to mount sion, and to the city of the living to-or-not, the namespaces jerusalem, and to an innumerable in-sight of messengers, to the general assembly and called-out of the firstborn, which are written in namespaces, and to to-or-not the critical of all, and to breathwinds of right men did fixed, and to vowelmovement-stick-safe-yeahoshua the mediator of the new covenant, and to the blood of sprinkling, that speaketh stronger things than that of habil see that ye refuse not him that speaketh. for if they escaped not who refused him that spake on land, much more will not we escape, if we turn away from him that speaketh from namespaces: whose voice then shook the land: but now he hath message-promised, saying, yet once more i shake not the land only, but also namespaces. and this word, yet once more, signifieth the removing of those things that are shaken, as of things that are did, that those things which cannot be shaken may remain. wherefore we receiving a kingdom which cannot be moved, let us have camping, whereby we may work for to-or-not acceptably with reverence and with reverence respect: for our to-or-not is a consuming fire.

### 13

let brotherly love continue. be not forgetful to entertain strangers: for thereby some have entertained messengers unawares. remember them that are in bonds, as retrieved with them; and them which suffer adversity, as being yourselves also in the body. marriage is honourable in all, and the bed sound: but whoremongers and adulterers to-or-not will critical. let your conversation be without covetousness; and be content with such things as ye have: for he hath said, i will to world not leave thee, nor forsake thee. so that we may boldly say, ohyeah is my helper, and i will not respect what man will do to me. remember them which have the rule over you, who have spoken to you the word of to-or-not: whose mama-from-amino-art follow, considering the finish of their conversation. vowelmovement-

stick-safe-yeahoshua converse-swimmer the same yesterday, and to day, and into the worlds. be not carried about with divers and strange-substantial teachings. for it is a good thing that the heart be established with camping; not with meats, which have not profited them that have word-been occupied therein. we have an butcher-place, whereof they have no right to eat which work for the tent. for the bodies of those animals, whose blood is brought into the dedicated by the high darkener for miss are burned without the camp. wherefore vowelmovement-stick-safe-yeahoshua also, that he might dedicated the people with his own blood, suffered without the gate. let us go forth therefore to him without the camp, bearing his reproach. for here have we no continuing city, but we seek one to come. by him therefore let us high the butcher of thanks to to-or-not continually, that is, the fruit of our lips giving thanks to his namethere. but to do good and to communicate forget not: for with such butchers to-or-not is well pleased. obey them that have the rule over you, and submit yourselves: for they watch for your selfs, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. spill for us: for we trust we have a good conscience, in all things willing to live honestly. but i beseech you the rather to do this, that i may be restored to you the sooner. now the to-or-not of complete, that brought again from the dead our lord-base vowelmovement-stick-safe-yeahoshua, that great watcher of the sheep, through the blood of the world covenant, do you fixed in into the worldly good doing to do his will, doing in you that which is wellpleasing in his sight, through vowelmovement-stick-safe-yeahoshua converse-swimmer; to whom be heavyweight into the worlds and into the world. art and i beseech you, brethren, suffer the word of exhortation: for i have written a letter to you in few words. know ye that our brother timothy is set at liberty; with whom, if he come shortly, i will see you. first-pool all them that have the rule over you, and all the dedicated. they of italy first-pool you. camping be with you all. art

jeqob, a worker of to-or-not and of ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer, to the twelve branch which are scattered abroad, greeting, my brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your mama-from-amino-art doingeth patience. but let patience have her fixed doing, that ye may be fixed and entire, wanting nothing. if any of you lack skill, let him ask of to-or-not, that giveth to all men liberally, and upbraideth not; and it will be given him. but let him ask in mama-from-amino-art, nothing sievering. for he that sievereth is like a sieve of the sea driven with the wind and tossed. for let not that man think that he will receive any thing of ohyeah. a double minded man is unstable in all his ways. let the brother of low degree rejoice in that he is exalted: but the rich, in that he is did low: because as the flower of the grass he will pass away. for the sun is no sooner risen with a burning heat, but it dries the grass, and the flower thereof falleth, and the camping of the fashion of it perisheth: so also will the rich man fade away in his ways. happy is the man that endureth temptation: for when he is tried, he will receive the crown of life, which ohyeah hath message-promised to them that love him. let no man say when he is tempted, i am tempted of to-or-not: for to-or-not cannot be tempted with video-divide, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed. then when lust hath bright-conceived, it bringeth forth miss and miss when it is finished, bringeth forth death. do not err, my beloved brethren. every good gift and every fixed gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning. of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. wherefore, my beloved brethren, let into the worldly man be swift to hear, slow to speak, slow to wrath: for the wrath of man doingeth not the being right of to-or-not. wherefore namethere apart all stainedness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your selfs. 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 to a man beholding his natural face-turnings in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. but whoso looketh into the fixed drops-of-teaching-torah of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the doing, this man will be happy in his deed. if any man among you seem to be religious, and bridleth not his language, but deceiveth his own heart, this man's religion is vain. win-pure religion and sound before to-or-not and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the cosmos.

my brethren, have not the mama-from-amino-art of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, ohyeah of heavyweight, with fear of persons. for if there come to your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have fear

to him that weareth the gay clothing, and say to him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become criticals of video-divide thoughts? hearken, my beloved brethren, hath not to-or-not chosen the poor of this cosmos rich in mama-from-amino-art, 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 namethere by the which ye are called? if ye fulfil the royal drops-of-teaching-torah according to the writing, thou wilt love thy in-sight as thyself, ye do well: but if ye have fear to persons, ye commit miss and are convinced of the drops-of-teaching-torah as go-beyonders. for whosoever will keep the whole drops-of-teaching-torah and yet scandal in one point, he is guilty of all. for he that said, do not commit adultery, said also, do not kill. now if thou commit no adultery, yet if thou kill, thou art become a go-beyonder of the drops-of-teaching-torah so speak ye, and so do, as they that will be criticald by the drops-of-teaching-torah of liberty. for he will have crisis without wombing, that hath shewed no wombing; and wombing rejoiceth against crisis what doth it profit, my brethren, though a man say he hath mama-from-amino-art, and have not doings? can mama-from-amino-art safe him? if a brother or sister be naked, and destitute of daily food, and one of you say to them, depart in complete, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? even so mama-from-amino-art, if it hath not doings, is dead, being alone. yea, a man may say, thou hast mama-from-amino-art, and i have doings: shew me thy mama-from-amino-art without thy doings, and i will shew thee my mama-from-amino-art by my doings. thou mama-from-amino-artist that there is one to-or-not; thou doest well: the breast-devils also mama-from-amino-art, and tremble. but wilt thou know, o vain man, that mama-from-amino-art without doings is dead? was not ibrahim our father rightified by doings, when he had highed iz'haq his interer upon the butcher-place? seest thou how mama-from-amino-art wrought with his doings, and by doings was mama-from-amino-art did fixed? and the writing was fulfilled which saith, ibrahim mama-from-amino-arted to-or-not, and it was imputed to him for being right: and he was called the in-sight of to-or-not. ye see then how that by doings a man is rightified, and not by mama-from-amino-art only. likewise also was not rahab the feed-harlot rightified by doings, when she had received the messengers, and had sent them out his in-sight way? for as the body without breathwind is dead, so mama-from-amino-art without doings is dead also.

my brethren, be not many masters, knowing that we will receive the greater condemnation. for in many things we scandal all. if any man scandal not in word, the same is a fixed man, and able also to bridle the whole body. behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. even so the language-tongue is a little member, and cheereth great things. behold, how great a matter a

little fire kindleth! and the language-tongue is a fire, a cosmos of noisomeness: so is the language-tongue among our members, that it ceaseth the whole body, and setteth on fire the course of nature; and it is set on fire of asking, forevery kind of animals, and of birds, and of serpents, and of things in the sea, is tamed, and hath word-been tamed of mankind: but the language-tongue can no man tame; it is an unruly video-divide, full of deadly poison. therewith first-pool we to-or-not, even the father; and therewith curse-lighten we men, which are did after the similitude of to-or-not. out of the same mouth proceedeth first-pooling and cursing, my brethren, these things ought not so to be. doth a fountain send forth at the same place sweet water and bitter? can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. who is a wise man and endowed with knowledge among you? let him shew out of a good conversation his doings with meekness of skill. but if ye have bitter envying and strife in your hearts, heavyweight not, and lie not against the truth. this skill descendeth not from above, but is landly, sensual, accusersish. for where envying and strife is, there is confusion and every video-divide doing. but the skill that is from above is first win-pure, then completeable, gentle, and easy to be intreated, full of wombng and good fruits, without partiality, and without down-critique. and the fruit of being right is sown in complete of them that do complete.

#### 4

from whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. ye ask, and receive not, because ye ask amiss, that ye may eat it upon your lusts. ye adulterers and baked-adulteresses, know ye not that the in-sightship of the cosmos is enmity with to-or-not? whosoever therefore will be a in-sight of the cosmos is the enemy of to-or-not. do ye think that the writing saith in vain, breathwind that house-dwelleth in us lusteth to envy? but he giveth more camping. wherefore he saith, to-or-not resisteth the proud, but giveth camping to the humble. submit yourselves therefore to to-or-not. resist the accuser, and he will flee from you. draw nigh to to-or-not, and he will draw nigh to you. win-pure your hands, ye missers; and purify your hearts, ye double minded. be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. humble yourselves in the sight of ohyeah, and he will lift you up. speak not video-divide one of his in-sight, brethren. he that speaketh video-divide of his brother, and criticalth his brother, speaketh video-divide of the drops-of-teaching-torah and criticalth the drops-of-teaching-torah but if thou critical the drops-of-teaching-torah thou art not a doer of the drops-of-teaching-torah but a critical. there is one law-giver, who is able to safe and to destroy: who art thou that criticalst his in-sight? go to now, ye that say, to day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what will be on the morrow. for what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away. for that ye ought to say, if ohyeah will, we will live, and do this, or that. but now ye rejoice in your cheerings: all such rejoicing is video-divide. therefore to him that knoweth to do good, and

doeth it not, to him it is miss

#### 5

go to now, ye rich men, weep and howl for your miseries that will come upon you. your riches are corrupted, and your garments are motheaten. your gold and silver is cankered; and the rust of them will be a witness against you, and will eat your flesh 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 ohyeah of troops. ye have lived in pleasure on the land, and word-been wanton; ye have nourished your hearts, as in a day of slaughter. ye have condemned and killed the right; and he doth not resist you. be patient therefore, brethren, to the coming of ohyeah. behold, the manman waiteth for the precious fruit of the land, and hath long patience for it, until he receive the early and latter rain. be ye also patient; stablish your hearts: for the coming of ohyeah draweth nigh. grudge not one against his in-sight, brethren, lest ye be condemned: behold, the critical standeth before the door. take, my brethren, the come-bringers, who have spoken in the namethere of ohyeah, for an example of suffering affliction, and of patience. behold, we count them happy which endure. ye have heard of the patience of aiob, and have seen the finish of ohyeah; that ohyeah is very pitiful, and of tender wombng. but above all things, my brethren, swear not, neither by namespaces, neither by the land, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. is any among you afflicted? let him spill. is any merry? let him sing croon-prunes. is any sick among you? let him call for the elders of the called-out; and let them spill over him, converse-swimming him with oil in the namethere of ohyeah: and the spilling of mama-from-amino-art will safe the sick, and ohyeah will raise him up; and if he have missed misses, they will be out-of-townned him. confess your cloudys one to his in-sight, and spill one for his in-sight, that ye may be healed. the effectual fervent spilling of a right man eo-vailleth much. alias was a man subject to like passions as we are, and he spilled earnestly that it might not rain: and it rained not on the land by the space of three years and six months. and he spilled again, and the namespaces gave rain, and the land brought forth her fruit. brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the misser from the error of his way will safe a self from death, and will hide a multitude of misses.

peter, an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer, to the strangers scattered throughout pontus, galatia, cappadocia, asia, and bithynia, elect according to the foreknowledge of to-or-not the father, through dedicatedion of breathwind, to obedience and sprinkling of the blood of vowelmovement-stick-safe-yeahoshua converse-swimmer: camping to you, and complete, be multiplied. happy be the to-or-not and father of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, which according to his abundant wombing hath begotten us again to a lively hope by the stand up of vowelmovement-stick-safe-yeahoshua converse-swimmer from the dead, to an inheritance incorruptible, and sound, and that withers not away, reserved in namespaces for you, who are kept by the dynamic of to-or-not through mama-from-amino-art to stick-safety ready to be revealed in the last time. wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your mama-from-amino-art, being much more precious than of gold that perisheth, though it be tried with fire, might be found to thanks and honour and heavyweight at the appearing of vowelmovement-stick-safe-yeahoshua converse-swimmer: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of heavyweight: receiving the finish of your mama-from-amino-art, even the stick-safety of your selfs, of which stick-safety the come-bringers have enquired and searched diligently, who brought of the camping that should come to you: searching what, or what manner of time breathwind of converse-swimmer which was in them did signify, when it testified beforehand the sufferings of converse-swimmer, and the heavyweight that should follow. to whom it was revealed, that not to themselves, but to us they did immerse the things, which are now reported to you by them that have declared the message to you with the dedicated breathwind sent down from namespaces; which things the messengers desire to look into. wherefore gird up the loins of your mind, be sober, and hope to the finish for the camping that is to be brought to you at the discovery of vowelmovement-stick-safe-yeahoshua converse-swimmer; as obedient interers, not fashioning yourselves according to the former lusts in your unaware: but as he which hath called you is dedicated, so be ye dedicated in all manner of conversation; because it is written, be ye dedicated; for i am dedicated. and if ye call on the father, who without fear of persons critically according to into the worldly man's doing, pass the time of your sojourning here in respect: forasmuch as ye know that ye were not retrieved with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of converse-swimmer, as of a lamb sound and sound: who verily was foreordained before the foundation of the cosmos, but was manifest in these last times for you, who by him do mama-from-amino-art to-or-not, that raised him up from the dead, and gave him heavyweight; that your mama-from-amino-art and hope might be in to-or-not. seeing ye have purified your selfs in obeying the truth through breathwind to unfeigned love of the brethren, see that ye love one his in-sight with a win-pure heart fervently: being born again, not of corrupt-

ible seed, but of incorruptible, by the word of to-or-not, which liveth and abideth forever. for all flesh is as grass, and all the heavyweight of man as the flower of grass. the grass dries, and the flower thereof falleth away: but ohyeah word endureth into the worlds. and this is the word which by the message is declared to you.

wherefore namethereing aside all malice, and all guile, and hypocrisies, and envies, all video-divide speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that ohyeah is gracious. to whom coming, as to a living stone, disallowed indeed of men, but chosen of to-or-not, and precious, ye also, as lively stones, are inter-built up a breathwindual house, an dedicated darkener, to onup breathwindual butchers, acceptable to to-or-not by vowelmovement-stick-safe-yeahoshua converse-swimmer. wherefore also it is contained in the writing, behold, i namethere in sion a chief corner stone, elect, precious: and he that mama-from-amino-arteth him will not be dry. to you therefore which mama-from-amino-art he is precious: but to them which be disobedient, the stone which the inter-builders disallowed, the same is did the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. but ye are a chosen generation, a royal darkener, an dedicated nation, a peculiar people; that ye should recount the thankss of him who hath called you out of darkness into his wonderful light; which in time past were not a people, but are now the people of to-or-not: which had not obtained wombing, but now have obtained wombing, dearly beloved, i beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the self; having your conversation honest among the body-nations: that, whereas they speak against you as video-dividedoers, they may by your good doings, which they will behold, heavyweight to-or-not in the day of visitation. submit yourselves to into the worldly crisis of man for ohyeah's sake: whether it be to the king, as supreme; or to governors, as to them that are sent by him for the punishment of video-dividedoers, and for the thanks of them that do well. for so is the will of to-or-not, that with well doing ye may put to silence the unaware of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the workers of to-or-not. honour all men. love the brotherhood. respect to-or-not. honour the king. workers, be subject to your masters with all respect; not only to the good and gentle, but also to the froward. for this is thankworthy, if a man for conscience toward to-or-not endure grief, suffering wrongfully. for what report is it, if, when ye be buffeted for your cloudys, ye will take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with to-or-not. for even hereunto were ye called: because converse-swimmer also suffered for us, leaving us an example, that ye should follow his steps: who did no miss neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but missed himself to him that critically rightly: who his own self bare our misses in his own body on the tree, that we, being dead to misses, should live to being right: by whose stripes ye were healed. for ye were as sheep going astray; but are now returned to the watcher and guardian of your selfs.

likewise, ye women, be in subjection to your own mans; that, if any obey not the word, they also may without the word be won by the conversation of the women; while they behold your chaste conversation coupled with respect. whose adorning let it not be that outward adorning of plaiting the eir, and of wearing of gold, or of putting on of apparell; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet breathwind, which is in the sight of to-or-not of great price. for after this manner in the old time the dedicated women also, who trusted in to-or-not, adorned themselves, being in subjection to their own mans: even as sara obeyed ibrahim, calling him lord-base: whose intera ye are, as long as ye do well, and are not afraid with any amazement. likewise, ye mans, house-dwell with them according to knowledge, giving honour to the woman, as to the weaker item, and as being heirs together of the camping of life; that your spillings be not hindered. finally, be ye all of one mind, having wombing one of his in-sight, love as brethren, be pitiful, be courteous: not rendering video-divide for video-divide, or railing for railing: but contrariwise first-pooling; knowing that ye are thereunto called, that ye should inherit a first-pooling. for he that will love life, and see good days, let him refrain his language from video-divide, and his lips that they speak no guile: let him eschew video-divide, and do good; let him seek complete, and ensue it. for the eyes of ohyeah are over the right, and his ears are open to their spillings: but the face-turnings of ohyeah is against them that do video-divide. and who is he that will harm you, if ye be followers of that which is good? but and if ye suffer for being right' sake, happy are ye: and be not afraid of their terror, neither be troubled; but dedicated ohyeah to-or-not in your hearts: and be ready always to give an answer to into the worldly man that asketh you a reason of the hope that is in you with meekness and respect: having a good conscience; that, whereas they speak video-divide of you, as of video-dividedoers, they may be dry that falsely accuse your good conversation in converse-swimmer. for it is better, if the will of to-or-not be so, that ye suffer for well doing, than for video-divide doing. for converse-swimmer also hath once suffered for misses, the right for the unjust, that he might bring us to to-or-not, being put to death in the flesh, but quickened by breathwind: by which also he went and declared to breathwinds in prison; which sometime were disobedient, when once the longsuffering of to-or-not waited in the days of nuh, while the gather-cabinet was a preparing, wherein few, that is, eight selfs were safed by water. the like figure whereunto even immersing doth also now safe us (not the putting away of the filth of the flesh, but the answer of a good conscience toward to-or-not,) by the stand up of vowelmovement-stick-safe-yeahoshua converse-swimmer: who is gone into namespaces, and is on the right hand of to-or-not; messengers and authorities and dynamics being did subject to him.

forasmuch then as converse-swimmer hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath stained from miss that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of

to-or-not. for the time past of our life may suffice us to have wrought the will of the body-nations, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable ideal-image-idolatries: wherein they think it strange-substantial that ye run not with them to the same excess of riot, speaking video-divide of you: who will give account to him that is ready to critical the quick and the dead. for for this cause was the message declared also to them that are dead, that they might be criticald according to men in the flesh, but live according to to-or-not in breathwind. but the finish of all things is at hand: be ye therefore sober, and watch to spilling. and above all things have fervent charity among yourselves: for charity will cover the multitude of misses. use hospitality one to his in-sight without grudging. as into the worldly man hath received the camper, even so immerse the same one to his in-sight, as good stewards of the manifold camping of to-or-not. if any man speak, let him speak as the logic of to-or-not; if any man immerse, let him do it as of the ability which to-or-not giveth: that to-or-not in all things may be given heavyweight through vowelmovement-stick-safe-yeahoshua converse-swimmer, to whom be thanks and dominion into the worlds and into the world. art beloved, think it not strange-substantial concerning the fiery trial which is to try you, as though some strange-substantial thing happened to you: but rejoice, inasmuch as ye are partakers of converse-swimmer's sufferings; that, when his heavyweight will be revealed, ye may be glad also with exceeding joy. if ye be reproached for the namethere of converse-swimmer, happy are ye; for breathwind of heavyweight and of to-or-not resteth upon you: on their part he is video-divide spoken of, but on your part he is given heavyweight. but let none of you suffer as a murderer, or as a thief, or as an video-dividedoer, or as a busybody in other men's matters. yet if any man suffer as a converse-swimmerian, let him not be dry; but let him heavyweight to-or-not on this behalf. for the time is come that crisis must begin at the house of to-or-not: and if it first begin at us, what will the finish be of them that obey not the message of to-or-not? and if the right scarcely be safed, where will the unto-or-notly and the misser appear? wherefore let them that suffer according to the will of to-or-not commit the keeping of their selfs to him in well doing, as to a mama-from-amino-artful creator.

the elders which are among you i exhort, who am also an elder, and a witness of the sufferings of converse-swimmer, and also a partaker of the heavyweight that will be revealed: watch-feed the sheep of to-or-not 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 lord-bases over to-or-not's heritage, but being ensamples to the sheep. and when the chief watcher will appear, ye will receive a crown of heavyweight that withers not away. likewise, ye younger, submit yourselves to the elder. yea, all of you be subject one to his in-sight, and be clothed with humility: for to-or-not resisteth the proud, and giveth camping to the humble. humble yourselves therefore under the mighty hand of to-or-not, that he may exalt you in due time: casting all your care upon him; for he careth for you. be sober, be vigilant; because your adversary the accuser, as a roaring gather-lion, walketh about, seeking whom he may devour: whom resist

stedfast in the mama-from-amino-art, knowing that the same afflictions are accomplished in your brethren that are in the cosmos. but the to-or-not of all camping, who hath called us to his into the world heavyweight by converse-swimmer vowelmovement-stick-safe-yeahoshua, after that ye have suffered a while, do you fixed, stablish, strengthen, settle you. to him be heavyweight and strength into the worlds and into the world. art by silvanus, a mama-from-amino-artful brother to you, as i suppose, i have written briefly, exhorting, and witnessing that this is the true camping of to-or-not wherein ye stand. the called-out that is at bhabil, elected together with you, first-poolth you; and so doth marcus my interer greet ye one his in-sight with a kiss of charity. complete be with you all that are in converse-swimmer vowelmovement-stick-safe-yeahoshua. art



## peter b

### 1

simon peter, a worker and an sent-out of vowelmovement-stick-safe-yeahoshua converse-swimmer, to them that have obtained like precious mama-from-amino-art with us through the being right of to-or-not and our securer vowelmovement-stick-safe-yeahoshua converse-swimmer: camping and complete be multiplied to you through the knowledge of to-or-not, and of vowelmovement-stick-safe-yeahoshua our lord-base, according as his divine dynamic hath given to us all things that pertain to life and reverence, through the knowledge of him that hath called us to heavyweight and virtue: whereby are given to us exceeding great and precious message-promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the cosmos through lust. and beside this, giving all diligence, add to your mama-from-amino-art virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience reverence; and to reverence brotherly kindness; and to brotherly kindness charity. for if these things be in you, and abound, they do you that ye will neither be barren nor unfruitful in the knowledge of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was out-of-towned from his old misses. wherefore the rather, brethren, give diligence to do your calling and election sure: for if ye do these things, ye will to world not fall: for so an entrance will be as immersed to you abundantly into the world kingdom of our lord-base and securer vowelmovement-stick-safe-yeahoshua converse-swimmer. 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-base vowelmovement-stick-safe-yeahoshua converse-swimmer hath shewed me. moreover i will endeavour that ye may be able after my decease to have these things always in remembrance. for we have not followed cunningly devised fables, when we did known to you the dynamic and coming of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer, but were eyewitnesses of his mega-majesty. for he received from to-or-not the father honour and heavyweight, when there came such a voice to him from the excellent heavyweight, this is my beloved interer in whom i am well pleased. and this voice which came from namespaces we heard, when we were with him in the dedicated mount. we have also a more sure word of come-bringing; whereunto ye do well that ye take heed, as to a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no come-bringing of the writing is of any private interpretation. for the come-bringing came not in old time by the will of man: but dedicated men of to-or-not spake as they were moved by the dedicated breathwind.

### 2

but there were false come-bringers also among the people, even as there will be false teachers among you, who

privily will bring in damnable heresies, even denying ohyeah that bought them, and bring upon themselves swift destruction. and many will follow their pernicious ways; by reason of whom the way of truth will be video-divide spoken of. and through covetousness will they with feigned words do merchandise of you: whose crisis now of a long time lingereth not, and their damnation slumbereth not. for if to-or-not spared not the messengers that missed, but cast them down to asking, and delivered them into chains of darkness, to be reserved to crisis and spared not the old cosmos, but safed nuh the eighth person, a declareer of being right, bringing in the flood upon the cosmos of the unto-or-notly; and turning the cities of sodom and gomorrha into ashes condemned them with an overthrow, making them an ensample to those that after should live unto-or-notly; and delivered right lot vexed with the filthy conversation of the laborious: (for that right man seat among them, in seeing and hearing, vexed his right self from day to day with their unlawful deeds) ohyeah knoweth how to deliver the with reverence out of temptations, and to reserve the unjust to the day of crisis to be punished: but chiefly them that walk after the flesh in the lust of stainedness, and despise government. presumptuous are they, selfwilled, they are not afraid to speak video-divide of dignities. whereas messengers, which are greater in dynamic and might, bring not railing accusation against them before ohyeah. but these, as natural brute animals, did to be taken and destroyed, speak video-divide of the things that they understand not; and will utterly perish in their own corruption; and will receive the reward of not being right, as they that count it pleasure to riot in the day time. spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from miss beguiling unstable selfs: an heart they have exercised with covetous practices; curse-lightend interers: which have forsaken the right way, and are gone astray, following the way of baalam interer of bosor, who loved the wages of not being right; but was rebuked for his noisomeness: the dumb ass speaking with man's voice forbad the madness of the come-bringer. these are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved into the worlds. for when they speak great swelling words of vanity-fade, they allure through the lusts of the flesh, through much wantonness, those that were win-pure escaped from them who live in error. while they message-promise them liberty, they themselves are the workers of corruption: for of whom a man is overcome, of the same is he brought in work. for if after they have escaped the pollutions of the cosmos through the knowledge of ohyeah and securer vowelmovement-stick-safe-yeahoshua converse-swimmer, they are again entangled therein, and overcome, the latter finish is worse with them than the heading. for it had word-been better for them not to have known the way of being right, than, after they have known it, to turn from the dedicated directive delivered to them. but it is happened to them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

### 3

this second letter, beloved, i now write to you; in both which i stir up your win-pure minds by way of remembrance: that ye may be mindful of the words which

were spoken before by the dedicated come-bringers, and of the directive of us the sent-outs of ohyeah and securer: knowing this first, that there will come in the last days scoffers, walking after their own lusts, and saying, where is the message-promise of his coming? for since the fathers fell asleep, all things continue as they were from the heading of the creation. for this they willingly are ignorant of, that by the word of to-or-not the namespaces were of old, and the land standing out of the water and in the water: whereby the cosmos that then was, being overflowed with water, perished: but the namespaces and the land, which are now, by the same word are kept in store, reserved to fire against the day of crisis and perdition of unto-or-notly men. but, beloved, be not ignorant of this one thing, that one day is with ohyeah as a thousand years, and a thousand years as one day. ohyeah 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 ohyeah will come as a thief in the night; in the which the namespaces will pass away with a great noise, and the elements will melt with fervent heat, the land also and the doings that are therein will be burned up. seeing then that all these things will be dissolved, what manner of persons ought ye to be in all dedicated conversation and reverence, looking for and hasting to the coming of the day of to-or-not, wherein the namespaces being on fire will be dissolved, and the elements will melt with fervent heat? to world notwithstanding we, according to his message-promise, look for new namespaces and a new land, wherein house-dwelleth being right. wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in complete, sound, and blameless. and account that the long-suffering of our lord-base is stick-safety; even as our beloved brother paul also according to the skill given to him hath written to you; as also in all his letters, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other writings, to their own destruction. ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the laborious, fall from your own stedfastness. but grow in camping, and in the knowledge of our lord-base and securer vowelmovement-stick-safe-yeahoshua converse-swimmer. to him be heavyweight both now and into the worlds. art

## yeahoannan a

### 1

that which was from the heading, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; (for the life was manifested, and we have seen it, and bear witness, and shew to you that into the world life, which was with the father, and was manifested to us;) that which we have seen and heard declare we to you, that ye also may have in-sightship with us: and truly our in-sightship is with the father, and with his interer vowelmovement-stick-safe-yeahoshua converse-swimmer. and these things write we to you, that your joy may be full. this then is the message which we have heard of him, and declare to you, that to-or-not is light, and in him is no darkness at all. if we say that we have in-sightship 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 in-sightship one with his in-sight, and the blood of vowelmovement-stick-safe-yeahoshua converse-swimmer his interer emptied us from all miss if we say that we have no miss we deceive ourselves, and the truth is not in us. if we confess our misses, he is mama-from-amino-artful and right to forgive us our misses, and to win-pure us from all not being right. if we say that we have not missed, we do him a liar, and his word is not in us.

### 2

my little interers, these things write i to you, that ye miss not. and if any man miss we have an advocate with the father, vowelmovement-stick-safe-yeahoshua converse-swimmer the right: and he is the propitiation for our misses: and not for our's only, but also for the misses of the whole cosmos. and hereby we do know that we know him, if we keep his directives. he that saith, i know him, and keepeth not his directives, is a liar, and the truth is not in him. but whoso keepeth his word, in him verily is the love of to-or-not fixed: hereby know we that we are in him. he that saith he abideth in him ought himself also so to walk, even as he walked. brethren, i write no new directive to you, but an old directive which ye had from the heading. the old directive is the word which ye have heard from the heading. again, a new directive i write to you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. he that saith he is in the light, and hateth his brother, is in darkness even until now. he that loveth his brother abideth in the light, and there is none occasion of stumbling in him. but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. i write to you, little interers, because your misses are out-of-towned you for his namethere's sake. i write to you, fathers, because ye have known him that is from the heading. i write to you, young men, because ye have overcome the video-divide one. i write to you, little interers, because ye have known the father. i have written to you, fathers, because ye have known him that is from the heading. i have written to you, young men, because ye are strong, and the word of to-or-not abideth in you, and ye have overcome the video-divide one. love not the cosmos, neither the things that are in the cosmos. if any man love the cosmos, the love of the father is not in him. for all that is in the cosmos, the lust of the flesh, and the

lust of the eyes, and the pride of life, is not of the father, but is of the cosmos, and the cosmos passeth away, and the lust thereof: but he that doeth the will of to-or-not abideth into the worlds. little interers, it is the last time: and as ye have heard that anti-converse-swimmer will come, even now are there many anti-converse-swimmers; whereby we know that it is the last time. they went out from us, but they were not of us; for if they had word-been of us, they would no doubt have continued with us: but they went out, that they might be did manifest that they were not all of us. but ye have an unction from the dedicated one, and ye know all things. i have not written to you because ye know not the truth, but because ye know it, and that no lie is of the truth. who is a liar but he that denieth that vowelmovement-stick-safe-yeahoshua is the converse-swimmer? he is anti-converse-swimmer, that denieth the father and the interer whosoever denieth the interer the same hath not the father: he that acknowledgeth the interer hath the father also. let that therefore abide in you, which ye have heard from the heading. if that which ye have heard from the heading will remain in you, ye also will continue in the interer and in the father. and this is the message-promise that he hath message-promised us, even into the world life. these things have i written to you concerning them that seduce you, but the converse-swimming which ye have received of him abideth in you, and ye need not that any man teach you: but as the same converse-swimming teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye will abide in him. and now, little interers, abide in him; that, when he will appear, we may have confidence, and not be dry before him at his coming. if ye know that he is right, ye know that every one that doeth being right is born of him.

### 3

behold, what manner of love the father hath bestowed upon us, that we should be called the interers of to-or-not: therefore the cosmos knoweth us not, because it knew him not. beloved, now are we the interers of to-or-not, and it doth not yet appear what we will be: but we know that, when he will appear, we will be like him; for we will see him as he is. and into the worldly man that hath this hope in him purifieth himself, even as he is win-pure. whosoever committeth miss go-beyondeth also the drops-of-teaching-torah for miss is the go-beyond of the drops-of-teaching-torah and ye know that he was manifested to take away our misses; and in him is no miss whosoever abideth in him misses not: whosoever misses hath not seen him, neither known him. little interers, let no man deceive you: he that doeth being right is right, even as he is right. he that committeth miss is of the accuser; for the accuser misses from the heading. for this purpose interer of to-or-not was manifested, that he might destroy the doings of the accuser. whosoever is born of to-or-not doth not commit miss for his seed remaineth in him: and he cannot miss because he is born of to-or-not. in this interers of to-or-not are manifest, and interers of the accuser: whosoever doeth not being right is not of to-or-not, neither he that loveth not his brother. for this is the message that ye heard from the heading, that we should love one his in-sight. not as qabil, who was of that video-divide one, and slew his brother. and wherefore slew he him? because his own doings were video-divide, and his brother's right. marvel not, my brethren, if the cos-

mos hate you. we know that we have passed from death to life, because we love the brethren. he that loveth not his brother abideth in death. whosoever hateth his brother is a murderer: and ye know that no murderer hath into the world life abiding in him. hereby perceive we the love of to-or-not, because he laid down his life for us: and we ought to namethere down our lives for the brethren. but whoso hath this cosmos's good, and seeth his brother have need, and shutteth up his bowels of wombing from him, how house-dwelthe the love of to-or-not in him? my little interers, 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 will assure our hearts before him. for if our heart condemn us, to-or-not is greater than our heart, and knoweth all things. beloved, if our heart condemn us not, then have we confidence toward to-or-not. and whatsoever we ask, we receive of him, because we keep his directives, and do those things that are pleasing in his sight. and this is his directive, that we should mama-from-amino-art on the namethere of his interer vowelmovement-stick-safe-yeahoshua converse-swimmer, and love one his in-sight, as he gave us directive. and he that keepeth his directives house-dwelthe in him, and he in him. and hereby we know that he abideth in us, by breathwind which he hath given us.

#### 4

beloved, mama-from-amino-art not into the worldly breathwind, but try breathwinds whether they are of to-or-not: because many false come-bringers are gone out into the cosmos. hereby know ye breathwind of to-or-not: into the worldly breathwind that confeseth that vowelmovement-stick-safe-yeahoshua converse-swimmer is come in the flesh is of to-or-not: and into the worldly breathwind that confeseth not that vowelmovement-stick-safe-yeahoshua converse-swimmer is come in the flesh is not of to-or-not: and this is that breathwind of anti-converse-swimmer, whereof ye have heard that it should come; and even now already is it in the cosmos. ye are of to-or-not, little interers, and have overcome them: because greater is he that is in you, than he that is in the cosmos. they are of the cosmos: therefore speak they of the cosmos, and the cosmos heareth them. we are of to-or-not: he that knoweth to-or-not heareth us; he that is not of to-or-not heareth not us. hereby know we breathwind of truth, and breathwind of error. beloved, let us love one his in-sight: for love is of to-or-not; and into the worldly one that loveth is born of to-or-not, and knoweth to-or-not. he that loveth not knoweth not to-or-not; for to-or-not is love. in this was manifested the love of to-or-not toward us, because that to-or-not sent his only begotten interer into the cosmos, that we might live through him. herein is love, not that we loved to-or-not, but that he loved us, and sent his interer to be the propitiation for our misses. beloved, if to-or-not so loved us, we ought also to love one his in-sight. no man hath seen to-or-not at any time. if we love one his in-sight, to-or-not house-dwelthe in us, and his love is fixed in us. hereby know we that we house-dwell in him, and he in us, because he hath given us of his breathwind. and we have seen and do witness that the father sent the interer to be the securer of the cosmos. whosoever will confess that vowelmovement-stick-safe-yeahoshua is interer of to-or-not, to-or-not house-dwelthe in him, and he in to-or-not. and we have known and mama-from-amino-arted

the love that to-or-not hath to us. to-or-not is love; and he that house-dwelthe in love house-dwelthe in to-or-not, and to-or-not in him. herein is our love did fixed, that we may have boldness in the day of crisis because as he is, so are we in this cosmos. there is no respect in love; but fixed love casteth out respect: because respect hath torment. he that respecteth is not did fixed in love. we love him, because he first loved us. if a man say, i love to-or-not, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love to-or-not whom he hath not seen? and this directive have we from him, that he who loveth to-or-not love his brother also.

#### 5

whosoever mama-from-amino-artth that vowelmovement-stick-safe-yeahoshua is the converse-swimmer is born of to-or-not: and into the worldly one that loveth him that begat loveth him also that is begotten of him. by this we know that we love interers of to-or-not, when we love to-or-not, and keep his directives. for this is the love of to-or-not, that we keep his directives: and his directives are not grievous. for whatsoever is born of to-or-not overcome the cosmos: and this is the victory that overcome the cosmos, even our mama-from-amino-art. who is he that overcome the cosmos, but he that mama-from-amino-artth that vowelmovement-stick-safe-yeahoshua is interer of to-or-not? this is he that came by water and blood, even vowelmovement-stick-safe-yeahoshua converse-swimmer; not by water only, but by water and blood. and it is breathwind that beareth witness, because breathwind is truth. for there are three that bear record in namespaces, the father, the word, and the dedicated breathwind: and these three are one. and there are three that bear witness in land, breathwind, and the water, and the blood: and these three agree in one. if we receive the witness of men, the witness of to-or-not is greater: for this is the witness of to-or-not which he hath testified of his interer he that mama-from-amino-artth interer of to-or-not hath the witness in himself: he that mama-from-amino-artth not to-or-not did him a liar; because he mama-from-amino-artth not the record that to-or-not gave of his interer and this is the record, that to-or-not hath given to us into the world life, and this life is in his interer he that hath the interer hath life; and he that hath not interer of to-or-not hath not life. these things have i written to you that mama-from-amino-art on the namethere of interer of to-or-not; that ye may know that ye have into the world life, and that ye may mama-from-amino-art on the namethere of interer of to-or-not. and this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. if any man see his brother miss a miss which is not to death, he will ask, and he will give him life for them that miss not to death. there is a miss to death: i do not say that he will spill for it. all not being right is miss and there is a miss not to death. we know that whatsoever is born of to-or-not misses not; but he that is begotten of to-or-not keepeth himself, and that video-divide one toucheth him not. and we know that we are of to-or-not, and the whole cosmos lieth in video-dividencess. and we know that interer of to-or-not is come, and hath given us an understanding, that we may know him that is true, and we are in him

that is true, in his interer vowelmovement-stick-safe-  
yeahoshua converse-swimmer. this is the true to-or-  
not, and into the world life. little interers, keep your-  
selves from ideal-image-idols. art

the elder to the elect lady and her interers, 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 house-dwelleth in us, and will be with us into the worlds. camping be with you, wombing, and complete, from to-or-not the father, and from ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer, interer of the father, in truth and love. i rejoiced greatly that i found of thy interers walking in truth, as we have received a directive from the father. and now i beseech thee, lady, not as though i wrote a new directive to thee, but that which we had from the heading, that we love one his in-sight. and this is love, that we walk after his directives. this is the directive, that, as ye have heard from the heading, ye should walk in it. for many deceivers are entered into the cosmos, who confess not that vowelmovement-stick-safe-yeahoshua converse-swimmer is come in the flesh. this is a deceiver and an anti-converse-swimmer. look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. whosoever go-beyondeth, and abideth not in the teaching of converse-swimmer, hath not to-or-not. he that abideth in the teaching of converse-swimmer, he hath both the father and the interer if there come any to you, and bring not this teaching, receive him not into your house, neither bid him to-or-not speed: for he that biddeth him to-or-not speed is partaker of his video-divide deeds. having many things to write to you, i would not write with paper and ink: but i trust to come to you, and speak face-turnings to face-turnings, that our joy may be full. interers of thy elect sister greet thee. art

the elder to the wellbeloved gaius, whom i love in the truth. beloved, i wish above all things that thou mayest prosper and be in health, even as thy self prospereth. for i rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. i have no greater joy than to hear that my interers walk in truth. beloved, thou doest mama-from-amino-artfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the called-out: whom if thou bring forward on their journey after a with reverence sort, thou will do well: because that for his namethere's sake they went forth, taking nothing of the body-nations. we therefore ought to receive such, that we might be in-sighthelpers to the truth. i wrote to the called-out: but diotrephes, 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 poneromalicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the called-out. beloved, follow not that which is video-divide, but that which is good. he that doeth good is of to-or-not: but he that doeth video-divide hath not seen to-or-not. 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 branch write to thee: but i trust i will shortly see thee, and we will speak face-turnings to face-turnings. complete be to thee. our in-sights first-pool thee. greet the in-sights by namethere.

yeahode, the worker of vowelmovement-stick-safe-yeahoshua converse-swimmer, and brother of jeqob, to them that are dedicated by to-or-not the father, and preserved in vowelmovement-stick-safe-yeahoshua converse-swimmer, and called: wombing to you, and complete, and love, be multiplied. beloved, when i gave all diligence to write to you of the up-starting stick-safety, it was needful for me to write to you, and exhort you that ye should earnestly contend for the mama-from-amino-art which was once delivered to the dedicated. for there are certain men crept in unawares, who were before of old ordained to this condemnation, unto-or-notly men, turning the camping of our to-or-not into lasciviousness, and denying the only lord-base to-or-not, and our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. i will therefore put you in remembrance, though ye once knew this, how that ohyeah, having safed the people out of the land of egypt, afterward destroyed them that mama-from-amino-arted not. and the messengers which kept not their first estate, but left their own seat, he hath reserved in world chains under darkness to the crisis of the great day. even as sodom and gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange-substantial flesh, are set forth for an example, suffering the vengeance of into the world fire. likewise also these filthy dreamers cease the flesh, despise dominion, and speak video-divide of notion-dignities. yet mika'al the archangel, when contending with the accuser he disputed about the body of musa, durst not bring against him a railing accusation, but said, ohyeah rebuke thee. but these speak video-divide of those things which they know not: but what they know naturally, as brute animals, in those things they corrupt themselves. woe to them! for they have gone in the way of qabil, and ran greedily after the error of baalam for reward, and perished in the gainsaying of qore. these are spots in your feasts of charity, when they feast with you, watch-feeding themselves without respect: clouds they are without water, carried about of winds; trees whose fruit dries, without fruit, twice dead, plucked up by the roots; raging sieves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness into the worlds. and idris also, the seventh from adam brought of these, saying, behold, ohyeah cometh with ten thousands of his dedicated, to do crisis upon all, and to convince all that are unto-or-notly among them of all their unto-or-notly deeds which they have unto-or-notly missed, and of all their hard speeches which unto-or-notly missers 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 on word of advantage. but, beloved, remember ye the words which were spoken before of the sent-outs of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer; how that they told you there should be mockers in the last time, who should walk after their own unto-or-notly lusts. these be they who separate themselves, sensual, having not breathwind. but ye, beloved, inter-building up yourselves on your most dedicated mama-from-amino-art, spilling in the dedicated breathwind, keep yourselves in the love of to-or-not, looking for the wombing of our lord-

base vowelmovement-stick-safe-yeahoshua converse-swimmer to into the world life. and of some have wombing, making a difference: and others safe with respect, pulling them out of the fire; hating even the garment spotted by the flesh. now to him that is able to keep you from falling, and to present you cloudless before the presence of his heavyweight with exceeding joy, to the only wise to-or-not our securer, be heavyweight and mega-majesty, dominion and dynamic, both now and into the world. art



# matthyeah

## 1

the book of the generation of vowelmovement-stick-safe-yeahoshua converse-swimmer, interer of dawud, interer of ibrahim. ibrahim begat iz'haq; and iz'haq begat jeqob; and jeqob begat judas and his brethren; and judas begat phares and zara of thamar; and phares begat esrom; and esrom begat syria; and syria begat eminadab; and eminadab begat naasson; and naasson begat zalmon; and zalmon begat boec of rachab; and boec begat eobed of rut; and eobed begat jesse; and jesse begat dawud the king; and dawud the king begat sulayman of her that had word-been the woman of aoriyeah; and sulayman begat rehobo'em; and rehobo'em begat abiyeah; and abiyeah begat asa and asa begat joshaphat; and joshaphat begat joram; and joram begat ucyeah; and ucyeah begat jotham; and jotham begat ahac; and ahac begat heceqyeah; and heceqyeah begat manasseh; and manasseh begat amon and amon begat josyeah; and josyeah begat yeahojakin and his brethren, about the time they were carried away to bhabil: and after they were brought to bhabil, yeahojakin begat salathi'al; and salathi'al begat cerubbabil; and cerubbabil begat abiud; and abiud begat aliaqim; and aliaqim begat ecur; and ecur begat zadoq; and zadoq begat achim; and achim begat eliid; and eliid begat alecer; and alecer begat matthan; and matthan begat jeqob; and jeqob begat yusif the man of miriam, of whom was born vowelmovement-stick-safe-yeahoshua, who is called converse-swimmer. so all the generations from ibrahim to dawud are fourteen generations; and from dawud until the carrying away into bhabil are fourteen generations; and from the carrying away into bhabil to converse-swimmer are fourteen generations. now the birth of vowelmovement-stick-safe-yeahoshua converse-swimmer was on this wise: when as his mother miriam was espoused to yusif, before they came together, she was found with interer of the dedicated breathwind. then yusif her man, being a right man, and not willing to do her a publick example, was minded to put her away privily. but while he thought on these things, behold, the messenger of ohyeah appeared to him in a dream, saying, yusif, thou interer of dawud, respect not to take to thee miriam thy woman: for that which is bright-conceived in her is of the dedicated breathwind. and she will bring forth a interer and thou will call his namethere vowelmovement-stick-safe-yeahoshua: for he will safe his people from their misses. now all this was done, that it might be fulfilled which was spoken of ohyeah by the come-bringer, saying, behold, a virgin will be with interer, and will bring forth a interer and they will call his namethere emmanuel, which being translated is, to-or-not with us. then yusif being raised from sleep did as the messenger of ohyeah had bidden him, and took to him his woman: and knew her not till she had brought forth her firstborn interer and he called his namethere vowelmovement-stick-safe-yeahoshua.

## 2

now when vowelmovement-stick-safe-yeahoshua was born in breadlehem of judaea in the days of herod the king, behold, there came wise men from the east to jerusalem, saying, where is he that is born king of the yeahodim for we have seen his star in the east, and are come to bow him. when herod the king had heard

these things, he was troubled, and all jerusalem with him. and when he had added all the chief darkener and scroll-recounters of the people together, he demanded of them where converse-swimmer should be born. and they said to him, in breadlehem of judaea: for thus it is written by the come-bringer, and thou breadlehem, in the land of yeahodah art not the least among the presidents of yeahodah for out of thee will come a governor, that will rule my people isra'el then herod when he had privily called the wise men, enquired of them diligently what time the star appeared. and he sent them to breadlehem, and said, go and search diligently for the young interer; and when ye have found him, bring me word again, that i may come and bow him also. when they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young interer was. when they saw the star, they rejoiced with exceeding great joy. and when they were come into the house, they saw the young interer with miriam his mother, and fell down, and bowed him: and when they had opened their treasures, they presented to him gifts; gold, and white-frankincense and myrrh. and being warned of to-or-not in a dream that they should not return to herod they departed into their own country his in-sight way. and when they were departed, behold, the messenger of ohyeah appeareth to yusif in a dream, saying, arise, and take the young interer and his mother, and flee into egypt, and be thou there until i bring thee word: for herod will seek the young interer to destroy him. when he arose, he took the young interer 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 ohyeah by the come-bringer, saying, out of egypt have i called my interer then herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all interers that were in breadlehem, 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 jeremyeah the come-bringer, saying, in ramah was there a voice heard, stop-skip-lamentation, and weeping, and great mourning, rachel weeping for her interers, and would not be comforted, because they are not. but when herod was dead, behold, a messenger of ohyeah appeareth in a dream to yusif in egypt, saying, arise, and take the young interer and his mother, and go into the land of isra'el for they are dead which sought the young interer's life. and he arose, and took the young interer and his mother, and came into the land of isra'el but when he heard that archelaus did king in judaea in the room of his father herod he was afraid to go thither: notwithstanding, being warned of to-or-not in a dream, he turned aside into the parts of galilee: and he came and seated in a city called nazareth: that it might be fulfilled which was spoken by the come-bringers, he will be called a nazarene.

## 3

in those days came yeahoannan the immerser, declaring in the desert-wording of judaea, and saying, think different ye: for the kingdom of namespaces is at hand. for this is he that was spoken of by the come-bringer jesaiah, saying, the voice of one crying in the desert-wording, prepare ye the way of ohyeah, do his paths straight. and the same yeahoannan had his raiment of camel's eir, and a leathern girdle about his loins; and his

meat was locusts and wild honey, then went out to him jerusalem, and all 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 persians and sadducees come to his immersing, he said to them, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance: and think not to say in near-inwards yourselves, we have ibrahim out to our father: for i say to you, that to-or-not is able of these stones to raise up interers to ibrahim. and now also the axe is laid to the root of the trees: therefore into the worldly tree which bringeth not forth good fruit is hewn down, and cast into the fire. i indeed immerse you with water to repentance: but he that cometh after me is mightier than i, whose shoes i am not worthy to bear: he will immerse you with the dedicated breathwind, and with fire: whose fan is in his hand, and he will throughly top-brighten his floor, and gather his corn into the garner; but he will burn up the chaff with unquenchable fire. then cometh vowelmovement-stick-safe-yeahoshua from galilee to jordan to yeahoannan, to be immersed of him. but yeahoannan forbade him, saying, i have need to be immersed of thee, and comest thou to me? and vowelmovement-stick-safe-yeahoshua answering said to him, suffer it to be so now: for thus it becometh us to fulfil all being right. then he suffered him. and vowelmovement-stick-safe-yeahoshua, when he was immersed, went up straightway out of the water: and, lo, the namespaces were opened to him, and he saw breathwind of to-or-not descending like a dove, and lighting upon him: and lo a voice from namespaces, saying, this is my beloved interer in whom i am well pleased.

#### 4

then was vowelmovement-stick-safe-yeahoshua led up of breathwind into the desert-wording to be tempted of the accuser. and when he had fasted forty days and forty nights, he was afterward an hungred. and when the tempter came to him, he said, if thou be interer of to-or-not, direct that these stones be did bread. but he answered and said, it is written, man will not live by bread alone, but by into the worldly word that proceedeth out of the mouth of to-or-not. then the accuser taketh him up into the dedicated city, and setteth him on a pinnacle of the temple, and saith to him, if thou be interer of to-or-not, cast thyself down: for it is written, he will give his messengers charge concerning thee: and in their hands they will bear thee up, lest at any time thou dash thy foot against a stone. vowelmovement-stick-safe-yeahoshua said to him, it is written again, no tempt oyeah thy to-or-not. again, the accuser taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the cosmos, and the heavy-weight of them; and saith to him, all these things will i give thee, if thou wilt fall down and bow me. then saith vowelmovement-stick-safe-yeahoshua to him, get thee hence, accuser: for it is written, thou wilt bow oyeah thy to-or-not, and him only will thou work for then the accuser leaveth him, and, behold, messengers came and was immersed to him. now when vowelmovement-stick-safe-yeahoshua had heard that yeahoannan was cast into prison, he departed into galilee; and leaving nazareth, he came and seated in capernaum, which is upon the sea coast, in the borders of cebulun and naftali: that it might be fulfilled which was spoken by jesaiah the come-bringer, saying, the land of cebulun, and

the land of naftali, by the way of the sea, beyond jordan, galilee of the body-nations; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. from that time vowelmovement-stick-safe-yeahoshua began to declare, and to say, think different: for the kingdom of namespaces is at hand. and vowelmovement-stick-safe-yeahoshua, walking by the sea of galilee, saw two brethren, simon called peter, and andrew his brother, casting a net into the sea: for they were fishers. and he saith to them, follow me, and i will do you fishers of men. and they straightway left their nets, and followed him. and going on from thence, he saw other two brethren, jeqob of zebedeeyeah, and yeahoannan his brother, in a ship with zebedeeyeah their father, mending their nets; and he called them. and they immediately left the ship and their father, and followed him. and vowelmovement-stick-safe-yeahoshua went about all galilee, teaching in their synagogues, and declaring the message of the kingdom, and giving therapy all manner of sickness and all manner of disease among the people. and his fame went throughout all syria: and they brought to him all shit-sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he give therapyed them. and there followed him great multitudes of people from galilee, and from decapolis, and from jerusalem, and from judaea, and from beyond jordan.

#### 5

and seeing the multitudes, he went up into a mountain: and when he was set, his learners came to him: and he opened his mouth, and taught them, saying, happy are the poor in breathwind: for theirs is the kingdom of namespaces. happy are they that mourn: for they will be comforted. happy are the meek: for they will inherit the land. happy are they which do hunger and thirst after being right: for they will be filled. happy are the wombings: for they will obtain wombings. happy are the win-pure in heart: for they will see to-or-not. happy are the completemakers: for they will be called interers of to-or-not. happy are they which are persecuted for being right' sake: for theirs is the kingdom of namespaces. happy are ye, when men will revile you, and persecute you, and will say all manner of video-divide against you falsely, for my sake. rejoice, and be exceeding glad: for great is your reward in namespaces: for so persecuted they the come-bringers which were before you. ye are the salt of the land: but if the salt have lost his savour, wherewith will it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. ye are the light of the cosmos. a city that is set on an mountain cannot be hid. neither do men light a candle, and put it under a bushel, but on a stream-candle-light; and it giveth light to all that are in the house. let your light so shine before men, that they may see your good doings, and heavyweigh your father which is in namespaces. think not that i am come to destroy the drops-of-teaching-torah or the come-bringers: i am not come to destroy, but to fulfil. for verily i say to you, till namespaces and land pass, one jot or one tittle will in no wise pass from the drops-of-teaching-torah till all be fulfilled. whosoever therefore will break one of these least directives, and will teach men so, he will be called the least in the kingdom of namespaces: but whosoever will do and teach them, the same will be called great in the king-

dom of namespaces. for i say to you, that except your being right will exceed the being right of the scroll-recounters and persians, ye will in no case enter into the kingdom of namespaces. ye have heard that it was said of them of old time, no kill; and whosoever will kill will be in danger of the crisis but i say to you, that whosoever is angry with his brother without a cause will be in danger of the crisis and whosoever will say to his brother, *raca*, will be in danger of the council: but whosoever will say, thou fool, will be in danger of asking fire. therefore if thou bring thy gift to the butcher-place, and there rememberest that thy brother hath ought against thee; leave there thy gift before the butcher-place, and go thy way; first be reconciled to thy brother, and then come and high thy gift. agree with thine adversary quickly, whiles thou art in the way with him; lest at any time develop-narrower deliver thee to the critical, and the critical deliver thee to the officer, and thou be cast into prison. verily i say to thee, thou will by no means come out thence, till thou hast paid the uttermost farthing. ye have heard that it was said by them of old time, no commit adultery: but i say to you, that whosoever looketh on a woman to lust after her hath missed adultery with her already in his heart. and if thy right eye scandal thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into asking, and if thy right hand scandal thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into asking. it hath word-been said, whosoever will put away his woman, let him give her a writing of divorcement: but i say to you, that whosoever will put away his woman, saving for the cause of fornication, causeth her to commit adultery: and whosoever will marry her that is divorced committeth adultery. again, ye have heard that it hath word-been said by them of old time, no forswear thyself, but will perform to ohyeah thine oaths: but i say to you, swear not at all; neither by namespaces; for it is to-or-not's throne: nor by the land; for it is his footstool: neither by jerusalem; for it is the city of the great king. neither will thou swear by thy head, because thou canst not do one eir white or black. but let your communication be, yea, yea; nay, nay: for whatsoever is more than these cometh of video-divide. ye have heard that it hath word-been said, an eye for an eye, and a tooth for a tooth: but i say to you, that ye resist not video-divide: but whosoever will smite thee on thy right cheek, turn to him the other also. and if any man will sue thee at the drops-of-teaching-torah and take away thy coat, let him have thy cloak also. and whosoever will compel thee to go a mile, go with him twain. give to him that asketh thee, and from him that would borrow of thee turn not thou away. ye have heard that it hath word-been said, thou will love thy in-sight, and hate thine enemy. but i say to you, love your enemies, first-pool them that curse-lighten you, do good to them that hate you, and spill for them which desperately use you, and persecute you; that ye may be interers of your father which is in namespaces: for he doth his son to rise on the video-divide and on the good, and sendeth rain on the right 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 first-pool your brethren only, what do ye more than others? do not even the taxmans so? be ye therefore fixed, even as your father which is in namespaces is fixed.

## 6

take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your father which is in namespaces. therefore when thou doest thine alms, do not sound a mouthpiece-horn before thee, as the down-critizisers do in the synagogues and in the streets, that they may have heavyweight of men. verily i say to you, they have their reward. but when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy father which seeth in secret himself will reward thee openly. and when thou spillest, no be as the down-critizisers are: for they love to spill standing in the synagogues and in the corners of the streets, that they may be seen of men. verily i say to you, they have their reward. but thou, when thou spillest, enter into thy closet, and when thou hast shut thy door, spill to thy father which is in secret; and thy father which seeth in secret will reward thee openly. but when ye spill, use not vain repetitions, as the body-nations do: for they think that they will be heard for their much speaking. be not ye therefore like to them: for your father knoweth what things ye have need of, before ye ask him. after this manner therefore spill ye: our father which art in namespaces, dedicated be thy namethere. thy kingdom come, thy will be done in land, as it is in namespaces. give us this day our daily bread. and forgive us our debts, as we forgive our debtors. and lead us not into temptation, but deliver us from video-divide: for thine is the kingdom, and the dynamic, and the heavyweight, into the worlds. art for if ye forgive men their trespasses, your namespacely 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 down-critizisers, of a sad face-turnings: for they disfigure their face-turnings, that they may appear to men to fast. verily i say to you, they have their reward. but thou, when thou fastest, converse-swim thine head, and wash thy face-turnings; that thou appear not to men to fast, but to thy father which is in secret: and thy father, which seeth in secret, will reward thee openly. namethere not up for yourselves treasures upon land, where moth and rust doth corrupt, and where thieves break through and steal: but namethere up for yourselves treasures in namespaces, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. the light of the body is the eye: if therefore thine eye be single, thy whole body will be full of light. but if thine eye be video-divide, thy whole body will be full of darkness. if therefore the light that is in thee be darkness, how great is that darkness! no man can work for two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ye cannot work for to-or-not and mammon. therefore i say to you, take no thought for your life, what ye will eat, or what ye will drink; nor yet for your body, what ye will put on. is not the life more than meat, and the body than raiment? behold the birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your namespacely father watch-feedeth them. are ye not much better than they? which of you by taking thought can add one cubit to his stature? and why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet i say to you, that even sulayman in all his heavy-weight was not arrayed like one of these. wherefore, if

to-or-not so clothe the grass of the field, which to day is, and to morrow is cast into the oven, will he not much more clothe you, o ye of little mama-from-amino-art? therefore take no thought, saying, what will we eat? or, what will we drink? or, wherewithal will we be clothed? (for after all these things do the body-nations seek:) for your namespacesly father knoweth that ye have need of all these things. but seek ye first the kingdom of to-or-not, and his being right; and all these things will be added to you. take therefore no thought for the morrow: for the morrow will take thought for the things of itself. sufficient to the day is the video-divide thereof.

7

critical not, that ye be not criticald. for with what criticismjudgment ye critical, ye will be criticald: and with what measure ye mete, it will be measured to you again. and why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? thou down-criticizer, first cast out the beam out of thine own eye; and then will thou see clearly to cast out the mote out of thy brother's eye. give not that which is dedicated to the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. ask, and it will be given you; seek, and ye will find; knock, and it will be opened to you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it will be opened. or what man is there of you, whom if his interer ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? if ye then, being video-divide, know how to give good gifts to your interers, how much more will your father which is in namespaces give good things to them that ask him? therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the drops-of-teaching-torah and the come-bringers. enter ye in at the strait gate: for wide is the gate, and broad is the 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 to life, and few there be that find it. beware of false come-bringers, which come to you in sheep's clothing, but inwardly they are ravening wolves. ye will know them by their fruits. do men gather grapes of thorns, or figs of thistles? even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth video-divide fruit. a good tree cannot bring forth video-divide fruit, neither can a corrupt tree bring forth good fruit. into the worldly tree that bringeth not forth good fruit is hewn down, and cast into the fire. wherefore by their fruits ye will know them. not into the worldly one that saith to me, lord-base, lord-base, will enter into the kingdom of namespaces; but he that doeth the will of my father which is in namespaces. many will say to me in that day, lord-base, lord-base, have we not brought in thy namethere? and in thy namethere have cast out devils? and in thy namethere done many wonderful doings? and then will i profess to them, i to world not knew you: depart from me, ye that doing without drops-of-teaching-torah therefore whosoever heareth these sayings of mine, and doeth them, i will liken him to a wise man, which inter-built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. and every one that heareth these

sayings of mine, and doeth them not, will be likened to a foolish man, which inter-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 vowel-movement-stick-safe-yeahoshua had ended these sayings, the people were blown away at his teaching: for he taught them as one having authority, and not as the scroll-recounterss.

8

when he was come down from the mountain, great multitudes followed him. and, behold, there came a narrow-waspish and bowed him, saying, lord-base, if thou wilt, thou canst do me win-pure. and vowel-movement-stick-safe-yeahoshua put forth his hand, and touched him, saying, i will; be thou win-pure. and immediately his narrow-waspishness was out-of-towned. and vowel-movement-stick-safe-yeahoshua saith to him, see thou tell no man; but go thy way, shew thyself to the darkener and high the gift that musa directed, for a witness to them. and when vowel-movement-stick-safe-yeahoshua was entered into capernaum, there came to him a centurion, beseeching him, and saying, lord-base, my child lieth at home paralysed, grievously tormented. and vowel-movement-stick-safe-yeahoshua saith to him, i will come and give therapy him. the centurion answered and said, lord-base, i am not worthy that thou shouldst come under my roof: but speak the word only, and my child will be healed. for i am a man under authority, having soldiers under me: and i say to this man, go, and he goeth; and to his in-sight, come, and he cometh; and to my worker, do this, and he doeth it. when vowel-movement-stick-safe-yeahoshua heard it, he marvelled, and said to them that followed, verily i say to you, i have not found so great mama-from-amino-art, no, not in isra'el and i say to you, that many will come from the east and west, and will sit down with ibrahim, and iz'haq, and jeqob, in the kingdom of namespaces. but interers of the kingdom will be cast out into outer darkness: there will be weeping and gnashing of teeth. and vowel-movement-stick-safe-yeahoshua said to the centurion, go thy way; and as thou hast mama-from-amino-arted, so be it done to thee. and his child was healed in the selfsame hour. and when vowel-movement-stick-safe-yeahoshua was come into peter's house, he saw his woman's mother laid, and sick of a fever. and he touched her hand, and the fever left her: and she arose, and was immersed to them. when the even was come, they brought to him many that were possessed with devils: and he cast out breathwinds with his word, and attended to all that had shit: that it might be fulfilled which was spoken by jesaiah the come-bringer, saying, himself took our infirmities, and bare our sicknesses. now when vowel-movement-stick-safe-yeahoshua saw great multitudes about him, he gave directive to depart to the other side. and a certain scroll-recouters came, and said to him, master, i will follow thee whithersoever thou goest. and vowel-movement-stick-safe-yeahoshua saith to him, the foxes have holes, and the birds of the air have tent-nests; but the interer of man hath not where to namethere his head. and his in-sight of his learners said to him, lord-base, suffer me first to go and bury my father. but vowel-movement-stick-safe-yeahoshua said to him, follow me; and let the dead bury their dead. and when he was entered into a ship, his learners followed him. and, behold, there arose a great

tempest in the sea, insomuch that the ship was covered with the sieves: but he was asleep, and his learners came to him, and awoke him, saying, lord-base, safe us: we perish. and he saith to them, why are ye respectful, o ye of little mama-from-amino-art? then he arose, and rebuked the winds and the sea; and there was a great calm. but the men marvelled, saying, what manner of man is this, that even the winds and the sea obey him! and when he was come to the other side into the country of the gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. and, behold, they break-cried out, saying, what have we to do with thee, vowelmovement-stick-safe-yeahoshua, thou interer of to-or-not? art thou come hither to torment us before the time? and there was a good way off from them a cattle of many swine watch-feeding. so the devils besought him, saying, if thou cast us out, suffer us to go away into the cattle of swine. and he said to them, go. and when they were come out, they went into the cattle of swine: and, behold, the whole cattle of swine ran violently down a steep place into the sea, and perished in the waters. and they that kept them fled, and went their ways into the city, and told into the worldly thing, and what was befallen to the possessed of the devils. and, behold, the whole city came out to meet vowelmovement-stick-safe-yeahoshua: and when they saw him, they besought him that he would depart out of their coasts.

## 9

and he entered into a ship, and passed over, and came into his own city. and, behold, they brought to him a paralysed man, lying on a bed: and vowelmovement-stick-safe-yeahoshua seeing their mama-from-amino-art said to the paralysed; interer be of good cheer; thy misses be out-of-towned thee. and, behold, certain of the scroll-recounters said in near-inwards themselves, this man blasphemeth. and vowelmovement-stick-safe-yeahoshua knowing their thoughts said, wherefore think ye video-divide in your hearts? for whether is easier, to say, thy misses be out-of-towned thee; or to say, arise, and walk? but that ye may know that the interer of man hath charge on land to forgive misses, (then saith he to the paralysed,) arise, take up thy bed, and go to thine house. and he arose, and departed to his house. but when the multitudes saw it, they marvelled, and given heavyweight to-or-not, which had given such charge to men. and as vowelmovement-stick-safe-yeahoshua passed forth from thence, he saw a man, namethereed mattheyeah, sitting at the receipt of custom: and he saith to him, follow me. and he arose, and followed him. and it came to pass, as vowelmovement-stick-safe-yeahoshua sat at meat in the house, behold, many taxmans and missers came and sat down with him and his learners. and when the persians saw it, they said to his learners, why eateth your master with taxmans and missers? but when vowelmovement-stick-safe-yeahoshua heard that, he said to them, they that be whole need not a physician, but they that are sick. but go ye and learn what that meaneth, i will womb, and not butcher: for i am not come to call the right, but missers to repentance. then came to him the learners of yeahoannan, saying, why do we and the persians fast oft, but thy learners fast not? and vowelmovement-stick-safe-yeahoshua said to them, can interers of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when

the bridegroom will be taken from them, and then will they fast. no man putteth a piece of new cloth to an old garment, for that which is put in to fill it up taketh from the garment, and the rent is did worse. neither do men put new wine into old amphores: else the amphores break, and the wine runneth out, and the amphores perish: but they put new wine into new amphores, and both are preserved. while he spake these things to them, behold, there came a certain governor, and bowed him, saying, my house-daughter is even now dead: but come and namethere thy hand upon her, and she will live. and vowelmovement-stick-safe-yeahoshua arose, and followed him, and so did his learners. and, behold, a woman, bleeding twelve years, came behind him, and touched the hem of his garment: for she said in near-inwards herself, if i may but touch his garment, i will be secure. but vowelmovement-stick-safe-yeahoshua turned him about, and when he saw her, he said, house-daughter be of good comfort; thy mama-from-amino-art hath secured thee. and the woman was did whole from that hour. and when vowelmovement-stick-safe-yeahoshua came into the governor's house, and saw the minstrels and the people making a noise, he said to them, give place: for the maid is not dead, but slepeeth. 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 vowelmovement-stick-safe-yeahoshua departed thence, two blind men followed him, crying, and saying, thou interer of dawud, womb us. and when he was come into the house, the blind men came to him: and vowelmovement-stick-safe-yeahoshua saith to them, mama-from-amino-art ye that i am able to do this? they said to him, yea, lord-base. then touched he their eyes, saying, according to your mama-from-amino-art be it to you. and their eyes were opened; and vowelmovement-stick-safe-yeahoshua 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 devil. and when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, it was to world not so seen in israh'ul but the persians said, he casteth out devils through the president of the devils. and vowelmovement-stick-safe-yeahoshua went about all the cities and villages, teaching in their synagogues, and declaring the message of the kingdom, and giving therapy into the worldly sickness and into the worldly disease among the people. but when he saw the multitudes, he was moved with wombing on them, because they fainted, and were scattered abroad, as sheep having no watcher. then saith he to his learners, the harvest truly is plenteous, but the labourers are few; spill ye therefore ohyeah of the harvest, that he will send forth labourers into his harvest.

## 10

and when he had called to him his twelve learners, he gave them charge against stained breathwinds, to cast them out, and to therapoioheal all manner of sickness and all manner of disease. now the nametherees of the twelve sent-outs are these; the first, simon, who is called peter, and andrew his brother; jeqob interer of zebedeeyeah, and yeahoannan his brother; philip; and bartholomew; thomas, and mattheyeah the taxman; jeqob interer of alphaeus, and lebbaeus, whose surname was thaddaeus; simon the idf-nest-zeal-zealot, and ju-

das iscarriot, who also betrayed him. these twelve vowelmovement-stick-safe-yeahoshua sent forth, and directed them, saying, go not into the way of the body-nations, and into any city of the samaritans enter ye not: but go rather to the lost sheep of the house of isra'el and as ye go, declare, saying, the kingdom of namespaces is at hand. heal the sick, win-pure the narrow-waspishs, raise the dead, cast out devils: freely ye have received, freely give. provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet canvas: for the doingman is worthy of his meat. and into whatsoever city or town ye will enter, enquire who in it is worthy; and there abide till ye go thence. and when ye come into an house, first-pool it. and if the house be worthy, let your complete come upon it: but if it be not worthy, let your complete return to you. and whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. verily i say to you, it will be more tolerable for the land of sodom and gomorra 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 synagogues; and ye will be brought before governors and kings for my sake, for a witness against them and the body-nations. but when they deliver you up, take no thought how or what ye will speak: for it will be given you in that same hour what ye will speak. for it is not ye that speak, but breathwind of your father which speaketh in you. and the brother will deliver up the brother to death, and the father interer: and interers will rise up against their parents, and cause them to be put to death. and ye will be hated of all men for my namethere's sake: but he that endureth to the finish will be safed. but when they persecute you in this city, flee ye into his in-sight: for verily i say to you, ye will not have crossed over the cities of isra'el till the interer of man be come. the learner is not above his master, nor the worker above his lord-base. it is enough for the learner that he be as his master, and the worker as his lord-base. if they have called the master of the house word-beelzebub, how much more will they call them of his household? respect them not therefore: for there is nothing covered, that will not be revealed; and hid, that will not be known. what i tell you in darkness, that speak ye in light: and what ye hear in the ear, that declare ye upon the housetops. and respect not them which kill the body, but are not able to kill the self: but rather respect him which is able to destroy both self and body in asking. are not two sparrows sold for a farthing? and one of them will not fall on the ground without your father. but the very eirs of your head are all numbered. respect ye not therefore, ye are of more value than many sparrows. whosoever therefore will confess me before men, him will i confess also before my father which is in namespaces. but whosoever will deny me before men, him will i also deny before my father which is in namespaces. think not that i am come to send complete on land: i came not to send complete, but a sword. for i am come to set a man at variance against his father, and the house-daughter against her mother, and the daughter in law against her mother in law. and a man's foes will be they of his own household. he that loveth father or mother more than me is not worthy of me: and he that loveth interer or house-daughter more than me is not worthy of me. and he that taketh not his stake and followeth after me, is not worthy of me. he that findeth his life

will lose it: and he that loseth his life for my sake will find it. he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. he that receiveth a come-bringer in the namethere of a come-bringer will receive a come-bringer's reward; and he that receiveth a right man in the namethere of a right man will receive a right man's reward. and whosoever will give to drink to one of these little ones a cup of cold water only in the namethere of a learner, verily i say to you, he will in no wise lose his reward.

## 11

and it came to pass, when vowelmovement-stick-safe-yeahoshua had did an finish of directing his twelve learners, he departed thence to teach and to declare in their cities. now when yeahoannan had heard in the prison the doings of converse-swimmer, he sent two of his learners, and said to him, art thou he that should come, or do we look for his in-sight? vowelmovement-stick-safe-yeahoshua answered and said to them, go and shew yeahoannan again those things which ye do hear and see: the blind receive their sight, and the stopskip-lame walk, the narrow-waspishs are out-of-towned, and the deaf hear, the dead are raised up, and the poor have the message declared to them. and happy is he, whosoever will not be go-beyond-offended in me. and as they departed, vowelmovement-stick-safe-yeahoshua began to say to the multitudes concerning yeahoannan, what went ye out into the desert-wording to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. but what went ye out for to see? a come-bringer? yea, i say to you, and more than a come-bringer. for this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. verily i say to you, among them that are born of women there hath not risen a greater than yeahoannan the immerser: notwithstanding he that is least in the kingdom of namespaces is greater than he. and from the days of yeahoannan the immerser until now the kingdom of namespaces suffereth violence, and the violent take it by force. for all the come-bringers and the drops-of-teaching-torah brought until yeahoannan. and if ye will receive it, this is alias which was for to come. he that hath ears to hear, let him hear. but whereunto will i liken this generation? it is like to interers sitting in the markets, and calling to their in-sights, and saying, we have piped to you, and ye have not danced; we have mourned to you, and ye have not stopskip-lamented. for yeahoannan came neither eating nor drinking, and they say, he hath a devil. the interer of man came eating and drinking, and they say, behold a man gluttonous, and a winebibber, a in-sight of taxmans and missers. but skill is rightified of her doings. then began he to upbraid the cities wherein most of his mighty doings were done, because they repented not: woe to thee, chorazin! woe to thee, bethsaida! for if the mighty doings, which were done in you, had word-been done in zur and sidon, they would have repented long ago in sackcloth and ashes. but i say to you, it will be more tolerable for zur and sidon at the day of crisis than for you. and thou, capernaum, which art exalted to namespaces, will be brought down to asking: for if the mighty doings, which have word-been done in thee, had word-been done in sodom, it would have remained until this day. but i say to you, that it will be more tolerable for the land of sodom in the day of cri-

sis than for thee. at that time vowelmovement-stick-safe-yeahoshua answered and said, i thank thee, o father, lord-base of namespaces and land, because thou hast hid these things from the wise and prudent, and hast revealed them to babes. even so, father: for so it seemed good in thy sight. all things are delivered to me of my father: and no man knoweth the interer but the father; neither knoweth any man the father, safe the interer and he to whomsoever the interer will reveal him. come to me, all ye that labour and are heavy laden, and i will give you rest. take my yoke upon you, and learn of me; for i am meek and lowly in heart: and ye will find rest to your selfs. for my yoke is easy, and my burden is light.

## 12

at that time vowelmovement-stick-safe-yeahoshua went on the settles day through the corn; and his learners were an hungred, and began to pluck the ears of corn and to eat. but when the persians saw it, they said to him, behold, thy learners do that which is not allowed to do upon the settles day. but he said to them, have ye not read what dawud did, when he was an hungred, and they that were with him; how he entered into the house of to-or-not, and did eat the bread system, which was not allowed for him to eat, neither for them which were with him, but only for the darkener? or have ye not read in the drops-of-teaching-torah how that on the settles days the darkener in the temple profane the settles, and are blameless? but i say to you, that in this place is one greater than the temple. but if ye had known what this meaneth, i will womb, and not butcher, ye would not have condemned the guiltless. for the interer of man is lord-base even of the settles day. and when he was departed thence, he went into their synagogue: and, behold, there was a man which had his hand dry. and they asked him, saying, is it allowed to give therapy on the settles days? that they might accuse him. and he said to them, what man will there be among you, that will have one sheep, and if it fall into a pit on the settles day, will he not namethere hold on it, and lift it out? how much then is a man better than a sheep? wherefore it is allowed to do well on the settles 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 persians went out, and held a council against him, how they might destroy him. but when vowelmovement-stick-safe-yeahoshua knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not do him known: that it might be fulfilled which was spoken by jesaiah the come-bringer, saying, behold my worker, whom i have chosen; my beloved, in whom my self is well pleased: i will put my breathwind upon him, and he will shew crisis to the body-nations. he will not strive, nor cry; neither will any man hear his voice in the streets. a bruised reed will he not break, and smoking flax will he not quench, till he send forth crisis to victory. and in his namethere will the body-nations trust. then was brought to him one possessed with a devil, 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 interer of dawud? but when the persians heard it, they said, this in-sight doth not cast out devils, but by word-beelzebub the president of the devils. and

vowelmovement-stick-safe-yeahoshua knew their thoughts, and said to them, into the worldly kingdom divided against itself is brought to desolation; and into the worldly city or house divided against itself will not stand: and if accuser cast out accuser, he is divided against himself; how will then his kingdom stand? and if i by word-beelzebub cast out devils, by whom do you interers cast them out? therefore they will be your criticals. but if i cast out devils by breathwind of to-or-not, then the kingdom of to-or-not is come to you. or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. he that is not with me is against me; and he that gathereth not with me scattereth abroad. wherefore i say to you, all manner of miss and blasphemy will be out-of-towned to men: but the blasphemy against the dedicated breathwind will not be out-of-towned to men. and whosoever speaketh a word against the interer of man, it will be out-of-towned him: but whosoever speaketh against the dedicated breathwind, it will not be out-of-towned him, neither in this world, neither in the world to come. either do the tree good, and his fruit good; or else do the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. o generation of vipers, how can ye, being video-divide, 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 video-divide man out of the video-divide treasure bringeth forth video-divide things. but i say to you, that every idle word that men will speak, they will give account thereof in the day of crisis for by thy words thou wilt be rightified, and by thy words thou wilt be condemned. then certain of the scroll-recounters and of the persians answered, saying, master, we would see a sign from thee. but he answered and said to them, an video-divide and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-bringer yunas: for as yunas was three days and three nights in the whale's belly; so will the interer of man be three days and three nights in the heart of the land. the men of nineveh will rise in crisis with this generation, and will condemn it: because they repented at the declaring of yunas; and, behold, a greater than yunas is here. the queen of the south will rise up in the crisis with this generation, and will condemn it: for she came from the uttermost parts of the land to hear the skill of sulayman; and, behold, a greater than sulayman is here. when the stained breathwind is gone out of a man, he walketh through dry places, seeking rest, and findeth none. then he saith, i will return into my house from whence i came out; and when he is come, he findeth it empty, swept, and garnished. then goeth he, and taketh with himself seven other breathwinds more video-divide than himself, and they enter in and house-dwell there: and the last state of that man is worse than the first. even so will it be also to this video-divide generation. while he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. then one said to him, behold, thy mother and thy brethren stand without, desiring to speak with thee. but he answered and said to him that told him, who is my mother? and who are my brethren? and he stretched forth his hand toward his learners, and said, behold my mother and my brethren! for whosoever will do the will of my father which is in namespaces, the same is my brother, and sister, and mother.

the same day went vowelmovement-stick-safe-yeahoshua out of the house, and sat by the sea side. and great multitudes were added together to him, so that he went into a ship, and sat; and the whole multitude stood on the shore. and he spake many things to them in proverb-rules, saying, behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the birds came and devoured them up: some fell upon stony places, where they had not much land: and forthwith they sprung up, because they had no deepness of land: and when the sun was up, they were scorched; and because they had no root, they dry away. and some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. who hath ears to hear, let him hear. and the learners came, and said to him, why speakest thou to them in proverb-rules? he answered and said to them, because it is given to you to know the mysteries of the kingdom of namespaces, but to them it is not given. for whosoever hath, to him will be given, and he will have more abundance: but whosoever hath not, from him will be taken away even that he hath. therefore speak i to them in proverb-rules: because they seeing see not; and hearing they hear not, neither do they understand. and in them is fulfilled the come-bringing of jesaiah, which saith, by hearing ye will hear, and will not understand; and seeing ye will see, and will not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and i should heal them. but happy are your eyes, for they see: and your ears, for they hear. for verily i say to you, that many come-bringers and right men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. hear ye therefore the proverb-rule of the sower. when any one heareth the word of the kingdom, and understandeth it not, then cometh the video-divide 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 on word of the word, by and by he is go-beyond-offended. 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. his in-sight proverb-rule put he forth to them, saying, the kingdom of namespaces is likened to a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the corn, and went his 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 to him, sir, didst not thou sow good seed in thy field? from whence then hath it tares? he said to them, an enemy hath done this. the workers said to him, wilt thou then that we go and gather them up? but he said, nay; lest while ye gather up the tares, ye root up also the corn with

them. let both grow together until the harvest: and in the time of harvest i will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them: but gather the corn into my barn. his in-sight proverb-rule put he forth to them, saying, the kingdom of namespaces is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among grasses, and becometh a tree, so that the birds of the air come and tent-lodge in the branches thereof. his in-sight proverb-rule spake he to them; the kingdom of namespaces is like to leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. all these things spake vowelmovement-stick-safe-yeahoshua to the multitude in proverb-rules; and without a proverb-rule spake he not to them: that it might be fulfilled which was spoken by the come-bringer, saying, i will open my mouth in proverb-rules; i will utter things which have word-been kept secret from the foundation of the cosmos. then vowelmovement-stick-safe-yeahoshua sent the multitude away, and went into the house: and his learners came to him, saying, declare to us the proverb-rule of the tares of the field. he answered and said to them, he that soweth the good seed is the interer of man; the field is the cosmos; the good seed are interers of the kingdom; but the tares are interers of the video-divide one; the enemy that sowed them is the accuser; the harvest is the joint-finish of the world; and the reapers are the messengers. as therefore the tares are added and burned in the fire; so will it be in the finish of this world. the interer of man will send forth his messengers, and they will gather out of his kingdom all things that scandal, and them which do noisomeness; and will cast them into a furnace of fire: there will be wailing and gnashing of teeth. then will the right shine forth as the sun in the kingdom of their father. who hath ears to hear, let him hear. again, the kingdom of namespaces is like to treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. again, the kingdom of namespaces is like to a buy-guy man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it. again, the kingdom of namespaces is like to a net, that was cast into the sea, and added of into the worldly kind: which, when it was full, they drew to shore, and sat down, and added the good into items, but cast the video-divide away. so will it be at the joint-finish of the world: the messengers will come forth, and sever the video-divide from among the right, and will cast them into the furnace of fire: there will be wailing and gnashing of teeth. vowelmovement-stick-safe-yeahoshua saith to them, have ye understood all these things? they say to him, yea, lord-base. then said he to them, therefore into the worldly scroll-recounters which is instructed to the kingdom of namespaces is like to a man that is an householder, which bringeth forth out of his treasure things new and old. and it came to pass, that when vowelmovement-stick-safe-yeahoshua had finished these proverb-rules, he departed thence. and when he was come into his own country, he taught them in their synagogue, inasmuch that they were blown away, and said, whence hath this man this skill, and these mighty doings? is not this the carpenter's interer is not his mother called miriam? and his brethren, jeqob, and joses and simon, and judas? and his sisters, are they not all with us? whence then hath this man all these things? and they were go-beyond-



offended in him. but vowelmovement-stick-safe-yeahoshua said to them, a come-bringer is not without honour, safe in his own country, and in his own house. and he did not many mighty doings there on word of their not-mama-from-amino-arting.

## 14

at that time herod the tetrarch heard of the fame of vowelmovement-stick-safe-yeahoshua, and said to his workers, this is yeahoannan the immerser; he is risen from the dead; and therefore mighty doings do recount themselves in him. for herod had laid hold on yeahoannan, and retrieved him, and put him in prison for herodias' sake, his brother philip's woman. for yeahoannan said to him, it is not allowed for thee to have her. and when he would have put him to death, he respected the multitude, because they counted him as a come-bringer. but when herod's birthday was kept, the house-daughter of 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 yeahoannan immerser's head in a charger, and the king was sorry: to world notwithstanding for the oath's sake, and them which sat with him at meat, he directed it to be given her. and he sent, and beheaded yeahoannan in the prison. and his head was brought in a charger, and given to the damsel: and she brought it to her mother. and his learners came, and took up the body, and buried it, and went and told vowelmovement-stick-safe-yeahoshua. when vowelmovement-stick-safe-yeahoshua heard of it, he departed thence by ship into a desert-wording place apart: and when the people had heard thereof, they followed him on foot out of the cities, and vowelmovement-stick-safe-yeahoshua went forth, and saw a great multitude, and was moved with wombing toward them, and he give therapyed their sick. and when it was evening, his learners came to him, saying, this is a desert-wording place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. but vowelmovement-stick-safe-yeahoshua said to them, they need not depart; give ye them to eat. and they say to him, we have here but five loaves, and two fishes. he said, bring them hither to me. and he directed the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to namespaces, he happy, and brake, and gave the loaves to his learners, and the learners to the multitude. and they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. and they that had eaten were about five thousand men, beside women and interers. and straightway vowelmovement-stick-safe-yeahoshua constrained his learners to get into a ship, and to go before him to the other side, while he sent the multitudes away. and when he had sent the multitudes away, he went up into a mountain apart to spill: and when the evening was come, he was there alone. but the ship was now in the midst of the sea, tossed with sieves: for the wind was contrary. and in the fourth watch of the night vowelmovement-stick-safe-yeahoshua went to them, walking on the sea. and when the learners saw him walking on the sea, they were troubled, saying, it is a breathwind; and they break-cried out for respect. but straightway vowelmovement-stick-safe-yeahoshua spake to them, saying, be of good cheer; it is i; be not afraid. and peter answered him and said, lord-base, if it be thou, bid me come to thee on the wa-

ter. and he said, come. and when peter was come down out of the ship, he walked on the water, to go to vowelmovement-stick-safe-yeahoshua. but when he saw the wind boisterous, he was afraid; and heading to sink, he break-cried, saying, lord-base, safe me. and immediately vowelmovement-stick-safe-yeahoshua stretched forth his hand, and caught him, and said to him, o thou of little mama-from-amino-art, wherefore didst thou doubt? and when they were come into the ship, the wind stained. then they that were in the ship came and bowed him, saying, of a truth thou art inter of to-or-not. and when they were crossed over, they came into the land of gennesaret. and when the men of that place had knowledge of him, they sent out into all that country round about, and brought to him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were did fixedly secure.

## 15

then came to vowelmovement-stick-safe-yeahoshua scroll-recounters and persians, which were of jerusalem, saying, why do thy learners go-beyond the tradition of the elders? for they wash not their hands when they eat bread. but he answered and said to them, why do ye also go-beyond the directive of to-or-not by your tradition? for to-or-not directed, saying, honour thy father and mother: and, he that curse-lightenth father or mother, let him die the death. but ye say, whosoever will say to his father or his mother, it is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he will be free. thus have ye did the directive of to-or-not of none effect by your tradition. ye down-critizisers, well did jesaiah bring of you, saying, this people draweth nigh to me with their mouth, and honourest me with their lips; but their heart is far from me. but in vain they do bow me, teaching for teachings the directives of men. and he called the multitude, and said to them, hear, and understand: not that which goeth into the mouth ceaseth a man; but that which cometh out of the mouth, this ceaseth a man. then came his learners, and said to him, knowest thou that the persians were go-beyond-offended, after they heard this saying? but he answered and said, into the worldly plant, which my namespacesly father hath not planted, will be rooted up. let them alone: they be blind leaders of the blind. and if the blind lead the blind, both will fall into the ditch. then answered peter and said to him, declare to us this proverb-rule. and vowelmovement-stick-safe-yeahoshua said, are ye also yet without understanding? do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? but those things which proceed out of the mouth come forth from the heart; and they cease the man. for out of the heart proceed video-divide thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which cease a man: but to eat with unwashen hands ceaseth not a man. then vowelmovement-stick-safe-yeahoshua went thence, and departed into the coasts of zur and sidon. and, behold, a woman of kanaan came out of the same coasts, and break-cried to him, saying, womb me, o lord-base, thou interer of dawud; my house-daughter is grievously vexed with a devil. but he answered her not a word. and his learners came and besought him, saying, send her away; for she crieth after us. but he answered and said, i am not sent

but to the lost sheep of the house of isra'el then came she and bowed him, saying, lord-base, help me. but he answered and said, it is not meet to take interers's bread, and to cast it to dogs. and she said, truth, lord-base: yet the dogs eat of the crumbs which fall from their masters' table. then vowelmovement-stick-safe-yeahoshua answered and said to her, o woman, great is thy mama-from-amino-art: be it to thee even as thou wilt. and her house-daughter was healed from that very hour. and vowelmovement-stick-safe-yeahoshua departed from thence, and came nigh to the sea of galilee; and went up into a mountain, and sat down there. and great multitudes came to him, having with them those that were stopskip-lame, blind, dumb, maimed, and many others, and cast them down at vowelmovement-stick-safe-yeahoshua' feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the stopskip-lame to walk, and the blind to see: and they given heavyweight the to-or-not of isra'el then vowelmovement-stick-safe-yeahoshua called his learners to him, and said, i have wombing on the multitude, because they continue with me now three days, and have nothing to eat: and i will not send them away fasting, lest they faint in the way, and his learners say to him, whence should we have so much bread in the desert-wording, as to fill so great a multitude? and vowelmovement-stick-safe-yeahoshua saith to them, how many loaves have ye? and they said, seven, and a few little fishes. and he directed the multitude to sit down on the ground. and he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his learners, and the learners to the multitude. and they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. and they that did eat were four thousand men, beside women and interers. and he sent away the multitude, and took ship, and came into the coasts of magdala.

## 16

the persians also with the sadducees came, and tempting desired him that he would shew them a sign from namespaces. he answered and said to them, when it is evening, ye say, it will be fair weather: for the sky is red. and in the morning, it will be foul weather to day: for the sky is red and lowering. o ye down-critizisers, ye can discern the face-turnings of the sky; but can ye not discern the signs of the times? a video-divide and adulterous generation seeketh after a sign; and there will no sign be given to it, but the sign of the come-bringer yunas. and he left them, and departed. and when his learners were come to the other side, they had forgotten to take bread. then vowelmovement-stick-safe-yeahoshua said to them, take heed and beware of the heaven of the persians and of the sadducees. and they reasoned among themselves, saying, it is because we have taken no bread. which when vowelmovement-stick-safe-yeahoshua perceived, he said to them, o ye of little mama-from-amino-art, why reason ye among yourselves, because ye have brought no bread? do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? how is it that ye do not understand that i spake it not to you concerning bread, that ye should beware of the heaven of the persians and of the sadducees? then understood they how that he bade them not beware of the heaven

of bread, but of the teaching of the persians and of the sadducees. when vowelmovement-stick-safe-yeahoshua came into the coasts of caesarea philippi, he asked his learners, saying, whom do men say that i the interer of man am? and they said, some say that thou art yehoannan the immerser: some, alias and others, jere-myeaho, or one of the come-bringers. he saith to them, but whom say ye that i am? and simon peter answered and said, thou art the converse-swimmer, interer of the living to-or-not. and vowelmovement-stick-safe-yeahoshua answered and said to him, happy art thou, simon barjona: for flesh and blood hath not revealed it to thee, but my father which is in namespaces. and i say also to thee, that thou art peter, and upon this rock i will inter-build my called-out; and the gates of hades will not prevail against it. and i will give to thee the keys of the kingdom of namespaces: and whatsoever thou will bind on land will be retrieved in namespaces: and whatsoever thou will loose on land will be loosed in namespaces. then charged he his learners that they should tell no man that he was vowelmovement-stick-safe-yeahoshua the converse-swimmer. from that time forth began vowelmovement-stick-safe-yeahoshua to shew to his learners, how that he must go to jerusalem, and suffer many things of the elders and chief darkener and scroll-recounterss, and be killed, and be raised again the third day. then peter took him, and began to rebuke him, saying, be it far from thee, lord-base: this will not be to thee. but he turned, and said to peter, get thee behind me, accuser: thou art an scandal to me: for thou savourest not the things that be of to-or-not, but those that be of men. then said vowelmovement-stick-safe-yeahoshua to his learners, if any man will come after me, let him deny himself, and take up his stake and follow me. for whosoever will save his life will lose it: and whosoever will lose his life for my sake will find it. for what is a man profited, if he will gain the whole cosmos, and lose his own self? or what will a man give in exchange for his self? for the interer of man will come in the heavyweight of his father with his messengers; and then he will reward every man according to his doings. verily i say to you, there be some standing here, which will not taste of death, till they see the interer of man coming in his kingdom.

## 17

and after six days vowelmovement-stick-safe-yeahoshua taketh peter, jeqob, and yehoannan his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face-turnings did shine as the sun, and his raiment was white as the light. and, behold, there appeared to them musa and alias talking with him. then answered peter, and said to vowelmovement-stick-safe-yeahoshua, lord-base, it is good for us to be here: if thou wilt, let us do here three tents; one for thee, and one for musa, and one for alias while he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, this is my beloved interer in whom i am well pleased; hear ye him. and when the learners heard it, they fell on their face-turnings, and were touch afraid. and vowelmovement-stick-safe-yeahoshua came and touched them, and said, arise, and be not afraid. and when they had lifted up their eyes, they saw no man, save vowelmovement-stick-safe-yeahoshua only. and as they came down from the mountain, vowelmovement-stick-safe-yeahoshua charged them, saying, tell the vision to no man, until

the interer of man be risen again from the dead. and his learners asked him, saying, why then say the scroll-recounters that alias must first come? and vowel-movement-stick-safe-yeahoshua answered and said to them, alias truly will first come, and restore all things. but i say to you, that alias is come already, and they knew him not, but have done to him whatsoever they listed. likewise will also the interer of man suffer of them. then the learners understood that he spake to them of yeahoannan the immerser. and when they were come to the multitude, there came to him a certain man, pool-kneeling down to him, and saying, lord-base, womb my interer for he is lunatick, and touch vexed: for ofttimes he falleth into the fire, and oft into the water. and i brought him to thy learners, and they could not cure him. then vowelmovement-stick-safe-yeahoshua answered and said, o mama-from-amino-artless and perverse generation, how long will i be with you? how long will i suffer you? bring him hither to me. and vowelmovement-stick-safe-yeahoshua rebuked the devil; and he departed out of him: and the interer was attended-to-therapisedd from that very hour. then came the learners to vowelmovement-stick-safe-yeahoshua apart, and said, why could not we cast him out? and vowelmovement-stick-safe-yeahoshua said to them, on word of your not-mama-from-amino-arting: for verily i say to you, if ye have mama-from-amino-art as a grain of mustard seed, ye will say to this mountain, remove hence to yonder place; and it will remove; and nothing will be impossible to you. howbeit this kind goeth not out but by spilling and fasting. and while they abode in galilee, vowelmovement-stick-safe-yeahoshua said to them, the interer of man will be betrayed into the hands of men: and they will kill him, and the third day he will be raised again. and they were exceeding sorry. and when they were come to capernaum, they that received tribute money came to peter, and said, doth not your master complete tribute? he saith, yes. and when he was come into the house, vowelmovement-stick-safe-yeahoshua prevented him, saying, what thinkest thou, simon? of whom do the kings of the land take custom or tribute? of their own interers, or of strangers? peter saith to him, of strangers. vowelmovement-stick-safe-yeahoshua saith to him, then are interers free. notwithstanding, lest we should scandal them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou will find a piece of money: that take, and give to them for me and thee.

## 18

at the same time came the learners to vowelmovement-stick-safe-yeahoshua, saying, who is the greatest in the kingdom of namespaces? and vowelmovement-stick-safe-yeahoshua called a little interer to him, and set him in the midst of them, and said, verily i say to you, except ye be converted, and become as little interers, ye will not enter into the kingdom of namespaces. whosoever therefore will humble himself as this little interer, the same is greatest in the kingdom of namespaces. and whoso will receive one such little interer in my namethere receiveth me. but whoso will scandalize one of these little ones which mama-from-amino-art me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. woe to the cosmos on word of scandals! for it must needs be that scandals come; but woe to that man by

whom the scandal cometh! wherefore if thy hand or thy foot scandal thee, cut them off, and cast them from thee: it is better for thee to enter into life stopskip or maimed, rather than having two hands or two feet to be cast into world fire. and if thine eye scandals thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into asking fire. take heed that ye despise not one of these little ones; for i say to you, that in namespaces their messengers do always behold the face-turnings of my father which is in namespaces. for the interer of man is come to safe that which was lost. how think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? and if so be that he find it, verily i say to you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. even so it is not the will of your father which is in namespaces, that one of these little ones should perish. moreover if thy brother will trespass against thee, go and tell him his cloudy between thee and him alone: if he will hear thee, thou hast gained thy brother. but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. and if he will neglect to hear them, tell it to the called-out: but if he neglect to hear the called-out, let him be to thee as an body-nations man and a tax-man. verily i say to you, whatsoever ye will bind on land will be retrieved in namespaces: and whatsoever ye will loose on land will be loosed in namespaces. again i say to you, that if two of you will agree on land as touching any thing that they will ask, it will be done for them of my father which is in namespaces. for where two or three are added together in my namethere, there am i in the midst of them. then came peter to him, and said, lord-base, how oft will my brother miss against me, and i forgive him? till seven times? vowelmovement-stick-safe-yeahoshua saith to him, i say not to thee, until seven times: but, until seventy times seven. therefore is the kingdom of namespaces likened to a certain king, which would take account of his workers. and when he had begun to reckon, one was brought to him, which owed him ten thousand talents. but forasmuch as he had not to complete, his lord-base directed him to be sold, and his woman, and interers, and all that he had, and completement to be did. the worker therefore fell down, and bowed him, saying, lord-base, have patience with me, and i will complete thee all. then oyeah of that worker was moved with wombing, and loosed him, and forgave him the debt. but the same worker went out, and found one of his in-sightservants, which owed him an hundred branchce: and he laid hands on him, and took him by the throat, saying, complete me that thou owest. and his in-sightservant fell down at his feet, and besought him, saying, have patience with me, and i will complete thee all. and he would not: but went and cast him into prison, till he should complete the debt. so when his in-sightservants saw what was done, they were very sorry, and came and told to their lord-base all that was done. then his lord-base, after that he had called him, said to him, o thou video-divide worker, i forgave thee all that debt, because thou desiredst me: shouldest not thou also have had wombing on thy in-sightservant, even as i had pity on thee? and his lord-base was wroth, and delivered him to the tormentors, till he should complete all that was due to him. so likewise will my namespacely father do also to you, if ye from your hearts forgive not every one his brother their

## 19

and it came to pass, that when vowelmovement-stick-safe-yeahoshua had finished these sayings, he departed from galilee, and came into the coasts of judaea beyond jordan; and great multitudes followed him; and he healed them there. the persians also came to him, tempting him, and saying to him, is it allowed for a man to put away his woman into the worldly cause? and he answered and said to them, have ye not read, that he which did them at the heading did them remember-male and pierced-female, and said, for this cause will a man leave father and mother, and will cleave to his woman: and they twain will be one flesh? wherefore they are no more twain, but one flesh. what therefore to-or-not hath joined together, let not man put asunder. they say to him, why did musa then direct to give a writing of divorcement, and to put her away? he saith to them, musa on word of the hardness of your hearts suffered you to put away your women: but from the heading it was not so. and i say to you, whosoever will put away his woman, except it be for fornication, and will marry his in-sight, committeth adultery: and whoso marieth her which is put away doth commit adultery. his learners say to him, if the case of the man be so with his woman, it is not good to marry. but he said to them, all men cannot receive this saying, safe they to whom it is given. for there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were did eunuchs of men: and there be eunuchs, which have did themselves eunuchs for the kingdom of namespaces's sake. he that is able to receive it, let him receive it. then were there brought to him little interers, that he should put his hands on them, and spill: and the learners rebuked them. but vowelmovement-stick-safe-yeahoshua said, suffer little interers, and forbid them not, to come to me: for of such is the kingdom of namespaces. and he laid his hands on them, and departed thence. and, behold, one came and said to him, good master, what good thing will i do, that i may have into the world life? and he said to him, why callest thou me good? there is none good but one, that is, to-or-not: but if thou wilt enter into life, keep the directives. he saith to him, which? vowelmovement-stick-safe-yeahoshua said, thou wilt do no murder, no commit adultery, no steal, no bear false witness, honour thy father and thy mother: and, thou wilt love thy in-sight as thyself. the young man saith to him, all these things have i kept from my youth up: what lack i yet? vowelmovement-stick-safe-yeahoshua said to him, if thou wilt be fixed, go and sell that thou hast, and give to the poor, and thou wilt have treasure in namespaces: and come and follow me. but when the young man heard that saying, he went away labourful: for he had great possessions. then said vowelmovement-stick-safe-yeahoshua to his learners, verily i say to you, that a rich man will hardly enter into the kingdom of namespaces. and again i say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of to-or-not. when his learners heard it, they were exceedingly amazed, saying, who then can be safed? but vowelmovement-stick-safe-yeahoshua beheld them, and said to them, with men this is impossible; but with to-or-not all things are possible. then answered peter and said to him, behold, we have forsaken all, and followed thee; what will we have therefore? and vowelmovement-stick-safe-yeahoshua

said to them, verily i say to you, that ye which have followed me, in the regeneration when the interer of man will sit in the throne of his heavyweight, ye also will sit upon twelve thrones, judging the twelve branch of isra'al and into the worldly one that hath forsaken houses, or brethren, or sisters, or father, or mother, or woman, or interers, or lands, for my namethere's sake, will receive an hundredfold, and will inherit world life. but many that are first will be last; and the last will be first.

## 20

for the kingdom of namespaces is like to a man that is an householder, which went out early in the morning to hire labourers into his vineyard. and when he had agreed with the labourers for a branchy a day, he sent them into his vineyard. and he went out about the third hour, and saw others standing idle in the market-place, and said to 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 to them, why stand ye here all the day idle? they say to him, because no man hath hired us. he saith to them, go ye also into the vineyard; and whatsoever is right, that will ye receive. so when even was come, ohyeah of the vineyard saith to his steward, call the labourers, and give them their hire, heading from the last to the first. and when they came that were hired about the eleventh hour, they received every man a branchy, but when the first came, they supposed that they should have received more; and they likewise received every man a branchy. and when they had received it, they murmured against the Goodman of the house, saying, these last have wrought but one hour, and thou hast did them equal to us, which have borne the burden and heat of the day. but he answered one of them, and said, in-sight, i do thee no wrong: didst not thou agree with me for a branchy? take that thine is, and go thy way: i will give to this last, even as to thee. is it not allowed for me to do what i will with mine own? is thine eye video-divide, because i am good? so the last will be first, and the first last: for many be called, but few chosen. and vowelmovement-stick-safe-yeahoshua going up to jerusalem took the twelve learners apart in the way, and said to them, behold, we go up to jerusalem; and the interer of man will be betrayed to the chief darkener and to the scroll-recounters, and they will condemn him to death, and will deliver him to the body-nations to mock, and to scourge, and to stand-up him: and the third day he will rise again. then came to him the mother of zebedeeyeahs interers with her interers, bowping him, and desiring a certain thing of him. and he said to her, what wilt thou? she saith to him, grant that these my two interers may sit, the one on thy right hand, and the other on the left, in thy kingdom. but vowelmovement-stick-safe-yeahoshua answered and said, ye know not what ye ask. are ye able to drink of the cup that i will drink of, and to be immersed with the immersing that i am immersed with? they say to him, we are able. and he saith to them, ye will drink indeed of my cup, and be immersed with the immersing that i am immersed with: but to sit on my right hand, and on my left, is not mine to give, but it will be given to them for whom it is prepared of my father. and when the ten heard it, they were moved with indignation against the two brethren. but vow-

elmovement-stick-safe-yeahoshua called them to him, and said, ye know that the presidents of the body-nations exercise dominion over them, and they that are great exercise authority upon them. but it will not be so among you: but whosoever will be great among you, let him be your immerser; and whosoever will be chief among you, let him be your worker: even as the interer of man came not to be was immersed to, but to immerser, and to give his life a out-of-town for many. and as they departed from jericho, a great multitude followed him. and, behold, two blind men sitting by the way side, when they heard that vowelmovement-stick-safe-yeahoshua passed by, break-cried out, saying, womb us, o lord-base, thou interer of dawud. and the multitude rebuked them, because they should hold their complete: but they break-cried the more, saying, womb us, o lord-base, thou interer of dawud. and vowelmovement-stick-safe-yeahoshua stood still, and called them, and said, what will ye that i will do to you? they say to him, lord-base, that our eyes may be opened. so vowelmovement-stick-safe-yeahoshua had womb-ing on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

## 21

and when they drew nigh to jerusalem, and were come to bethphage, to the mount of olives, then sent vowelmovement-stick-safe-yeahoshua two learners, saying to them, go into the village over against you, and straightway ye will find an ass tied, and a colt with her: loose them, and bring them to me. and if any man say ought to you, ye will say, ohyeah hath need of them; and straightway he will send them. all this was done, that it might be fulfilled which was spoken by the come-bringer, saying, tell ye the house-daughter of zionsion, behold, thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of an ass. and the learners went, and did as vowelmovement-stick-safe-yeahoshua directed them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. and a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way, and the multitudes that went before, and that followed, break-cried, saying, safe-us-please-hosanna to interer of dawud: happy is he that cometh in the namethere of ohyeah; safe-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 vowelmovement-stick-safe-yeahoshua the come-bringer of nazareth of galilee. and vowelmovement-stick-safe-yeahoshua went into the temple of to-or-not, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, and said to them, it is written, my house will be called the house of spilling; but ye have did it a den of thieves. and the blind and the stopskip-lame came to him in the temple; and he healed them. and when the chief darkener and scroll-recounters saw the wonderful things that he did, and interers crying in the temple, and saying, safe-us-please-hosanna to interer of dawud; they were touch displeased, and said to him, hearest thou what these say? and vowelmovement-stick-safe-yeahoshua saith to them, yea; have ye to world not read, out of the mouth of babes and sucklings thou hast fixed thanks? and he left them, and went out of the city into bethany; and he lodged there. now in the morning as he returned into the city, he hun-

gered. and when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said to it, let no fruit grow on thee henceforward into the worlds. and presently the fig tree dry away. and when the learners saw it, they marvelled, saying, how soon is the fig tree dry away! vowelmovement-stick-safe-yeahoshua answered and said to them, verily i say to you, if ye have mama-from-amino-art, and doubt not, ye will not only do this which is done to the fig tree, but also if ye will say to this mountain, be thou removed, and be thou cast into the sea; it will be done. and all things, whatsoever ye will ask in spilling, believing, ye will receive. and when he was come into the temple, the chief darkener and the elders of the people came to him as he was teaching, and said, by what authority doest thou these things? and who gave thee this authority? and vowelmovement-stick-safe-yeahoshua answered and said to them, i also will ask you one thing, which if ye tell me, i in like wise will tell you by what authority i do these things. the immersing of yeahoannan, whence was it? from namespaces, or of men? and they reasoned with themselves, saying, if we will say, from namespaces; he will say to us, why did ye not then mama-from-amino-art him? but if we will say, of men; we respect the people; for all hold yeahoannan as a come-bringer. and they answered vowelmovement-stick-safe-yeahoshua, and said, we cannot tell. and he said to them, neither tell i you by what authority i do these things. but what think ye? a certain man had two interers; and he came to the first, and said, interer go doing to day in my vineyard. he answered and said, i will not: but afterward he repented, and went. and he came to the second, and said likewise. and he answered and said, i go, sir: and went not. whether of them twain did the will of his father? they say to him, the first. vowelmovement-stick-safe-yeahoshua saith to them, verily i say to you, that the taxmans and the feed-harlots go into the kingdom of to-or-not before you. for yeahoannan came to you in the way of being right, and ye mama-from-amino-arted him not: but the taxmans and the feed-harlots mama-from-amino-arted him: and ye, when ye had seen it, repented not afterward, that ye might mama-from-amino-art him. hear his in-sight proverb-rule: there was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and inter-built a tower, and let it out to manmen, and went into a far country: and when the time of the fruit drew near, he sent his workers to the manmen, that they might receive the fruits of it. and the manmen took his workers, and beat one, and killed his in-sight, and stoned his in-sight. again, he sent other workers more than the first: and they did to them likewise. but last of all he sent to them his interer saying, they will reverence my interer but when the manmen saw the interer 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 ohyeah therefore of the vineyard cometh, what will he do to those manmen? they say to him, he will miserably destroy those video-divide men, and will let out his vineyard to other manmen, which will render him the fruits in their seasons. vowelmovement-stick-safe-yeahoshua saith to them, did ye to world not read in the writings, the stone which the inter-builders rejected, the same is become the head of the corner: this is ohyeah's doing, and it is wonderful in our eyes? therefore say i to you, the kingdom of to-or-not will be taken from you, and given to a nation bringing forth the

fruits thereof. and whosoever will fall on this stone will be broken: but on whomsoever it will fall, it will grind him to powder. and when the chief darkener and persians had heard his proverb-rules, they perceived that he spake of them. but when they sought to namethere hands on him, they respected the multitude, because they took him for a come-bringer.

## 22

and vowelmovement-stick-safe-yeahoshua answered and spake to them again by proverb-rules, and said, the kingdom of namespaces is like to a certain king, which did a marriage for his interer and sent forth his workers to call them that were bidden to the wedding: and they would not come. again, he sent forth other workers, saying, tell them which are bidden, behold, i have prepared my dinner: my cattle and my fatlings are killed, and all things are ready: come to the marriage. but they did light of it, and went their ways, one to his farm, his in-sight to his merchandise: and the remnant took his workers, and entreated them spitefully, and slew them. but when the king heard thereof, he was wroth: and he sent forth his troops, and destroyed those murderers, and burned up their city. then saith he to his workers, the wedding is ready, but they which were bidden were not worthy. go ye therefore into the highways, and as many as ye will find, bid to the marriage. so those workers went out into the highways, and added together all as many as they found, ponerosboth video-divide and good: and the wedding was furnished with guests. and when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith to him, in-sight, how camest thou in hither not having a wedding garment? and he was speechless. then said the king to the workers, bind him hand and foot, and take him away, and cast him into outer darkness, there will be weeping and gnashing of teeth. for many are called, but few are chosen. then went the persians, and took counsel how they might entangle him in his talk. and they sent out to him their learners with the herodians, saying, master, we know that thou art true, and teachest the way of to-or-not in truth, neither carest thou for any man: for thou regardest not the person of men. tell us therefore, what thinkest thou? is it allowed to give tribute to kaiser or not? but vowelmovement-stick-safe-yeahoshua perceived their video-dividness, and said, why tempt ye me, ye down-critizisers? shew me the tribute money. and they brought to him a branchy. and he saith to them, whose is this image and superscription? they say to him, caesar's. then saith he to them, render therefore to kaiser the things which are caesar's; and to to-or-not the things that are to-or-not's. when they had heard these words, they marvelled, and left him, and went their way. the same day came to him the sadducees, which say that there is no stand up, and asked him, saying, master, musa said, if a man die, having no interers, his brother will marry his woman, and stand-up seed to his brother. now there were with us seven brethren: and the first, when he had married a woman, deceased, and, having no issue, left his woman to his brother: likewise the second also, and the third, to the seventh. and last of all the woman died also. therefore in the stand up whose woman will she be of the seven? for they all had her. vowelmovement-stick-safe-yeahoshua answered and said to them, ye do err, not knowing the writings, nor the dynamic of to-or-not. for in the stand up they neither marry, nor are given in marriage, but are as the messengers

of to-or-not in namespaces. but as touching the stand up of the dead, have ye not read that which was spoken to you by to-or-not, saying, i am the to-or-not of ibrahim, and the to-or-not of iz'haq, and the to-or-not of jeqob? to-or-not is not the to-or-not of the dead, but of the living. and when the multitude heard this, they were blown away at his teaching. but when the persians had heard that he had put the sadducees to silence, they were added together. then one of them, which was a lawyer, asked him a question, tempting him, and saying, master, which is the great directive in the drops-of-teaching-torah vowelmovement-stick-safe-yeahoshua said to him, thou wilt love ohyeah thy to-or-not with all thy heart, and with all thy self, and with all thy mind. this is the first and great directive. and the second is like to it, thou wilt love thy in-sight as thyself. on these two directives hang all the drops-of-teaching-torah and the come-bringers. while the persians were added together, vowelmovement-stick-safe-yeahoshua asked them, saying, what think ye of converse-swimmer? whose interer is he? they say to him, interer of dawud. he saith to them, how then doth dawud in breathwind call him lord-base, saying, ohyeah said to my lord-base, sit thou on my right hand, till i do thine enemies thy footstool? if dawud then call him lord-base, how is he his interer and no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

## 23

then spake vowelmovement-stick-safe-yeahoshua to the multitude, and to his learners, saying the scroll-recounterss and the persians sit in musa' seat: all therefore whatsoever they bid you keep, that keep and do; but do not ye after their doings: for they say, and do not. for they bind heavy burdens and grievous to be borne, and namethere them on men's shoulders; but they themselves will not move them with one of their fingers. but all their doings they do for to be seen of men: they do broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, rabbi, rabbi. but be not ye called rabbi: for one is your master, even converse-swimmer; and all ye are brethren. and call no man your father upon the land: for one is your father, which is in namespaces. neither be ye called masters: for one is your master, even converse-swimmer. but he that is greatest among you will be your worker. and whosoever will exalt himself will be abased; and he that will humble himself will be exalted. but woe to you, scroll-recounterss and persians, down-critizisers! for ye shut up the kingdom of namespaces against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. woe to you, scroll-recounterss and persians, down-critizisers! for ye devour widows' houses, and for a pretence do long spilling: therefore ye will receive the greater damnation. woe to you, scroll-recounterss and persians, down-critizisers! for ye compass sea and land to do one proselyte, and when he is did, ye do him twofold more interer of asking than yourselves. woe to you, ye blind guides, which say, whosoever will swear by the temple, it is nothing; but whosoever will swear by the gold of the temple, he is a debtor! ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? and, whosoever will swear by the butcher-place, it is nothing; but whosoever sweareth by the gift

that is upon it, he is guilty. ye fools and blind: for whether is greater, the gift, or the butcher-place that sanctifieth the gift? whoso therefore will swear by the butcher-place, sweareth by it, and by all things thereon. and whoso will swear by the temple, sweareth by it, and by him that house-dwelleth therein. and he that will swear by namespaces, sweareth by the throne of to-or-not, and by him that sitteth thereon. woe to you, scroll-recountrss and persians, down-critizisers! for ye complete tithe of mint and anise and cummin, and have omitted the weightier matters of the drops-of-teaching-torah crisis wombing, and mama-from-amino-art: these ought ye to have done, and not to leave the other undone. ye blind guides, which strain at a gnat, and swallow a camel. woe to you, scroll-recountrss and persians, down-critizisers! for ye do win-pure the outside of the cup and of the platter, but in near-inwards they are full of extortion and excess. thou blind persian, win-pure first that which is in near-inwards the cup and platter, that the outside of them may be win-pure also. woe to you, scroll-recountrss and persians, down-critizisers! for ye are like to whited sepulchres, which indeed appear beautiful outward, but are in near-inwards full of dead men's bones, and of all stainedness. even so ye also outwardly appear right to men, but in near-inwards ye are full of down-critique and noisomeness. woe to you, scroll-recountrss and persians, down-critizisers! because ye inter-build the tombs of the come-bringers, and garnish the sepulchres of the right, and say, if we had word-been in the days of our fathers, we would not have word-been partakers with them in the blood of the come-bringers. wherefore ye be witnesses to yourselves, that ye are interers of them which killed the come-bringers. fill ye up then the measure of your fathers. ye serpents, ye generation of vipers, how can ye escape the damnation of asking? wherefore, behold, i send to you come-bringers, and wise men, and scroll-recountrss: and some of them ye will kill and stand-up; and some of them will ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the right blood shed upon the land, from the blood of right habil to the blood of zachariyeh interer of barachiyeah, whom ye slew between the temple and the butcher-place. verily i say to you, all these things will come upon this generation. o jerusalem, jerusalem, thou that killest the come-bringers, and stonest them which are sent to thee, how often would i have added thy interers together, even as a hen gathereth her chickens under her wings, and ye would not! behold, your house is left to you desolate. for i say to you, ye will not see me henceforth, till ye will say, happy is he that cometh in the namethere of ohyeah.

## 24

and vowelmovement-stick-safe-yeahoshua went out, and departed from the temple: and his learners came to him for to shew him the inter-buildings of the temple. and vowelmovement-stick-safe-yeahoshua said to them, see ye not all these things? verily i say to you, there will not be left here one stone upon his in-sight, that will not be thrown down. and as he sat upon the mount of olives, the learners came to him privately, saying, tell us, when will these things be? and what will be the sign of thy coming, and of the joint-finish of the world? and vowelmovement-stick-safe-yeahoshua answered and said to them, take heed that no man deceive you. for many will come in my namethere, saying, i am

converse-swimmer; and will deceive many. and ye will hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the finish is not yet. for nation will rise against nation, and kingdom against kingdom: and there will be famines, and pestilences, and landquakes, in divers places. all these are the heading of labours. then will they deliver you up to be afflicted, and will kill you: and ye will be hated of all nations for my namethere's sake. and then will many be go-beyond-offended, and will betray one his in-sight, and will hate one his in-sight. and many false come-bringers will rise, and will deceive many. and because noisomeness will abound, the love of many will wax cold. but he that will endure for into the world, the same will be safed. and this message of the kingdom will be declared in all the inhabited world for a witness to all nations; and then will the finish come. when ye therefore will see the abomination of desolation, spoken of by dan'al the come-bringer, stand in the dedicated place, (whoso readeth, let him understand:) then let them which be in judaea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. and woe to them that are with interer, and to them that give suck in those days! but spill ye that your flight be not in the winter, neither on the settles day: for then will be great tribulation, such as was not since the heading of the cosmos to this time, no, nor ever will be. and except those days should be shortened, there should no flesh be safed: but for the elect's sake those days will be shortened. then if any man will say to you, lo, here is converse-swimmer, or there; mama-from-amino-art it not. for there will arise false converse-swimmers, and false come-bringers, and will shew great signs and wonders; insomuch that, if it were possible, they will deceive the very elect. behold, i have told you before. wherefore if they will say to you, behold, he is in the desert-wording; go not forth: behold, he is in the secret chambers; mama-from-amino-art it not. for as the lightning cometh out of the east, and shineth even to the west; so will also the coming of the interer of man be. for whosoever the carcass is, there will the eagles be added together. immediately after the tribulation of those days will the sun be darkened, and the moon will not give her light, and the stars will fall from namespaces, and the dynamics of the namespaces will be shaken: and then will appear the sign of the interer of man in namespaces: and then will all the branch of the land mourn, and they will see the interer of man coming in the clouds of namespaces with dynamic and great heavyweight. and he will send his messengers with a great sound of a mouthpiece-horn and they will gather together his elect from the four winds, from one finish of namespaces to the other. now learn a proverb-rule of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye will see all these things, know that it is near, even at the doors. verily i say to you, this generation will not pass, till all these things be fulfilled. namespaces and land will pass away, but my words will not pass away. but of that day and hour knoweth no man, no, not the messengers of namespaces, but my father only. but as the days of nuh were, so will also the coming of the interer 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 nuh entered into the gather-cabinet, and knew not until the flood came, and took them all away; so will also

the coming of the interer of man be. then will two be in the field; the one will be taken, and the other left. two women will be grinding at the mill; the one will be taken, and the other left. watch therefore: for ye know not what hour your lord-base doth come. but know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be hatchd. therefore be ye also ready: for in such an hour as ye think not the interer of man cometh. who then is a mama-from-amino-artful and wise worker, whom his lord-base did governor over his household, to give them meat in due season? happy is that worker, whom his lord-base when he cometh will find so doing. verily i say to you, that he will do him governor over all his goods. but and if that video-divide worker will say in his heart, my lord-base delayeth his coming; and will begin to smite his in-sightservants, and to eat and drink with the drunken; ohyeah of that worker will come in a day when he looketh not for him, and in an hour that he is not aware of, and will cut him asunder, and appoint him his portion with the down-critizisers: there will be weeping and gnashing of teeth.

## 25

then will the kingdom of namespaces be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom. and five of them were wise, and five were foolish. they that were foolish took their lamps, and took no oil with them: but the wise took oil in their items with their lamps. while the bridegroom tarried, they all slumbered and slept. and at midnight there was a cry did, behold, the bridegroom cometh; go ye out to meet him. then all those virgins arose, and trimmed their lamps. and the foolish said to the wise, give us of your oil; for our lamps are gone out. but the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. and while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. afterward came also the other virgins, saying, lord-base, lord-base, open to us. but he answered and said, verily i say to you, i know you not. watch therefore, for ye know neither the day nor the hour wherein the interer of man cometh. for the kingdom of namespaces is as a man travelling into a far country, who called his own workers, and delivered to them his goods. and to one he gave five talents, to his in-sight two, and to his in-sight one; to every man according to his several ability; and straightway took his journey. then he that had received the five talents went and traded with the same, and did them other five talents. and likewise he that had received two, he also gained other two. but he that had received one went and digged in the land, and hid his lord-base's money. after a long time ohyeah of those workers cometh, and reckoneth with them. and so he that had received five talents came and brought other five talents, saying, lord-base, thou deliveredst to me five talents: behold, i have gained beside them five talents more. his lord-base said to him, well done, thou good and mama-from-amino-artful worker: thou hast word-been mama-from-amino-artful over a few things, i will do thee governor over many things: enter thou into the joy of thy lord-base. he also that had received two talents came and said, lord-base, thou deliveredst to me two talents: behold, i have gained two other talents beside them. his lord-base said to him,

well done, good and mama-from-amino-artful worker; thou hast word-been mama-from-amino-artful over a few things, i will do thee governor over many things: enter thou into the joy of thy lord-base. then he which had received the one talent came and said, lord-base, i knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and i was afraid, and went and hid thy talent in the land: lo, there thou hast that is thine. his lord-base answered and said to him, thou video-divide 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 to him which hath ten talents. for to every one that hath will be given, and he will have abundance: but from him that hath not will be taken away even that which he hath. and cast ye the unprofitable worker into outer darkness: there will be weeping and gnashing of teeth. when the interer of man will come in his heavy-weight, and all the dedicated messengers with him, then will he sit upon the throne of his heavyweight: and before him will be added all nations: and he will separate them one from his in-sight, as a watcher divideth his sheep from the goats: and he will set the sheep on his right hand, but the goats on the left. then will the king say to them on his right hand, come, ye happy of my father, inherit the kingdom prepared for you from the foundation of the cosmos: for i was an hungred, and ye gave me meat: i was thirsty, and ye gave me drink: i was a stranger, and ye took me in: naked, and ye clothed me: i was sick, and ye visited me: i was in prison, and ye came to me. then will the right answer him, saying, lord-base, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came to thee? and the king will answer and say to them, verily i say to you, inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. then will he say also to them on the left hand, depart from me, ye curse-lightend, into world fire, prepared for the accuser and his messengers: for i was an hungred, and ye gave me no meat: i was thirsty, and ye gave me no drink: i was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. then will they also answer him, saying, lord-base, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not immerser to thee? then will he answer them, saying, verily i say to you, inasmuch as ye did it not to one of the least of these, ye did it not to me. and these will go away into world punishment: but the right into life into the world.

## 26

and it came to pass, when vowelmovement-stick-safe-yeahoshua had finished all these sayings, he said to his learners, ye know that after two days is the feast of the stopskip, and the interer of man is betrayed to be stood-up. then assembled together the chief darkener, and the scroll-recounterss, and the elders of the people, to the palace of the high darkener who was called caiaphas, and consulted that they might take vowelmovement-stick-safe-yeahoshua by subtily, and kill him. but they said, not on the feast day, lest there be an uproar among the people. now when vowelmovement-stick-safe-yeahoshua



hoshua was in bethany, in the house of simon the narrow-wasphish, there came to him a woman having an alabaster box of very precious oil, and poured it on his head, as he sat at meat. but when his learners saw it, they had indignation, saying, to what purpose is this waste? for this oil might have word-been sold for much, and given to the poor. when vowelmovement-stick-safe-yeahoshua understood it, he said to them, why trouble ye the woman? for she hath wrought a good doing upon me. for ye have the poor always with you; but me ye have not always. for in that she hath poured this oil on my body, she did it for my burial. verily i say to you, wheresoever this message will be declared in the whole cosmos, there will also this, that this woman hath done, be told for a memorial of her. then one of the twelve, called judas iscariot, went to the chief darkener, and said to them, what will ye give me, and i will deliver him to you? and they stood with him for thirty pieces of silver. and from that time he sought opportunity to betray him. now the first day of the feast of lit-mazat the learners came to vowelmovement-stick-safe-yeahoshua, saying to him, where wilt thou that we prepare for thee to eat the stopskip? and he said, go into the city to such a man, and say to him, the master saith, my time is at hand; i will keep the stopskip at thy house with my learners. and the learners did as vowelmovement-stick-safe-yeahoshua had appointed them; and they did ready the stopskip. now when the even was come, he sat down with the twelve. and as they did eat, he said, verily i say to you, that one of you will betray me. and they were exceeding labourful, and began every one of them to say to him, lord-base, is it i? and he answered and said, he that dippeth his hand with me in the dish, the same will betray me. the interer of man goeth as it is written of him: but woe to that man by whom the interer of man is betrayed! it had word-been good for that man if he had not word-been born. then judas, which betrayed him, answered and said, master, is it i? he said to him, thou hast said. and as they were eating, vowelmovement-stick-safe-yeahoshua took bread, and happy it, and brake it, and gave it to the learners, and said, take, eat; this is my body. and he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of misses. but i say to you, i will not drink henceforth of this fruit of the vine, until that day when i drink it new with you in my father's kingdom. and when they had sung an hymn, they went out into the mount of olives. then saith vowelmovement-stick-safe-yeahoshua to them, all ye will be go-beyond-offended on word of me this night: for it is written, i will smite the watcher, and the sheep of the sheep will be scattered abroad. but after i am risen again, i will go before you into galilee. peter answered and said to him, though all men will be go-beyond-offended on word of thee, yet will i to world not be go-beyond-offended. vowelmovement-stick-safe-yeahoshua said to him, verily i say to thee, that this night, before the cock crow, thou wilt deny me thrice. peter said to him, though i should die with thee, yet will i not deny thee. likewise also said all the learners. then cometh vowelmovement-stick-safe-yeahoshua with them to a place called gethsemane, and saith to the learners, sit ye here, while i go and spill yonder. and he took with him peter and the two interers of zebedeeyeah, and began to be labourful and very heavy. then saith he to them, my self is exceeding labourful, even to death: tarry ye here, and watch with me. and he went a little farther, and fell on his

face-turnings, and spilled, saying, o my father, if it be possible, let this cup pass from me: to world notwithstanding not as i will, but as thou wilt. and he cometh to the learners, and findeth them asleep, and saith to peter, what, could ye not watch with me one hour? watch and spill, that ye enter not into temptation: breath-wind indeed is willing, but the flesh is weak. he went away again the second time, and spilled, saying, o my father, if this cup may not pass away from me, except i drink it, thy will be done. and he came and found them asleep again: for their eyes were heavy. and he left them, and went away again, and spilled the third time, saying the same words. then cometh he to his learners, and saith to them, sleep on now, and take your rest: behold, the hour is at hand, and the interer of man is betrayed into the hands of missers. rise, let us be going: behold, he is at hand that doth betray me. and while he yet spake, lo, judas, one of the twelve, came, and with him a great multitude with swords and canvas, from the chief darkener and elders of the people. now he that betrayed him gave them a sign, saying, whomsoever i will kiss, that same is he: hold him fast. and forthwith he came to vowelmovement-stick-safe-yeahoshua, and said, eil, master; and kissed him. and vowelmovement-stick-safe-yeahoshua said to him, in-sight, wherefore art thou come? then came they, and laid hands on vowelmovement-stick-safe-yeahoshua and took him. and, behold, one of them which were with vowelmovement-stick-safe-yeahoshua stretched out his hand, and drew his sword, and struck a worker of the high server's, and smote off his ear. then said vowelmovement-stick-safe-yeahoshua to him, put up again thy sword into his place: for all they that take the sword will perish with the sword. thinkest thou that i cannot now spill to my father, and he will presently give me more than twelve legions of messengers? but how then will the writings be fulfilled, that thus it must be? in that same hour said vowelmovement-stick-safe-yeahoshua to the multitudes, are ye come out as against a thief with swords and canvas for to take me? i sat daily with you teaching in the temple, and ye laid no hold on me. but all this was done, that the writings of the come-bringers might be fulfilled. then all the learners forsook him, and fled. and they that had laid hold on vowelmovement-stick-safe-yeahoshua led him away to caiaphas the high darkener where the scroll-recounters and the elders were assembled. but peter followed him afar off to the high server's palace, and went in, and sat with the workers, to see the finish now the chief darkener, and elders, and all the council, sought false witness against vowelmovement-stick-safe-yeahoshua, 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 in-sight said, i am able to destroy the temple of to-or-not, and to inter-build it in three days. and the high darkener arose, and said to him, answerest thou nothing? what is it which these witnesses against thee? but vowelmovement-stick-safe-yeahoshua held his complete, and the high darkener answered and said to him, i adjure thee by the living to-or-not, that thou tell us whether thou be the converse-swimmer, interer of to-or-not. vowelmovement-stick-safe-yeahoshua saith to him, thou hast said: to world notwithstanding i say to you, hereafter will ye see the interer of man sitting on the right hand of dynamic, and coming in the clouds of namespaces. then the high darkener rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. what think ye? they an-

swered and said, he is guilty of death. then did they spit in his face-turnings, and buffeted him; and others smote him with the palms of their hands, saying, bring to us, thou converse-swimmer, who is he that smote thee? now peter sat without in the palace; and a damsel came to him, saying, thou also wast with vowelmovement-stick-safe-yeahoshua of galilee. but he denied before them all, saying, i know not what thou sayest. and when he was gone out into the porch, his in-sight maid saw him, and said to them that were there, this in-sight was also with vowelmovement-stick-safe-yeahoshua of nazareth. and again he denied with an oath, i do not know the man. and after a while came to him they that stood by, and said to peter, surely thou also art one of them; for thy speech bewrayeth thee. then began he to curse-lighten and to swear, saying, i know not the man, and immediately the cock crew. and peter remembered the word of vowelmovement-stick-safe-yeahoshua, which said to him, before the cock crow, thou wilt deny me thrice. and he went out, and wept bitterly.

## 27

when the morning was come, all the chief darkener and elders of the people took counsel against vowelmovement-stick-safe-yeahoshua to put him to death: and when they had retrieved him, they led him away, and delivered him to pontius pilate the governor. then judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief darkener and elders, saying, i have missed in that i have betrayed the innocent blood. and they said, what is that to us? see thou to that. and he cast down the pieces of silver in the temple, and departed, and went and hanged himself. and the chief darkener took the silver pieces, and said, it is not allowed for to put them into the treasury, because it is the price of blood. and they took counsel, and bought with them the potter's field, to bury strangers in. wherefore that field was called, the field of blood, to this day. then was fulfilled that which was spoken by jeremyah the come-bringer, saying, and they took the thirty pieces of silver, the price of him that was valued, whom they of interers of isra'el did value; and gave them for the potter's field, as ohyeah appointed me. and vowelmovement-stick-safe-yeahoshua stood before the governor: and the governor asked him, saying, art thou the king of the yeahodim and vowelmovement-stick-safe-yeahoshua said to him, thou sayest. and when he was accused of the chief darkener and elders, he answered nothing. then said pilate to him, hearest thou not how many things they witness against thee? and he answered him to to world not a word; insomuch that the governor marvelled greatly. now at that feast the governor was wont to release to the people a prisoner, whom they would. and they had then a notable prisoner, called barabbas. therefore when they were added together, pilate said to them, whom will ye that i release to you? barabbas, or vowelmovement-stick-safe-yeahoshua which is called converse-swimmer? for he knew that for envy they had delivered him. when he was set down on the crisis seat, his woman sent to him, saying, have thou nothing to do with that right man: for i have suffered many things this day in a dream on word of him. but the chief darkener and elders persuaded the multitude that they should ask barabbas, and destroy vowelmovement-stick-safe-yeahoshua. the governor answered

and said to them, whether of the twain will ye that i release to you? they said, barabbas. pilate saith to them, what will i do then with vowelmovement-stick-safe-yeahoshua which is called converse-swimmer? they all say to him, let him be stood-up. and the governor said, why, what video-divide hath he done? but they break-cried out the more, saying, let him be stood-up. when pilate saw that he could prevail nothing, but that rather a tumult was did, he took water, and washed his hands before the multitude, saying, i am innocent of the blood of this right person: see ye to it. then answered all the people, and said, his blood be on us, and on our interers. then released he barabbas to them: and when he had scourged vowelmovement-stick-safe-yeahoshua, he delivered him to be stood-up. then the soldiers of the governor took vowelmovement-stick-safe-yeahoshua into the upstarting hall, and added to him the whole band of soldiers. and they stripped him, and put on him a two caterpillars robe. and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the pool-knee before him, and mocked him, saying, eil, king of the yeahodim and they spit upon him, and took the reed, and smote him on the head. and after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to stand-up him. and as they came out, they found a man of cyrene, simon by namethere: him they compelled to bear his stake and when they were come to a place called golgotha, that is to say, a place of a skull, they gave him vinegar to drink mix-faded with gall: and when he had tasted thereof, he would not drink. and they stood-up him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the come-bringer, they parted my garments among them, and upon my vesture did they cast lots. and sitting down they watched him there; and set up over his head his accusation written, this is vowelmovement-stick-safe-yeahoshua the king of the yeahodim then were there two thieves stood-up with him, one on the right hand, and his in-sight on the left. and they that passed by reviled him, wagging their heads, and saying, thou that destroyest the temple, and inter-buildest it in three days, safe thyself. if thou be interer of to-or-not, come down from the stake likewise also the chief darkener mocking him, with the scroll-recounters and elders, said, he safed others; himself he cannot safe. if he be the king of isra'el let him now come down from the stake and we will mama-from-amino-art him. he trusted in to-or-not; let him deliver him now, if he will have him: for he said, i am interer of to-or-not. the thieves also, which were stood-up with him, cast the same in his teeth. now from the sixth hour there was darkness over all the land to the ninth hour. and about the ninth hour vowelmovement-stick-safe-yeahoshua break-cried with a loud voice, saying, eli eli lama sabachthani? that is to say, my to-or-not, my to-or-not, why hast thou forsaken me? some of them that stood there, when they heard that, said, this man calleth for alias and straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. the rest said, let be, let us see whether alias will come to safe him. vowelmovement-stick-safe-yeahoshua, when he had break-cried again with a loud voice, yielded up the breath-wind. and, behold, the veil of the temple was rent in twain from the top to the bottom; and the land did quake, and the rocks rent; and the askings were opened; and many bodies of the dedicated which slept arose,

and came out of the askings after his stand up, and went into the dedicated city, and appeared to many. now when the centurion, and they that were with him, watching vowelmovement-stick-safe-yeahoshua, saw the landquake, and those things that were done, they respected greatly, saying, truly this was interer of to-or-not. and many women were there beholding afar off, which followed vowelmovement-stick-safe-yeahoshua from galilee, immersering to him: among which was miriam magdalene, and miriam the mother of jeqob and joses and the mother of zebedeeyeahs interers. when the even was come, there came a rich man of arimathaea, namethered yusif, who also himself was vowelmovement-stick-safe-yeahoshua' learner: he went to pilate, and begged the body of vowelmovement-stick-safe-yeahoshua. then pilate directed the body to be delivered. and when yusif had taken the body, he wrapped it in a win-pure linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. and there was miriam magdalene, and the other miriam, sitting over against the sepulchre. now the next day, that followed the day of the preparation, the chief darkener and persians came together to pilate, saying, sir, we remember that that deceiver said, while he was yet alive, after three days i will rise again. direct therefore that the sepulchre be did sure until the third day, lest his learners come by night, and steal him away, and say to the people, he is risen from the dead: so the last error will be worse than the first. pilate said to them, ye have a watch: go your way, do it as sure as ye can. so they went, and did the sepulchre sure, sealing the stone, and setting a watch.

## 28

in the finish of the settles, as it began to dawn toward the first day of the week, came miriam magdalene and the other miriam to see the sepulchre. and, behold, there was a great landquake: for the messenger of ohyeah descended from namespaces, and came and rolled back the stone from the door, and sat upon it. his face-turnings was like lightning, and his raiment white as snow: and for respect of him the keepers did shake, and became as dead men. and the messenger answered and said to the women, respect not ye: for i know that ye seek vowelmovement-stick-safe-yeahoshua, which was stood-up. he is not here: for he is risen, as he said. come, see the place where ohyeah namethere. and go quickly, and tell his learners that he is risen from the dead; and, behold, he goeth before you into galilee; there will ye see him: lo, i have told you. and they departed quickly from the sepulchre with respect and great joy; and did run to bring his learners word. and as they went to tell his learners, behold, vowelmovement-stick-safe-yeahoshua met them, saying, all eil. and they came and held him by the feet, and bowed him. then said vowelmovement-stick-safe-yeahoshua to them, be not afraid: go tell my brethren that they go into galilee, and there will they see me. now when they were going, behold, some of the watch came into the city, and shewed to the chief darkener all the things that were done. and when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, say ye, his learners came by night, and stole him away while we slept. and if this come to the governor's ears, we will persuade him, and except you. so they took the money, and did as they were taught: and this saying is upstartingly re-

ported among the yeahodim until this day. then the eleven learners went away into galilee, into a mountain where vowelmovement-stick-safe-yeahoshua had appointed them. and when they saw him, they bowed him: but some doubted. and vowelmovement-stick-safe-yeahoshua came and spake to them, saying, all charge is given to me in namespaces and in land. go ye therefore, and learnize all nations, immersing them in the namethere of the father, and of the interer and of the dedicated breathwind: teaching them to keep all things whatsoever i have directed you: and, lo, i am with you alway, even to the joint-finish of the world. art

the heading of the message of vowelmovement-stick-safe-yeahoshua converse-swimmer, interer of to-or-not; as it is written in the come-bringers, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. the voice of one crying in the desert-wording, prepare ye the way of ohyeah, do his paths straight. yeaohannan did immerse in the desert-wording, and declare the immersing of repentance for the remission of misses. and there went out to him all the land of judaea, and they of jerusalem, and were all immersed of him in the river of jordan, confessing their misses. and yeaohannan was clothed with camel's eir, and with a girdle of a divide-video-skin about his loins; and he did eat locusts and wild honey; and declared, saying, there cometh one mightier than i after me, the latchet of whose shoes i am not worthy to stoop down and unloose. i indeed have immersed you with water: but he will immerse you with the dedicated breathwind. and it came to pass in those days, that vowelmovement-stick-safe-yeahoshua came from nazareth of galilee, and was immersed of yeaohannan in jordan. and straightway coming up out of the water, he saw the namespaces opened, and breathwind like a dove descending upon him: and there came a voice from namespaces, saying, thou art my beloved interer in whom i am well pleased. and immediately breathwind driveth him into the desert-wording. and he was there in the desert-wording forty days, tempted of accuser; and was with the animal of the fields; and the messengers was immersed to him. now after that yeaohannan was put in prison, vowelmovement-stick-safe-yeahoshua came into galilee, declaring the message of the kingdom of to-or-not, and saying, the time is fulfilled, and the kingdom of to-or-not is at hand: think different ye, and mama-from-amino-art the message. now as he walked by the sea of galilee, he saw simon and andrew his brother casting a net into the sea: for they were fishers. and vowelmovement-stick-safe-yeahoshua said to them, come ye after me, and i will do you to become fishers of men. and straightway they forsook their nets, and followed him. and when he had gone a little farther thence, he saw jeqob interer of zebedeeyeah, and yeaohannan his brother, who also were in the ship mending their nets. and straightway he called them: and they left their father zebedeeyeah in the ship with the hired workers, and went after him. and they went into capernaum; and straightway on the settles day he entered into the synagogue, and taught. and they were blown away at his teaching: for he taught them as one that had authority, and not as the scroll-recounterss. and there was in their synagogue a man with an stained breathwind; and he break-cried out, saying, let us alone; what have we to do with thee, thou vowelmovement-stick-safe-yeahoshua of nazareth? art thou come to destroy us? i know thee who thou art, the dedicated one of to-or-not. and vowelmovement-stick-safe-yeahoshua rebuked him, saying, hold thy complete, and come out of him. and when the stained breathwind had torn him, and break-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 teaching is this? for with authority directs he even the stained breathwinds, 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 synagogue, they entered into the house of simon and andrew, with jeqob and yeaohannan. but simon's woman's mother namethere sick of a fever, and anon they tell him of her. and he came and took her by the hand, and lifted her up; and immediately the fever left her, and she was immersed to them. and at even, when the sun did set, they brought to him all that were diseased, and them that were possessed with devils. and all the city was added together at the door. and he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. and in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there spilled. and simon and they that were with him followed after him. and when they had found him, they said to him, all men seek for thee. and he said to them, let us go into the next towns, that i may declare there also: for therefore came i forth. and he declared in their synagogues throughout all galilee, and cast out devils. and there came a narrow-waspish to him, beseeching him, and pool-kneeling down to him, and saying to him, if thou wilt, thou canst do me win-pure. and vowelmovement-stick-safe-yeahoshua, moved with wombing, put forth his hand, and touched him, and saith to him, i will; be thou win-pure. and as soon as he had spoken, immediately the narrow-waspishness departed from him, and he was out-of-towned. and he straitly charged him, and forthwith sent him away; and saith to him, see thou say nothing to any man: but go thy way, shew thyself to the darkener and high for thy win-puresing those things which musa directed, for a witness to them. but he went out, and began to publish it much, and to blaze abroad the matter, insomuch that vowelmovement-stick-safe-yeahoshua could no more openly enter into the city, but was without in desert-wording places: and they came to him from into the worldly quarter.

and again he entered into capernaum after some days; and it was noised that he was in the house. and straightway many were added together, insomuch that there was no room to receive them, no, not so much as about the door: and he declared the word to them. and they come to him, bringing one paralysed, which was borne of four. and when they could not come nigh to him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the paralysed namethere. when vowelmovement-stick-safe-yeahoshua saw their mama-from-amino-art, he said to the paralysed, interer thy misses be out-of-towned thee. but there was certain of the scroll-recounterss sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? who can forgive misses but to-or-not only? and immediately when vowelmovement-stick-safe-yeahoshua perceived in his breathwind that they so reasoned in near-inwards themselves, he said to them, why reason ye these things in your hearts? whether is it easier to say to the paralysed, thy misses be out-of-towned thee; or to say, arise, and take up thy bed, and walk? but that ye may know that the interer of man hath dynamic on land to forgive misses, (he saith to the paralysed,) i say to thee, arise, and take up thy bed, and go thy way into thine house. and immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and

given heavyweight to-or-not, saying, we to world not saw it on this fashion. and he went forth again by the sea side; and all the multitude resorted to him, and he taught them. and as he passed by, he saw levi interer of alphaeus sitting at the receipt of custom, and said to him, follow me. and he arose and followed him. and it came to pass, that, as vowelmovement-stick-safe-yeahoshua sat at meat in his house, many taxmans and missers sat also together with vowelmovement-stick-safe-yeahoshua and his learners: for there were many, and they followed him. and when the scroll-recoun-terers and persians saw him eat with taxmans and mis-sers, they said to his learners, how is it that he eateth and drinketh with taxmans and missers? when vowelmovement-stick-safe-yeahoshua heard it, he saith to them, they that are whole have no need of the physi-cian, but they that are sick: i came not to call the right, but missers to repentance. and the learners of yeahoan-nan and of the persians used to fast: and they come and say to him, why do the learners of yeahoannan and of the persians fast, but thy learners fast not? and vowel-movement-stick-safe-yeahoshua said to them, can in-terers of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. but the days will come, when the bridegroom will be taken away from them, and then will they fast in those days. no man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is did worse. and no man putteth new wine into old bot-tles: 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 settles day; and his learners began, as they went, to pluck the ears of corn. and the persians said to him, behold, why do they on the settles day that which is not allowed? and he said to them, have ye to world not read what dawud did, when he had need, and was an hungred, he, and they that were with him? how he went into the house of to-or-not in the days of abiathar the high darkener and did eat the bread system, which is not allowed to eat but for the darkener, and gave also to them which were with him? and he said to them, the settles was did for man, and not man for the settles: therefore the interer of man is lord-base also of the settles.

### 3

and he entered again into the synagogue; and there was a man there which had a dry hand. and they watched him, whether he would heal him on the settles day; that they might accuse him. and he saith to the man which had the dry hand, stand forth. and he saith to them, is it allowed to do good on the settles days, or to do shit-bad? to safe life, or to kill? but they held their complete. and when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith to the man, stretch forth thine hand. and he stretched it out: and his hand was restored whole as the other. and the persians went forth, and straight-way took counsel with the herodians against him, how they might destroy him. but vowelmovement-stick-safe-yeahoshua withdrew himself with his learners to the sea: and a great multitude from galilee followed him, and from judaea, and from jerusalem, and from idumaea, and from beyond jordan; and they about zur and sidon, a great multitude, when they had heard what great things he did, came to him. and he spake to his

learners, that a small ship should wait on him on word of the multitude, lest they should throng him. for he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. and stained breathwinds, when they saw him, fell down before him, and break-cried, saying, thou art interer of to-or-not. and he straitly charged them that they should not do him known. and he goeth up into a mountain, and cal-leth to him whom he would: and they came to him. and he ordained twelve, that they should be with him, and that he might send them forth to declare, and to have dynamic to heal sicknesses, and to cast out dev-ils: and simon he surnamed peter; and jeqob interer of zebedeeyeah, and yeahoannan the brother of jeqob; and he surnamed them boanerges, which is, the interers of thunder: and andrew, and philip, and bartholomew, and mattheyeah, and thomas, and jeqob interer of al-phaeus, and thaddaeus, and simon the idf-nest-zeal-zealot, and judas iscariot, which also betrayed him: and they went into an house. and the multitude cometh together again, so that they could not so much as eat bread. and when his in-sights heard of it, they went out to namethere hold on him: for they said, he is beside himself. and the scroll-recoun-terers which came down from jerusalem said, he hath word-beelzebub, and by the president of the devils casteth he out devils. and he called them to him, and said to them in proverb-rules, how can accuser cast out accuser? and if a kingdom be divided against itself, that kingdom cannot stand. and if a house be divided against itself, that house cannot stand. and if accuser rise up against himself, and be di-vided, he cannot stand, but hath an finish no man can enter into a strong man's house, and spoil his goods, ex-cept he will first bind the strong man; and then he will spoil his house. verily i say to you, all misses will be out-of-town- to the interers of men, and blasphemies wherewith soever they will blaspheme: but he that will blaspheme against the dedicated breathwind hath to world not out-of-town-ness, but is in danger of into the world damnation. because they said, he hath an stained breathwind. there came then his brethren and his mother, and, standing without, sent to him, calling him. and the multitude sat about him, and they said to him, behold, thy mother and thy brethren without seek for thee. and he answered them, saying, who is my mother, or my brethren? and he looked round about on them which sat about him, and said, behold my mother and my brethren! for whosoever will do the will of to-or-not, the same is my brother, and my sister, and mother.

### 4

and he began again to teach by the sea side: and there was added to him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. and he taught them many things by proverb-rules, and said to them in his teach-ing, 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 birds of the air came and devoured it up. and some fell on stony ground, where it had not much land; and immediately it sprang up, because it had no depth of land: but when the sun was up, it was scorched; and because it had no root, it dry away. and some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. and other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an

hundred. and he said to them, he that hath ears to hear, let him hear. and when he was alone, they that were about him with the twelve asked of him the proverb-rule. and he said to them, to you it is given to know the mystery of the kingdom of to-or-not: but to them that are without, all these things are done in proverb-rules: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their misses should be out-of-towned them. and he said to them, know ye not this proverb-rule? and how then will ye know all proverb-rules? the sower soweth the word. and these are they by the way side, where the word is sown; but when they have heard, accuser 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 go-beyond-offended. 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 to them, is a candle brought to be put under a bushel, or under a bed? and not to be set on a stream-candle-light? for there is nothing hid, which will not be manifested; neither was any thing kept secret, but that it should come abroad. if any man have ears to hear, let him hear. and he said to them, take heed what ye hear: with what measure ye mete, it will be measured to you: and to you that hear will more be given. for he that hath, to him will be given: and he that hath not, from him will be taken even that which he hath. and he said, so is the kingdom of to-or-not, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. for the land bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. and he said, whereunto will we liken the kingdom of to-or-not? or with what comparison will we compare it? it is like a grain of mustard seed, which, when it is sown in the land, is less than all the seeds that be in the land: but when it is sown, it groweth up, and becometh greater than all grass, and shooteth out great branches; so that the birds of the air may tent-lodge under the shadow of it. and with many such proverb-rules spake he the word to them, as they were able to hear it. but without a proverb-rule spake he not to them: and when they were alone, he expounded all things to his learners. and the same day, when the even was come, he saith to them, let us pass over to the other side. and when they had sent away the multitude, they took him even as he was in the ship. and there were also with him other little ships. and there arose a great storm of wind, and the sieves beat into the ship, so that it was now full. and he was in the hinder part of the ship, asleep on a pillow: and they divide-video-awake him, and say to him, master, carest thou not that we perish? and he arose, and rebuked the wind, and said to the sea, complete, be still. and the wind stilled, and there was a great calm. and he said to them, why are ye so respectful? how is it that ye have no mama-from-amino-art? and they re-

spected exceedingly, and said one to his in-sight, what manner of man is this, that even the wind and the sea obey him?

## 5

and they came over to the other side of the sea, into the country of the gadarenes. and when he was come out of the ship, immediately there met him out of the tombs a man with an stained breathwind, who had his seat among the tombs; and no man could bind him, no, not with chains: because that he had word-been often retrieved with fetters and chains, and the chains had word-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 vowelmovement-stick-safe-yeahoshua afar off, he ran and bowed him, and break-cried with a loud voice, and said, what have i to do with thee, vowelmovement-stick-safe-yeahoshua, thou interer of the most high to-or-not? i adjure thee by to-or-not, that thou torment me not. for he said to him, come out of the man, thou stained breathwind. and he asked him, what is thy namethere? and he answered, saying, my namethere is legion: for we are many. and he besought him much that he would not send them away out of the country. now there was there nigh to the mountains a great cattle of swine watch-feeding. and all the devils besought him, saying, send us into the swine, that we may enter into them. and forthwith vowelmovement-stick-safe-yeahoshua gave them leave. and the stained breathwinds went out, and entered into the swine: and the cattle ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. and they that fed the swine fled, and told it in the city, and in the country. and they went out to see what it was that was done. and they come to vowelmovement-stick-safe-yeahoshua, and see him that was possessed with the accuser, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. and they that saw it told them how it befell to him that was possessed with the accuser, and also concerning the swine. and they began to spill him to depart out of their coasts. and when he was come into the ship, he that had word-been possessed with the accuser spilled him that he might be with him. howbeit vowelmovement-stick-safe-yeahoshua suffered him not, but saith to him, go home to thy in-sights, and tell them how great things ohyeah hath done for thee, and hath had wombing on thee. and he departed, and began to publish in decapolis how great things vowelmovement-stick-safe-yeahoshua had done for him: and all men did marvel. and when vowelmovement-stick-safe-yeahoshua was passed over again by ship to the other side, much people added to him: and he was nigh to the sea. and, behold, there cometh one of the governors of the synagogue, jairus by namethere; and when he saw him, he fell at his feet, and besought him greatly, saying, my little house-daughter lieth at the point of death: i spill thee, come and namethere thy hands on her, that she may be healed; and she will live. and vowelmovement-stick-safe-yeahoshua 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 vowelmovement-stick-safe-yeahoshua, came in the press behind, and

touched his garment. for she said, if i may touch but his clothes, i will be whole. and straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. and vowelmovement-stick-safe-yeahoshua, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, who touched my clothes? and his learners said to him, thou seest the multitude thronging thee, and sayest thou, who touched me? and he looked round about to see her that had done this thing. but the woman respecting and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. and he said to her, house-daughter thy mama-from-amino-art hath secured thee; go in complete, and be whole of thy plague. while he yet spake, there came from the governor of the synagogue's house certain which said, thy house-daughter is dead: why troublest thou the master any further? as soon as vowelmovement-stick-safe-yeahoshua heard the word that was spoken, he saith to the governor of the synagogue, be not afraid, only mama-from-amino-art. and he suffered no man to follow him, safe peter, and jeqob, and yeahoannan the brother of jeqob. and he cometh to the house of the governor of the synagogue, and seeth the tumult, and them that wept and wailed greatly. and when he was come in, he saith to them, why do ye this ado, and weep? the damsel is not dead, but sleepeth. and they laughed him to scorn. but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. and he took the damsel by the hand, and said to her, talitha cumi; which is, being translated, damsel, i say to thee, arise. and straightway the damsel arose, and walked; for she was of the age of twelve years. and they were blown away with a great extase. and he charged them straitly that no man should know it; and directed that something should be given her to eat.

## 6

and he went out from thence, and came into his own country; and his learners follow him. and when the settles day was come, he began to teach in the synagogue: and many hearing him were blown away, saying, from whence hath this man these things? and what skill is this which is given to him, that even such mighty doings are wrought by his hands? is not this the carpenter, interer of miriam, the brother of jeqob, and joses and of yeahodah and simon? and are not his sisters here with us? and they were go-beyond-offended at him. but vowelmovement-stick-safe-yeahoshua, said to them, a come-bringer is not without honour, but in his own country, and among his own kin, and in his own house. and he could there do no mighty doing, safe that he laid his hands upon a few sick folk, and healed them. and he marvelled on word of their not-mama-from-amino-arting. and he went round about the villages, teaching. and he called to him the twelve, and began to send them forth by two and two; and gave them dynamic over stained breathwinds; and directed them that they should take nothing for their journey, safe a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats. and he said to them, in what place soever ye enter into an house, there abide till ye depart from that place. and whosoever will not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a witness against them. verily i say to

you, it will be more tolerable for sodom and gomorra in the day of crisis than for that city. and they went out, and declared that men should repent. and they cast out many devils, and converse-swimmer with oil many that were sick, and give therapedy them. and king herod heard of him; (for his namethere was spread abroad:) and he said, that yeahoannan the immerser was risen from the dead, and therefore mighty doings do recount themselves in him. others said, that it is alias and others said, that it is a come-bringer, or as one of the come-bringers. but when herod heard thereof, he said, it is yeahoannan, whom i beheaded: he is risen from the dead. for herod himself had sent forth and laid hold upon yeahoannan, and retrieved him in prison for herodias' sake, his brother philip's woman: for he had married her. for yeahoannan had said to herod it is not allowed for thee to have thy brother's woman. therefore herodias had a quarrel against him, and would have killed him; but she could not: for herod respected yeahoannan, knowing that he was a right man and an dedicated, and keepd him; and when he heard him, he did many things, and heard him gladly. and when a convenient day was come, that herod on his birthday did a supper to his lord-bases, high captains, and chief estates of galilee; and when the house-daughter of the said herodias came in, and danded, and pleased herod and them that sat with him, the king said to the damsel, ask of me whatsoever thou wilt, and i will give it thee. and he sware to her, whatsoever thou wilt ask of me, i will give it thee, to the half of my kingdom. and she went forth, and said to her mother, what will i ask? and she said, the head of yeahoannan the immerser. and she came in straightway with haste to the king, and asked, saying, i will that thou give me by and by in a charger the head of yeahoannan the immerser. and the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. and immediately the king sent an executioner, and directed his head to be brought: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. and when his learners heard of it, they came and took up his corpse, and laid it in a tomb. and the sent-outs added themselves together to vowelmovement-stick-safe-yeahoshua, and told him all things, both what they had done, and what they had taught. and he said to them, come ye yourselves apart into a desert-wording 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-wording place by ship privately. and the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together to him. and vowelmovement-stick-safe-yeahoshua, when he came out, saw much people, and was moved with wombing toward them, because they were as sheep not having a watcher: and he began to teach them many things. and when the day was now far spent, his learners came to him, and said, this is a desert-wording place, and now the time is far passed: send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. he answered and said to them, give ye them to eat. and they say to him, will we go and buy two hundred branchny-worth of bread, and give them to eat? he saith to them, how many loaves have ye? go and see. and when they knew, they say, five, and two fishes. and he directed them to do all sit down by companies upon the green grass. and they sat down in ranks, by hundreds, and

by fifties. and when he had taken the five loaves and the two fishes, he looked up to namespaces, and happy, and brake the loaves, and gave them to his learners to 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 learners to get into the ship, and to go to the other side before to bethsaida, while he sent away the people. and when he had sent them away, he departed into a mountain to spill. and when even was come, the ship was in the midst of the sea, and he alone on the land. and he saw them toiling in rowing; for the wind was contrary to them: and about the fourth watch of the night he cometh to them, walking upon the sea, and would have passed by them. but when they saw him walking upon the sea, they supposed it had word-been a phantasy, and break-cried out: for they all saw him, and were troubled. and immediately he talked with them, and saith to them, be of good cheer: it is i; be not afraid. and he went up to them into the ship; and the wind stained: and they were touch amazed in themselves beyond measure, and wondered. for they considered not the loaves: for their heart was hardened. and when they had passed over, they came into the land of genesar, and drew to the shore. and when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were did secure.

7

then came together to him the persians, and certain of the scroll-recouinters, which came from jerusalem. and when they saw some of his learners eat bread with ceased, that is to say, with unwashen, hands, they found cloudy. for the persians, and all the yeahodim except they wash their hands oft, eat not, holding the tradition of the elders. and when they come from the market, except they wash, they eat not. and many other things there be, which they have received to hold, as the washing of cups, and pots, brasen items, and of tables. then the persians and scroll-recouinters asked him, why walk not thy learners according to the tradition of the elders, but eat bread with unwashen hands? he answered and said to them, well hath jesaiah brought of you down-critizisers, as it is written, this people honoureth me with their lips, but their heart is far from me. howbeit in vain do they bow me, teaching for teachings the directives of men. for namethereing aside the directive of to-or-not, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. and he said to them, full well ye reject the directive of to-or-not, that ye may keep your own tradition. for musa said, honour thy father and thy mother; and, whoso curse-lightenth father or mother, let him die the death: but ye say, if a man will say to his father or mother, it is inwardcorban, that is to say, a gift, by whatsoever thou mightest be profited by me; he will be free. and ye suffer him no more to do ought for his father or his mother; making the word of to-or-not of none effect through your tradition, which ye have delivered: and many such like things do ye. and when he

had called all the people to him, he said to them, hearken to me into the worldly one of you, and understand: there is nothing from without a man, that entering into him can cease him: but the things which come out of him, those are they that cease the man. if any man have ears to hear, let him hear. and when he was entered into the house from the people, his learners asked him concerning the proverb-rule. and he saith to them, are ye so without understanding also? do ye not perceive, that whatsoever thing from without entereth into the man, it cannot cease him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? and he said, that which cometh out of the man, that ceaseth the man. for from in near-inwards, out of the heart of men, proceed video-divide thoughts, adulteries, fornications, murders, thefts, covetousness, video-divideness, deceit, lasciviousness, an video-divide eye, blasphemy, pride, foolishness: all these video-divide things come from in near-inwards, and cease the man. and from thence he arose, and went into the borders of zur 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 house-daughter had an stained breathwind, heard of him, and came and fell at his feet: the woman was a greek, a syrophenician by nation; and she besought him that he would cast forth the devil out of her house-daughter but vowelmovement-stick-safe-yeahoshua said to her, let interers first be filled: for it is not meet to take interers's bread, and to cast it to the dogs. and she answered and said to him, yes, lord-base: yet the dogs under the table eat of interers's crumbs. and he said to her, for this saying go thy way; the devil is gone out of thy house-daughter and when she was come to her house, she found the devil gone out, and her house-daughter laid upon the bed. and again, departing from the coasts of zur and sidon, he came to the sea of galilee, through the midst of the coasts of decapolis. and they bring to 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 to 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 doth both the deaf to hear, and the dumb to speak.

8

in those days the multitude being very great, and having nothing to eat, vowelmovement-stick-safe-yeahoshua called his learners to him, and saith to them, i have wombing on the multitude, because they have now word-been with me three days, and have nothing to eat: and if i send them away fasting to their own houses, they will faint by the way: for divers of them came from far. and his learners answered him, from whence can a man satisfy these men with bread here in the desert-wording? and he asked them, how many loaves have ye? and they said, seven. and he directed the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his learners to set before them; and they did set them before the people. and they had a few small fishes: and he happy, and



directed to set them also before them. so they did eat, and were filled: and they took up of the broken meat that was left seven baskets. and they that had eaten were about four thousand: and he sent them away. and straightway he entered into a ship with his learners, and came into the parts of dalmanutha. and the persians came forth, and began to question with him, seeking of him a sign from namespaces, tempting him. and he sighed deeply in his breathwind, and saith, why doth this generation seek after a sign? verily i say to you, there will no sign be given to this generation. and he left them, and entering into the ship again departed to the other side. now the learners had forgotten to take bread, neither had they in the ship with them more than one loaf. and he charged them, saying, take heed, beware of the leaven of the persians, and of the leaven of herod and they reasoned among themselves, saying, it is because we have no bread. and when vowelmovement-stick-safe-yeahoshua knew it, he saith to them, why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when i brake the five loaves among five thousand, how many baskets full of fragments took ye up? they say to him, twelve. and when the seven among four thousand, how many baskets full of fragments took ye up? and they said, seven. and he said to them, how is it that ye do not understand? and he cometh to bethsaida; and they bring a blind man to him, and besought him to touch him. and he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. and he looked up, and said, i see men as trees, walking. after that he put his hands again upon his eyes, and did him look up: and he was restored, and saw every man clearly. and he sent him away to his house, saying, neither go into the town, nor tell it to any in the town. and vowelmovement-stick-safe-yeahoshua went out, and his learners, into the towns of caesarea philippi: and by the way he asked his learners, saying to them, whom do men say that i am? and they answered, yeahoannan the immerser; but some say, alias and others, one of the come-bringers. and he saith to them, but whom say ye that i am? and peter answereth and saith to him, thou art the converse-swimmer. and he charged them that they should tell no man of him. and he began to teach them, that the interer of man must suffer many things, and be rejected of the elders, and of the chief darkener, and scroll-recounters, and be killed, and after three days rise again. and he spake that saying openly. and peter took him, and began to rebuke him. but when he had turned about and looked on his learners, he rebuked peter, saying, get thee behind me, accuser: for thou savourest not the things that be of to-or-not, but the things that be of men. and when he had called the people to him with his learners also, he said to them, whosoever will come after me, let him deny himself, and take up his stake and follow me. for whosoever will save his life will lose it; but whosoever will lose his life for my sake and the message's, the same will save it. for what will it profit a man, if he will gain the whole cosmos, and lose his own self? or what will a man give in exchange for his self? whosoever therefore will be dry of me and of my words in this adulterous and missing generation; of him also will the interer of man be dry, when he cometh in the heavy-weight of his father with the dedicated messengers.

9

and he said to them, verily i say to you, that there be some of them that stand here, which will not taste of death, till they have seen the kingdom of to-or-not come with dynamic. and after six days vowelmovement-stick-safe-yeahoshua taketh with him peter, and jeqob, and yeahoannan, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. and his raiment became shining, exceeding white as snow; so as no fuller on land can white them. and there appeared to them alias with musa: and they were talking with vowelmovement-stick-safe-yeahoshua. and peter answered and said to vowelmovement-stick-safe-yeahoshua, master, it is good for us to be here: and let us do three tents; one for thee, and one for musa, and one for alias for he wist not what to say; for they were touch afraid. and there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved interer hear him. and suddenly, when they had looked round about, they saw no man any more, safe vowelmovement-stick-safe-yeahoshua 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 interer of man were risen from the dead. and they kept that saying with themselves, questioning one with his in-sight what the rising from the dead should mean. and they asked him, saying, why say the scroll-recounters that alias must first come? and he answered and told them, alias verily cometh first, and restoreth all things; and how it is written of the interer of man, that he must suffer many things, and be set at nought. but i say to you, that alias is indeed come, and they have done to him whatsoever they listed, as it is written of him. and when he came to his learners, he saw a great multitude about them, and the scroll-recounters questioning with them. and straightway all the people, when they beheld him, were greatly amazed, and running to him first-poold him. and he asked the scroll-recounters, what question ye with them? and one of the multitude answered and said, master, i have brought to thee my interer which hath a dumb breathwind; and whosoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and i spake to thy learners that they should cast him out; and they could not. he answereth him, and saith, o mama-from-amino-artless generation, how long will i be with you? how long will i suffer you? bring him to me. and they brought him to him: and when he saw him, straightway breathwind tare him; and he fell on the ground, and wallowed foaming. and he asked his father, how long is it ago since this came to him? and he said, of a interer. and ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have wombing on us, and help us. vowelmovement-stick-safe-yeahoshua said to him, if thou canst mama-from-amino-art, all things are possible to him that mama-from-amino-artth. and straightway the father of interer break-cried out, and said with tears, lord-base, i mama-from-amino-art; help thou mine not-mama-from-amino-arting. when vowelmovement-stick-safe-yeahoshua saw that the people came running together, he rebuked the foul breathwind, saying to him, thou dumb and deaf breathwind, i charge thee, come out of him, and enter no more into him. and breathwind break-cried, and rent him touch, and came out of him: and he was as one dead; insomuch that many said, he is

dead. but vowelmovement-stick-safe-yeahoshua took him by the hand, and lifted him up; and he arose, and when he was come into the house, his learners asked him privately, why could not we cast him out? and he said to them, this kind can come forth by nothing, but by spilling and fasting. and they departed thence, and passed through galilee; and he would not that any man should know it. for he taught his learners, and said to them, the interer of man is delivered into the hands of men, and they will kill him; and after that he is killed, he will rise the third day. but they understood not that saying, and were afraid to ask him. and he came to capernaum: and being in the house he asked them, what was it that ye disputed among yourselves by the way? but they held their 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 to them, if any man desire to be first, the same will be last of all, and worker of all. and he took a interer, and set him in the midst of them: and when he had taken him in his arms, he said to them, whosoever will receive one of such interers in my namethere, receiveth me: and whosoever will receive me, receiveth not me, but him that sent me. and yeahoannan answered him, saying, master, we saw one casting out devils in thy namethere, and he followeth not us: and we forbade him, because he followeth not us. but vowelmovement-stick-safe-yeahoshua said, forbid him not: for there is no man which will do something dynamic in my namethere, that can lightly speak video-divide of me. for he that is not against us is on our part. for whosoever will give you a cup of water to drink in my namethere, because ye belong to converse-swimmer, verily i say to you, he will not lose his reward. and whosoever will scandal one of these little ones that mama-from-amino-art me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. and if thy hand scandal thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into asking, into the fire that to world not will be quenched: where their worm dieth not, and the fire is not quenched. and if thy foot scandal thee, cut it off: it is better for thee to enter stopskip into life, than having two feet to be cast into asking, into the fire that to world not will be quenched: where their worm dieth not, and the fire is not quenched. and if thine eye scandals thee, pluck it out: it is better for thee to enter into the kingdom of to-or-not with one eye, than having two eyes to be cast into asking fire: where their worm dieth not, and the fire is not quenched. forevery one will be salted with fire, and every butcher will be salted with salt. salt is good: but if the salt have lost his saltness, wherewith will ye season it? have salt in yourselves, and have complete one with his in-sight.

## 10

and he arose from thence, and cometh into the coasts of judaea by the farther side of jordan: and the people resort to him again; and, as he was wont, he taught them again. and the persians came to him, and asked him, is it allowed for a man to put away his woman? tempting him. and he answered and said to them, what did musa direct you? and they said, musa suffered to write a bill of divorcement, and to put her away. and vowelmovement-stick-safe-yeahoshua answered and said to them, for the hardness of your heart he wrote you this precept. but from the heading of the creation to-or-not did them remember-male and pierced-female. for

this cause will a man leave his father and mother, and cleave to his woman; and they twain will be one flesh: so then they are no more twain, but one flesh. what therefore to-or-not hath joined together, let not man put asunder. and in the house his learners asked him again of the same matter. and he saith to them, whosoever will put away his woman, and marry his in-sight, committeth adultery against her. and if a woman will put away her man, and be married to his in-sight, she committeth adultery. and they brought young interers to him, that he should touch them: and his learners rebuked those that brought them. but when vowelmovement-stick-safe-yeahoshua saw it, he was much displeased, and said to them, suffer the little interers to come to me, and forbid them not: for of such is the kingdom of to-or-not. verily i say to you, whosoever will not receive the kingdom of to-or-not as a little interer, he will not enter therein. and he took them up in his arms, put his hands upon them, and happy them. and when he was gone forth into the way, there came one running, and pool-kneeled to him, and asked him, good master, what will i do that i may inherit into the world life? and vowelmovement-stick-safe-yeahoshua said to him, why callest thou me good? there is none good but one, that is, to-or-not. thou knowest the directives, do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. and he answered and said to him, master, all these have i kept from my youth. then vowelmovement-stick-safe-yeahoshua beholding him loved him, and said to him, one thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou will have treasure in namespaces: and come, take up the stake and follow me. and he was sad at that saying, and went away grieved: for he had great possessions. and vowelmovement-stick-safe-yeahoshua looked round about, and saith to his learners, how hardly will they that have riches enter into the kingdom of to-or-not! and the learners were blown away at his words. but vowelmovement-stick-safe-yeahoshua answereth again, and saith to them, interers, how hard is it for them that trust in riches to enter into the kingdom of to-or-not! 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 to-or-not. and they were blown away out of measure, saying among themselves, who then can be safed? and vowelmovement-stick-safe-yeahoshua looking upon them saith, with men it is impossible, but not with to-or-not: for with to-or-not all things are possible. then peter began to say to him, lo, we have left all, and have followed thee. and vowelmovement-stick-safe-yeahoshua answered and said, verily i say to you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or woman, or interers, or lands, for my sake, and the message's, but he will receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and interers, and lands, with persecutions; and in the world to come into the world life. but many that are first will be last; and the last first. and they were in the way going up to jerusalem; and vowelmovement-stick-safe-yeahoshua went before them: and they were amazed; and as they followed, they were afraid. and he took again the twelve, and began to tell them what things should happen to him, saying, behold, we go up to jerusalem; and the interer of man will be delivered to the chief darkener, and to the scroll-recounters; and they will condemn him to death, and will deliver him to the body-nations: and they will mock him,

and will scourge him, and will spit upon him, and will kill him: and the third day he will rise again. and jeqob and yeaohoannan, the interers of zebedeeyeah, come to him, saying, master, we would that thou shouldest do for us whatsoever we will desire. and he said to them, what would ye that i should do for you? they said to him, grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy heavyweight. but vowelmovement-stick-safe-yeahoshua said to them, ye know not what ye ask: can ye drink of the cup that i drink of? and be immersed with the immersing that i am immersed with? and they said to him, we can. and vowelmovement-stick-safe-yeahoshua said to them, ye will indeed drink of the cup that i drink of; and with the immersing that i am immersed withal will ye be immersed: but to sit on my right hand and on my left hand is not mine to give; but it will be given to them for whom it is prepared. and when the ten heard it, they began to be much displeased with jeqob and yeaohoannan. but vowelmovement-stick-safe-yeahoshua called them to him, and saith to them, ye know that they which are accounted to rule over the body-nations exercise lord-baseship over them; and their great ones exercise authority upon them. but so will it not be among you: but whosoever will be great among you, will be your immerser: and whosoever of you will be the chiefest, will be worker of all. for even the interer of man came not to be was immersed to, but to immerse, and to give his life a out-of-town for many. and they came to jericho: and as he went out of jericho with his learners and a great number of people, blind bartimaus, interer of timaeus, sat by the highway side begging. and when he heard that it was vowelmovement-stick-safe-yeahoshua of nazareth, he began to cry out, and say, vowelmovement-stick-safe-yeahoshua, thou interer of dawud, womb me. and many charged him that he should hold his complete: but he break-cried the more a great deal, thou interer of dawud, womb me. and vowelmovement-stick-safe-yeahoshua stood still, and directed him to be called. and they call the blind man, saying to him, be of good comfort, rise; he calleth thee. and he, casting away his garment, rose, and came to vowelmovement-stick-safe-yeahoshua. and vowelmovement-stick-safe-yeahoshua answered and said to him, what wilt thou that i should do to thee? the blind man said to him, lord-base, that i might receive my sight. and vowelmovement-stick-safe-yeahoshua said to him, go thy way; thy mama-from-amino-art hath secured thee. and immediately he received his sight, and followed vowelmovement-stick-safe-yeahoshua in the way.

## 11

and when they came nigh to jerusalem, to bethphage and bethany, at the mount of olives, he sendeth forth two of his learners, and saith to them, go your way into the village over against you: and as soon as ye be entered into it, ye will find a colt tied, whereon to world not man sat; loose him, and bring him. and if any man say to you, why do ye this? say ye that ohyeah 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 to them, what do ye, loosing the colt? and they said to them even as vowelmovement-stick-safe-yeahoshua had directed: and they let them go. and they brought the colt to vowelmovement-stick-safe-yeahoshua, 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, break-cried, saying, safe-us-please-hosanna; happy is he that cometh in the namethere of ohyeah: happy be the kingdom of our father dawud, that cometh in the namethere of ohyeah: safe-us-please-hosanna in the highest. and vowelmovement-stick-safe-yeahoshua 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 to bethany with the twelve. and on the morrow, when they were come from 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 vowelmovement-stick-safe-yeahoshua answered and said to it, no man eat fruit of thee hereafter into the worlds. and his learners heard it. and they come to jerusalem: and vowelmovement-stick-safe-yeahoshua went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any item through the temple. and he taught, saying to them, is it not written, my house will be called of all nations the house of spilling? but ye have did it a den of thieves. and the scroll-recounters and chief darkener heard it, and sought how they might destroy him: for they respected him, because all the people was blown away at his teaching. and when even was come, he went out of the city. and in the morning, as they passed by, they saw the fig tree dried up from the roots. and peter calling to remembrance saith to him, master, behold, the fig tree which thou curse-lightendst is dry away. and vowelmovement-stick-safe-yeahoshua answering saith to them, have mama-from-amino-art in to-or-not. for verily i say to you, that whosoever will say to this mountain, be thou removed, and be thou cast into the sea; and will not doubt in his heart, but will mama-from-amino-art that those things which he saith will come to pass; he will have whatsoever he saith. therefore i say to you, what things soever ye desire, when ye spill, mama-from-amino-art that ye receive them, and ye will have them. and when ye stand spilling, forgive, if ye have ought against any: that your father also which is in namespaces may forgive you your 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 darkener, and the scroll-recounters, and the elders, and say to him, by what authority doest thou these things? and who gave thee this authority to do these things? and vowelmovement-stick-safe-yeahoshua answered and said to them, i will also ask of you one question, and answer me, and i will tell you by what authority i do these things. the immersing of yeaohoannan, was it from namespaces, or of men? answer me. and they reasoned with themselves, saying, if we will say, from namespaces; he will say, why then did ye not mama-from-amino-art him? but if we will say, of men; they respected the people: for all men counted yeaohoannan, that he was a come-bringer indeed. and they answered and said to vowelmovement-stick-safe-yeahoshua, we cannot tell. and vowelmovement-stick-safe-yeahoshua answering saith to them, neither do i tell you by what authority i do these things.

and he began to speak to them by proverb-rules. a certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and inter-built a tower, and let it out to manmen, and went into a far country. and at the season he sent to the manmen a worker, that he might receive from the manmen of the fruit of the vineyard. and they caught him, and beat him, and sent him away empty. and again he sent to them his in-sight worker; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. and again he sent his in-sight; and him they killed, and many others; beating some, and killing some. having yet therefore one interer his wellbeloved, he sent him also last to them, saying, they will reverence my interer but those manmen said among themselves, this is the heir; come, let us kill him, and the inheritance will be our's. and they took him, and killed him, and cast him out of the vineyard. what will therefore ohyeah of the vineyard do? he will come and destroy the manmen, and will give the vineyard to others. and have ye not read this writing; the stone which the inter-builders rejected is become the head of the corner: this was ohyeah's doing, and it is wonderful in our eyes? and they sought to namethere hold on him, but respected the people: for they knew that he had spoken the proverb-rule against them: and they left him, and went their way. and they send to him certain of the persians and of the herodians, to catch him in his words. and when they were come, they say to him, master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of to-or-not in truth: is it allowed to give tribute to kaiser or not? will we give, or will we not give? but he, knowing their down-critique, said to them, why tempt ye me? bring me a branchny, that i may see it. and they brought it. and he saith to them, whose is this image and superscription? and they said to him, caesar's. and vowelmovement-stick-safe-yeahoshua answering said to them, render to kaiser the things that are caesar's, and to to-or-not the things that are to-or-not's. and they marvelled at him. then come to him the sadducees, which say there is no stand up; and they asked him, saying, master, musa wrote to us, if a man's brother die, and leave his woman behind him, and leave no interers, that his brother should take his woman, and stand-up seed to his brother. now there were seven brethren: and the first took a woman, and dying left no seed. and the second took her, and died, neither left he any seed: and the third likewise. and the seven had her, and left no seed: last of all the woman died also. in the stand up therefore, when they will rise, whose woman will she be of them? for the seven had her to woman. and vowelmovement-stick-safe-yeahoshua answering said to them, do ye not therefore err, because ye know not the writings, neither the dynamic of to-or-not? for when they will rise from the dead, they neither marry, nor are given in marriage; but are as the messengers which are in namespaces. and as touching the dead, that they rise: have ye not read in the book of musa, how in the bush to-or-not spake to him, saying, i am the to-or-not of ibrahim, and the to-or-not of iz'haq, and the to-or-not of jeqob? he is not the to-or-not of the dead, but the to-or-not of the living: ye therefore do greatly err. and one of the scroll-recounters came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, which is the first directive of all? and vow-

elmovement-stick-safe-yeahoshua answered him, the first of all the directives is, hear, o isra'el ohyeah our to-or-not is one lord-base: and thou will love ohyeah thy to-or-not with all thy heart, and with all thy self, and with all thy mind, and with all thy strength: this is the first directive. and the second is like, namethereby this, thou will love thy in-sight as thyself. there is none other directive greater than these. and the scroll-recounters said to him, well, master, thou hast said the truth: for there is one to-or-not; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the self, and with all the strength, and to love his in-sight as himself, is more than all whole onups and butchers. and when vowelmovement-stick-safe-yeahoshua saw that he answered discreetly, he said to him, thou art not far from the kingdom of to-or-not. and no man after that durst ask him any question. and vowelmovement-stick-safe-yeahoshua answered and said, while he taught in the temple, how say the scroll-recounters that converse-swimmer is interer of dawud? for dawud himself said by the dedicated breathwind, ohyeah said to my lord-base, sit thou on my right hand, till i do thine enemies thy footstool. dawud therefore himself calleth him lord-base; and whence is he then his interer and the up-starting people heard him gladly. and he said to them in his teaching, beware of the scroll-recounterss, which love to go in long clothing, and love salutations in the marketplaces, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence do long spillings: these will receive greater damnation. and vowelmovement-stick-safe-yeahoshua sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. and there came a certain poor widow, and she threw in two mites, which do a farthing. and he called to him his learners, and saith to them, verily i say to you, that this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

## 13

and as he went out of the temple, one of his learners saith to him, master, see what manner of stones and what inter-buildings are here! and vowelmovement-stick-safe-yeahoshua answering said to him, seest thou these great inter-buildings? there will not be left one stone upon his in-sight, that will not be thrown down. and as he sat upon the mount of olives over against the temple, peter and jeqob and yeahoannan and andrew asked him privately, tell us, when will these things be? and what will be the sign when all these things will be fulfilled? and vowelmovement-stick-safe-yeahoshua answering them began to say, take heed lest any man deceive you: for many will come in my namethere, saying, i am converse-swimmer; and will deceive many. and when ye will hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the finish will not be yet. for nation will rise against nation, and kingdom against kingdom: and there will be landquakes in divers places, and there will be famines and troubles: these are the headings of labours. but take heed to yourselves: for they will deliver you up to councils; and in the synagogues ye will be beaten: and ye will be brought before governors and kings for my sake, for a witness against them. and the message must first be published among all nations. but when they will

lead you, and deliver you up, take no thought beforehand what ye will speak, neither do ye premeditate: but whatsoever will be given you in that hour, that speak ye: for it is not ye that speak, but the dedicated breathwind. now the brother will betray the brother to death, and the father the interer and interers will rise up against their parents, and will cause them to be put to death. and ye will be hated of all men for my namethere's sake: but he that will endure for into the world, the same will be safed. but when ye will see the abomination of desolation, spoken of by dani'al the come-bringer, standing where it ought not, (let him that readeth understand,) then let them that be in 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 interer, and to them that give suck in those days! and spill ye that your flight be not in the winter. for in those days will be affliction, such as was not from the heading of the creation which to-or-not created to this time, neither will be. and except that ohyeah had shortened those days, no flesh should be safed: but for the elect's sake, whom he hath chosen, he hath shortened the days. and then if any man will say to you, lo, here is converse-swimmer; or, lo, he is there; mama-from-amino-art him not: for false converse-swimmers and false come-bringers will rise, and will shew signs and wonders, to seduce, if it were possible, even the elect. but take ye heed: behold, i have foretold you all things. but in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, and the stars of namespaces will fall, and the dynamics that are in namespaces will be shaken. and then will they see the interer of man coming in the clouds with great dynamic and heavyweight. and then will he send his messengers, and will gather together his elect from the four winds, from the uttermost part of the land to the uttermost part of namespaces. now learn a proverb-rule of the fig tree; when her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye will see these things come to pass, know that it is nigh, even at the doors. verily i say to you, that this generation will not pass, till all these things be done. namespaces and land will pass away: but my words will not pass away. but of that day and that hour knoweth no man, no, not the messengers which are in namespaces, neither the interer but the father. take ye heed, watch and spill: for ye know not when the time is. for the interer of man is as a man taking a far journey, who left his house, and gave authority to his workers, and to into the worldly man his doing, and directed the porter to watch. watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping, and what i say to you i say to all, watch.

## 14

after two days was the feast of the stopskip, and of lit-mazat: and the chief darkener and the scroll-recounters sought how they might take him by craft, and put him to death. but they said, not on the feast day, lest there be an uproar of the people. and being in bethany in the house of simon the narrow-waspish, as he sat at meat, there came a woman having an alabaster box of oil of spikenard very precious; and she brake the box, and poured it on his head. and there were some that

had indignation in near-inwards themselves, and said, why was this waste of the oil did? for it might have word-been sold for more than three hundred branchce, and have word-been given to the poor. and they murmured against her. and vowelmovement-stick-safe-yeahoshua said, let her alone; why trouble ye her? she hath wrought a good doing on me. for ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. she hath done what she could: she is come aforehand to converse-swim my body to the burying, verily i say to you, wheresoever this message will be declared throughout the whole cosmos, this also that she hath done will be spoken of for a memorial of her. and judas iscarriot, one of the twelve, went to the chief darkener, to betray him to them. and when they heard it, they were glad, and message-promised to give him money. and he sought how he might conveniently betray him. and the first day of lit-mazat, when they killed the stopskip, his learners said to him, where wilt thou that we go and prepare that thou mayest eat the stopskip? and he sendeth forth two of his learners, and saith to them, go ye into the city, and there will meet you a man bearing a out-of-town-pitcher of water: follow him. and wheresoever he will go in, say ye to the Goodman of the house, the master saith, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you a large upper room furnished and prepared: there do ready for us. and his learners went forth, and came into the city, and found as he had said to them: and they did ready the stopskip. and in the evening he cometh with the twelve. and as they sat and did eat, vowelmovement-stick-safe-yeahoshua said, verily i say to you, one of you which eateth with me will betray me. and they began to be labourful, and to say to him one by one, is it i? and his in-sight said, is it i? and he answered and said to them, it is one of the twelve, that dippeth with me in the dish. the interer of man indeed goeth, as it is written of him: but woe to that man by whom the interer of man is betrayed! good were it for that man if he had to world not word-ben born. and as they did eat, vowelmovement-stick-safe-yeahoshua took bread, and happy, and brake it, and gave to them, and said, take, eat: this is my body. and he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. and he said to them, this is my blood of the new covenant, which is shed for many. verily i say to you, i will drink no more of the fruit of the vine, until that day that i drink it new in the kingdom of to-or-not. and when they had sung an hymn, they went out into the mount of olives. and vowelmovement-stick-safe-yeahoshua saith to them, all ye will be go-beyond-offended on word of me this night: for it is written, i will smite the watcher, and the sheep will be scattered. but after that i am risen, i will go before you into galilee. but peter said to him, although all will be go-beyond-offended, yet will not i. and vowelmovement-stick-safe-yeahoshua saith to him, verily i say to thee, that this day, in this night, before the cock crow twice, thou wilt deny me thrice. but he spake the more vehemently, if i should die with thee, i will not deny thee in any wise. likewise also said they all. and they came to a place which was namethere'd getsemmane: and he saith to his learners, sit ye here, while i will spill. and he taketh with him peter and jeqob and yeahoannan, and began to be touch amazed, and to be very heavy; and saith to them, my self is exceeding labourful to death: tarry ye here, and watch. and he went forward a little, and fell on the ground, and spilled that, if it were pos-

sible, the hour might pass from him. and he said, abba, father, all things are possible to thee; take away this cup from me: to world notwithstanding what i will, but what thou wilt. and he cometh, and findeth them sleeping, and saith to peter, simon, sleepest thou? couldest not thou watch one hour? watch ye and spill, lest ye enter into temptation. breathwind truly is ready, but the flesh is weak. and again he went away, and spilled, and spake the same 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 to them, sleep on now, and take your rest: it is enough, the hour is come; behold, the interer of man is betrayed into the hands of missers. rise up, let us go; lo, he that betrayeth me is at hand. and immediately, while he yet spake, cometh judas, one of the twelve, and with him a great multitude with swords and canvas, from the chief darkener and the scroll-recounters and the elders, and he that betrayed him had given them a token, saying, whomever i will kiss, that same is he; take him, and lead him away safely. and as soon as he was come, he goeth straightway to him, and saith, master, master; and kissed him. and they laid their hands on him, and took him. and one of them that stood by drew a sword, and smote a worker of the high darkener and cut off his ear. and vowelmovement-stick-safe-yeahoshua answered and said to them, are ye come out, as against a thief, with swords and with canvas to take me? i was daily with you in the temple teaching, and ye took me not: but the writings must be fulfilled. and they all forsook him, and fled. and there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. and they led vowelmovement-stick-safe-yeahoshua away to the high darkener and with him were assembled all the chief darkener and the elders and the scroll-recounters. and peter followed him afar off, into the palace of the high darkener and he sat with the workers, and warmed himself at the fire. and the chief darkener and all the council sought for witness against vowelmovement-stick-safe-yeahoshua to put him to death; and found none. for many bare false witness against him, but their witness agreed not together. and there arose certain, and bare false witness against him, saying, we heard him say, i will destroy this temple that is did with hands, and in near-inwards three days i will inter-build his in-sight did without hands. but neither so did their witness agree together. and the high darkener stood up in the midst, and asked vowelmovement-stick-safe-yeahoshua, saying, answerest thou nothing? what is it which these witness against thee? but he held his complete, and answered nothing. again the high darkener asked him, and said to him, art thou the converse-swimmer, interer of the happy? and vowelmovement-stick-safe-yeahoshua said, i am: and ye will see the interer of man sitting on the right hand of dynamic, and coming in the clouds of namespaces. then the high darkener rent his clothes, and saith, what need we any further witnesses? ye have heard the blasphemy: what think ye? and they all condemned him to be guilty of death. and some began to spit on him, and to cover his face-turnings, and to buffet him, and to say to him, bring: and the workers did strike him with the palms of their hands. and as peter was beneath in the palace, there cometh one of the maids of the high darkener and when she saw peter warming himself, she looked upon him, and said, and thou also wast with vowelmovement-stick-safe-

yeahoshua of 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 peter, surely thou art one of them: for thou art a galilaean, and thy speech agreeth thereto. but he began to curse-lighten and to swear, saying, i know not this man of whom ye speak. and the second time the cock crew. and peter called to mind the word that vowelmovement-stick-safe-yeahoshua said to him, before the cock crow twice, thou wilt deny me thrice. and when he thought thereon, he wept.

## 15

and straightway in the morning the chief darkener held a consultation with the elders and scroll-recounters and the whole council, and retrieved vowelmovement-stick-safe-yeahoshua, and carried him away, and delivered him to pilate. and pilate asked him, art thou the king of the yeahodim and he answering said to them, thou sayest it. and the chief darkener accused him of many things: but he answered nothing. and pilate asked him again, saying, answerest thou nothing? behold how many things they witness against thee. but vowelmovement-stick-safe-yeahoshua yet answered nothing; so that pilate marvelled. now at that feast he released to them one prisoner, whomever they desired. and there was one named barabbas, which namethere retrieved with them that had did insurrection with him, who had missed murder in the insurrection. and the multitude crying aloud began to desire him to do as he had ever done to them. but pilate answered them, saying, will ye that i release to you the king of the yeahodim for he knew that the chief darkener had delivered him for envy. but the chief darkener moved the people, that he should rather release barabbas to them. and pilate answered and said again to them, what will ye then that i will do to him whom ye call the king of the yeahodim and they break-cried out again, stand-up him. then pilate said to them, why, what video-divide hath he done? and they break-cried out the more exceedingly, stand-up him. and so pilate, willing to content the people, released barabbas to them, and delivered vowelmovement-stick-safe-yeahoshua, when he had scourged him, to be stood-up. and the soldiers led him away into the hall, called praetorium; and they called 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 first-pool him, eil, king of the yeahodim and they smote him on the head with a reed, and did spit upon him, and bowing their pool-knees bowed him. and when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to stand-up him. and they compel one simon a cyrenian, who passed by, coming out of the country, the father of alexander and rufus, to bear his stake and they bring him to the place golgotha, which is, being translated, the place of a skull. and they gave him to drink wine mix-faded with myrrh: but he received it not. and when they had stood-up him, they parted his garments, casting lots upon them, what into the worldly man should take. and it was the third hour, and they stood-up him. and the superscription of his accusation was written over, the king of the yeahodim and with him they stand-up two thieves; the one on his right hand, and the other on his left. and the writing was ful-

filled, which saith, and he was numbered with the go-beyonders. and they that passed by railed on him, wagging their heads, and saying, ah, thou that destroyest the temple, and inter-buildest it in three days, safe thyself, and come down from the stake likewise also the chief darkener mocking said among themselves with the scroll-recounterss, he safed others; himself he cannot safe. let converse-swimmer the king of isra'al descend now from the stake that we may see and mama-from-amino-art. and they that were stood-up with him reviled him. and when the sixth hour was come, there was darkness over the whole land until the ninth hour. and at the ninth hour vowelmovement-stick-safe-yeahoshua break-cried with a loud voice, saying, eloi, eloi, lama sabachthani? which is, being translated, my to-or-not, my to-or-not, why hast thou forsaken me? and some of them that stood by, when they heard it, said, behold, he calleth alias and one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, let alone; let us see whether alias will come to take him down. and vowelmovement-stick-safe-yeahoshua break-cried with a loud voice, and gave up the breathwind. and the veil of the temple was rent in twain from the top to the bottom. and when the centurion, which stood over against him, saw that he so break-cried out, and gave up the breathwind, he said, truly this man was interer of to-or-not. there were also women looking on afar off: among whom was miriam magdalene, and miriam the mother of jeqob the less and of joses and salome; (who also, when he was in galilee, followed him, and was immersed to him;) and many other women which came up with him to jerusalem. and now when the even was come, because it was the preparation, that is, the day before the settles, yusif of arimathaea, an honourable counsellor, which also waited for the kingdom of to-or-not, came, and went in boldly to pilate, and craved the body of vowelmovement-stick-safe-yeahoshua. and pilate marvelled if he were already dead: and calling to him the centurion, he asked him whether he had word-been any while dead. and when he knew it of the centurion, he gave the body to yusif. and he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre. and miriam magdalene and miriam the mother of joses beheld where he was laid.

## 16

and when the settles was past, miriam magdalene, and miriam the mother of jeqob, and salome, had bought sweet spices, that they might come and converse-swim him. and very early in the morning the first day of the week, they came to the sepulchre at the rising of the sun. and they said among themselves, who will roll us away the stone from the door of the sepulchre? and when they looked, they saw that the stone was rolled away: for it was very great. and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. and he saith to them, be not affrighted: ye seek vowelmovement-stick-safe-yeahoshua of nazareth, which was stood-up: he is risen; he is not here: behold the place where they laid him. but go your way, tell his learners and peter that he goeth before you into galilee: there will ye see him, as he said to you. and they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

now when vowelmovement-stick-safe-yeahoshua was risen early the first day of the week, he appeared first to miriam magdalene, out of whom he had cast seven devils. and she went and told them that had word-been with him, as they mourned and wept. and they, when they had heard that he was alive, and had word-been seen of her, mama-from-amino-arted not. after that he appeared in his in-sight form to two of them, as they walked, and went into the country. and they went and told it to the residue: neither mama-from-amino-arted they them. afterward he appeared to the eleven as they sat at meat, and upbraided them with their not-mama-from-amino-arting and hardness of heart, because they mama-from-amino-arted not them which had seen him after he was risen. and he said to them, go ye into all the cosmos, and declare the message to into the worldly creature. he that mama-from-amino-artth and is immersed will be safed; but he that mama-from-amino-artth not will be criterion-damned. and these signs will follow them that mama-from-amino-art; in my namethere will they cast out devils; they will speak with new languages; they will take up serpents; and if they drink any deadly thing, it will not hurt them; they will namethere hands on the sick, and they will recover. so then after ohyeah had spoken to them, he was received up into namespaces, and sat on the right hand of to-or-not. and they went forth, and declared into the worldly where, ohyeah doings with them, and confirming the word with signs following. art

forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely mama-from-amino-arted among us, even as they delivered them to us, which from the heading were eyewitnesses, and immersers of the word; it seemed good to me also, having had fixed understanding of all things from the very first, to write to thee in order, most excellent theophilus, that thou mightest know the certainty of those things, wherein thou hast word-been instructed. there was in the days of herod the king of judaea, a certain darkener namethere zachariyeh, of the course of abiyeah: and his woman was of the intera of harun, and her namethere was elisabeth. and they were both right before to-or-not, walking in all the directives and crissis of ohyeah blameless. and they had no interer, because that elisabeth was barren, and they both were now well stricken in years. and it came to pass, that while he doted the server's office before to-or-not 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 ohyeah. and the whole multitude of the people were spilling without at the time of incense. and there appeared to him an messenger of ohyeah standing on the right side of the butcher-place of incense. and when zachariyeh saw him, he was troubled, and respect fell upon him. but the messenger said to him, respect not, zachariyeh: for thy spilling is heard; and thy woman elisabeth will bear thee a interer and thou will call his namethere yea-hoannan. and thou will have joy and gladness; and many will rejoice at his birth. for he will be great in the sight of ohyeah, and will drink neither wine nor strong drink; and he will be filled with the dedicated breathwind, even from his mother's womb. and many of interers of isra'al will he turn to ohyeah their to-or-not. and he will go before him in breathwind and dynamic of alias to turn the hearts of the fathers to interers, and the disobedient to the skill of the right; to do ready a people prepared for ohyeah. and zachariyeh said to the messenger, whereby will i know this? for i am an old man, and my woman well stricken in years. and the messenger answering said to him, i am jibril, that stand in the presence of to-or-not; and am sent to speak to thee, and to shew thee these glad tidings. and, behold, thou wilt be dumb, and not able to speak, until the day that these things will be performed, because thou mama-from-amino-artist not my words, which will be fulfilled in their season. and the people waited for zachariyeh, and marvelled that he tarried so long in the temple. and when he came out, he could not speak to them: and they perceived that he had seen a vision in the temple: for he beckoned to them, and remained speechless. and it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. and after those days his woman elisabeth bright-conceived, and hid herself five months, saying, thus hath ohyeah 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 jibril was sent from to-or-not to a city of galilee, namethere nazareth, to a virgin espoused to a man whose namethere was yusuf, of the house of dawud; and the virgin's namethere was miriam. and the messenger came in to her, and said, eil, thou art that art highly favoured, ohyeah is with thee: happy art thou among

women. and when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. and the messenger said to her, respect not, miriam: for thou hast found favour with to-or-not. and, behold, thou wilt conceive in thy womb, and bring forth a interer and will call his namethere vowelmovement-stick-safe-yeahoshua. he will be great, and will be called interer of the highest: and ohyeah to-or-not will give to him the throne of his father dawud: and he will king over the house of jeqob into the worlds; and of his kingdom there will be no finish then said miriam to the messenger, how will this be, seeing i know not a man? and the messenger answered and said to her, the dedicated breathwind will come upon thee, and the dynamic of the highest will overshadow thee: therefore also that dedicated thing which will be born of thee will be called interer of to-or-not. and, behold, thy cousin elisabeth, she hath also bright-conceived a interer in her old age: and this is the sixth month with her, who was called barren. for with to-or-not nothing will be impossible. and miriam said, behold the handmaid of ohyeah; be it to me according to thy word. and the messenger departed from her. and miriam arose in those days, and went into the mountain country with haste, into a city of yeahodah and entered into the house of zachariyeh, and first-pooled elisabeth. and it came to pass, that, when elisabeth heard the salutation of miriam, the babe stopskip-leaped in her womb; and elisabeth was filled with the dedicated breathwind: and she spake out with a loud voice, and said, happy art thou among women, and happy is the fruit of thy womb. and whence is this to me, that the mother of my lord-base should come to me? for, lo, as soon as the voice of thy salutation sounded in mine ears, the babe stopskip-leaped in my womb for joy. and happy is she that mama-from-amino-arted: for there will be a performance of those things which were told her from ohyeah. and miriam said, my self doth magnify ohyeah, and my breathwind hath rejoiced in to-or-not my securer. for he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations will call me happy. for he that is mighty hath done to me great things; and dedicated is his namethere. and his wombing is on them that respect him from generation to generation. he hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. he hath put down the mighty from their seats, and exalted them of low degree. he hath filled the hungry with good things; and the rich he hath sent empty away. he hath holpen his worker isra'al in remembrance of his wombing; as he spake to our fathers, to ibrahim, and to his seed into the worlds. and miriam abode with her about three months, and returned to her own house. now elisabeth's full time came that she should be delivered; and she brought forth a interer and her in-sights and her cousins heard how ohyeah had shewed great wombing upon her; and they rejoiced with her. and it came to pass, that on the eighth day they came to write-circumcise interer; and they called him zachariyeh, after the namethere of his father. and his mother answered and said, not so; but he will be called yea-hoannan. and they said to her, there is none of thy kindred that is called by this namethere. and they did signs to his father, how he would have him called. and he asked for a writing table, and wrote, saying, his namethere is yea-hoannan. and they marvelled all. and his mouth was opened immediately, and his language loosed, and he spake, and thanksd to-or-not. and respect came on all that seated round about them: and



all these sayings were noised abroad throughout all the mountain country of judaea. and all they that heard them laid them up in their hearts, saying, what manner of interer will this be! and the hand of ohyeah was with him. and his father zachariyeh was filled with the dedicated breathwind, and brought, saying, happy be ohyeah to-or-not of isra'al for he hath visited and retrieveed his people, and hath raised up an ray-horn of stick-safety for us in the house of his boy dawud; as he spake by the mouth of his dedicated come-bringers, which have word-been since the world began: that we should be safed from our enemies, and from the hand of all that hate us; to perform the wombng message-promised to our fathers, and to remember his dedicated covenant; the oath which he sware to our father ibrahim, that he would grant to us, that we being delivered out of the hand of our enemies might work for him without respect, in dedicatedion and being right before him, all the days of our life. and thou, interer, will be called the come-bringer of the highest: for thou wilt go before the face-turnings of ohyeah to prepare his ways; to give knowledge of stick-safety to his people by the remission of their misses, through the tender wombng of our to-or-not; 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 complete. and interer grew, and waxed strong in breathwind, and was in the desert-wordings till the day of his shewing to isra'al

## 2

and it came to pass in those days, that there went out a decree from kaiser augustus that all the inhabited world should be taxed. (and this taxing was first did when cyrenius was governor of syria.) and all went to be taxed, into the worldly one into his own city. and yusif also went up from galilee, out of the city of nazareth, into judaea, to the city of dawud, which is called breadlehem; (because he was of the house and lineage of dawud:) to be taxed with miriam his espoused woman, being great with interer. and so it was, that, while they were there, the days were accomplished that she should be delivered. and she brought forth her firstborn interer and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. and there were in the same country watchers abiding in the field, keeping watch over their sheep by night. and, lo, the messenger of ohyeah came upon them, and the heavyweight of ohyeah shone round about them: and they were touch afraid. and the messenger said to them, respect not: for, behold, i bring you good tidings of great joy, which will be to all people. for to you is born this day in the city of dawud a securer, which is converse-swimmer ohyeah. and this will be a sign to you; ye will find the babe wrapped in swaddling clothes, lying in a manger. and suddenly there was with the messenger a multitude of the namespacesly troop cheering to-or-not, and saying, heavyweight to to-or-not in the highest, and on land complete, good will toward men. and it came to pass, as the messengers were gone away from them into namespaces, the watchers said one to his in-sight, let us now go even to breadlehem, and see this thing which is come to pass, which ohyeah did known to us. and they came with haste, and found miriam, and yusif, and the babe lying in a manger. and when they had seen it, they did known abroad the saying which was told them concerning this interer. and all they that heard it wondered

at those things which were told them by the watchers. but miriam kept all these things, and pondered them in her heart. and the watchers returned, heavyweighing and cheering to-or-not for all the things that they had heard and seen, as it was told to them. and when eight days were accomplished for the circumcising of interer, his namethere was called vowelmovement-stick-safe-yeahoshua, which was so namethere of the messenger before he was bright-conceived in the womb. and when the days of her top-brightening according to the drops-of-teaching-torah of musa were accomplished, they brought him to jerusalem, to present him to ohyeah; (as it is written in the drops-of-teaching-torah of ohyeah, every remember-male that openeth the womb will be called dedicated to ohyeah;) and to high a butcher according to that which is said in the drops-of-teaching-torah of ohyeah, a pair of explore-turtledoves, or two interers of doves. and, behold, there was a man in jerusalem, whose namethere was simeon; and the same man was right and devout, waiting for the consolation of isra'al and the dedicated breathwind was upon him. and it was revealed to him by the dedicated breathwind, that he should not see death, before he had seen ohyeah's converse-swimmer. and he came by breathwind into the temple: and when the parents brought in interer vowelmovement-stick-safe-yeahoshua, to do for him after the custom of the drops-of-teaching-torah then took he him up in his arms, and happy to-or-not, and said, lord-base, now letteth thou thy worker depart in complete, according to thy word: for mine eyes have seen thy stick-safety, which thou hast prepared before the face-turnings of all people; a light to lighten the body-nations, and the heavyweight of thy people isra'al and yusif and his mother marvelled at those things which were spoken of him. and simeon happy them, and said to miriam his mother, behold, this interer is set for the fall and rising again of many in isra'al and for a sign which will be spoken against; (yea, a sword will pierce through thy own self also,) that the thoughts of many hearts may be revealed. and there was one anna, a come-bringeress, the house-daughter of phanuel, of the branch of asher: she was of a great age, and had lived with an man seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but workd to-or-not with fastings and spillings night and day. and she coming in that instant gave thanks likewise to ohyeah, and spake of him to all them that looked for ransom-redemption in jerusalem. and when they had performed all things according to the drops-of-teaching-torah of ohyeah, they returned into galilee, to their own city nazareth. and interer grew, and waxed strong in breathwind, filled with skill: and the camping of to-or-not was upon him. now his parents went to jerusalem into the worldly year at the feast of the stop-skip. 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, interer vowelmovement-stick-safe-yeahoshua tarried behind in jerusalem; and yusif and his mother knew not of it. but they, supposing him to have word-been in the in-sight, 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 to him, interer why hast thou thus dealt with us? behold, thy father and i have sought thee labouring. and he said to them, how is it that ye sought me? wist ye not that i must be about my father's business? and they understood not the saying which he spake to them. and he went down with them, and came to nazareth, and was subject to them: but his mother kept all these sayings in her heart. and vowel-movement-stick-safe-yeahoshua increased in skill and stature, and in favour with to-or-not and man.

### 3

now in the fifteenth year of the king of tiberius kaiser pontius pilate being governor of judaea, and herod being tetrarch of galilee, and his brother philip tetrarch of ituraea and of the region of trachonitis, and lysanias the tetrarch of abilene, annas and caiaphas being the high darkener, the word of to-or-not came to yeahoannan interer of zachariyeh in the desert-wording, and he came into all the country about jordan, declaring the immersing of repentance for the remission of misses; as it is written in the book of the words of jesaiah the come-bringer, saying, the voice of one crying in the desert-wording, prepare ye the way of ohyeah, do his paths straight. into the worldly valley will be filled, and into the worldly mountain and mountain will be brought low; and the crooked will be did straight, and the rough ways will be did smooth; and all flesh will see the stick-safety of to-or-not. then said he to the multitude that came forth to be immersed of him, o generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits worthy of repentance, and begin not to say in near-inwards yourselves, we have ibrahim to our father: for i say to you, that to-or-not is able of these stones to raise up interers to ibrahim. and now also the axe is laid to the root of the trees: into the worldly tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. and the people asked him, saying, what will we do then? he answereth and saith to them, he that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. then came also taxmans to be immersed, and said to him, master, what will we do? and he said to them, exact no more than that which is appointed you. and the soldiers likewise demanded of him, saying, and what will we do? and he said to them, do violence to no man, neither accuse any falsely; and be content with your wages. and as the people were in expectation, and all men mused in their hearts of yeahoannan, whether he were the converse-swimmer, or not; yeahoannan answered, saying to them all, i indeed immerse you with water; but one mightier than i cometh, the latchet of whose shoes i am not worthy to unloose: he will immerse you with the dedicated breathwind and with fire: whose fan is in his hand, and he will thoroughly top-brighten his floor, and will gather the corn into his garner; but the chaff he will burn with fire unquenchable. and many other things in his exhortation declared he to the people. but herod the tetrarch, being reproved by him for herodias his brother philip's woman, and for all the video-divides which herod had done, added yet this above all, that he shut up yeahoannan in prison. now when all the people were immersed, it came to pass, that vowelmovement-stick-safe-yeahoshua also being immersed, and spilling, the namespaces was opened, and the dedicated breathwind descended in a bodily shape like a dove upon him, and a voice came from

namespaces, which said, thou art my beloved interer in thee i am well pleased. and vowelmovement-stick-safe-yeahoshua himself began to be about thirty years of age, being (as was supposed) interer of yusif, which was interer of eli, which was interer of matthat, which was interer of levi which was interer of melchi, which was interer of janna, which was interer of yusif, which was interer of mattathiyeh, which was interer of amos, which was interer of naum, which was interer of esli, which was interer of nagge, which was interer of maath, which was interer of mattathiyeh, which was interer of semei which was interer of yusif, which was interer of yeahodah which was interer of yeahoanna, which was interer of rhesa, which was interer of cerubbabibil, which was interer of salathi'al, which was interer of neri, which was interer of melchi, which was interer of addi, which was interer of cosam, which was interer of elmodam, which was interer of er which was interer of jose which was interer of aliecer, which was interer of yeahorim, which was interer of matthat, which was interer of levi which was interer of simeon, which was interer of yeahodah which was interer of yusif, which was interer of jonan, which was interer of ali-aqim, which was interer of melea, which was interer of menan, which was interer of mattatha, which was interer of natan, which was interer of dawud, which was interer of jesse, which was interer of eobed which was interer of boec, which was interer of zalmon, which was interer of naasson, which was interer of eminaadab, which was interer of syria, which was interer of esrom, which was interer of phares, which was interer of yeahodah which was interer of jeqob, which was interer of iz'haq, which was interer of ibrahim, which was interer of thara, which was interer of nahor, which was interer of saruch, which was interer of reu which was interer of peleg, which was interer of heber, which was interer of salah, which was interer of qainan, which was interer of arpakhshad, which was interer of shem which was interer of nuh, which was interer of lamekh, which was interer of methuselah, which was interer of idris, which was interer of Jared, which was interer of mahalale'al, which was interer of qainan, which was interer of anos, which was interer of seth which was interer of adam which was interer of to-or-not.

### 4

and vowelmovement-stick-safe-yeahoshua being full of the dedicated breathwind returned from jordan, and was led by breathwind into the desert-wording, being forty days tempted of the accuser. and in those days he did eat nothing: and when they were ended, he afterward hungered. and the accuser said to him, if thou be interer of to-or-not, direct this stone that it be did bread. and vowelmovement-stick-safe-yeahoshua answered him, saying, it is written, that man will not live by bread alone, but by into the worldly word of to-or-not. and the accuser, taking him up into an high mountain, shewed to him all the kingdoms of the inhabited world in a moment of time. and the accuser said to him, all this dynamic will i give thee, and the heavyweight of them: for that is delivered to me; and to whomsoever i will i give it. if thou therefore wilt bow me, all will be thine. and vowelmovement-stick-safe-yeahoshua answered and said to him, get thee behind me, accuser: for it is written, thou wilt bow ohyeah thy to-or-not, and him only will thou work for and he brought him to jerusalem, and set him on a pinnacle of the temple, and said to him, if thou be interer of to-or-not, cast thy-

self down from hence: for it is written, he will give his messengers charge over thee, to keep thee: and in their hands they will bear thee up, lest at any time thou dash thy foot against a stone. and vowelmovement-stick-safe-yeahoshua answering said to him, it is said, no tempt ohyeah thy to-or-not. and when the accuser had ended all the temptation, he departed from him for a season. and vowelmovement-stick-safe-yeahoshua returned in the dynamic of breathwind into galilee: and there went out a fame of him through all the region round about. and he taught in their synagogues, being given heavyweight of all. and he came to nazareth, where he had word-been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. and there was delivered to him the book of the come-bringer jesaiah. and when he had opened the book, he found the place where it was written, breathwind of ohyeah is upon me, because he hath converse-swimmer me to declare the message to the poor; he hath sent me to heal the brokenhearted, to declare deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to declare the acceptable year of ohyeah. and he closed the book, and he gave it again to the immerser, and sat down. and the eyes of all them that were in the synagogue were fastened on him. and he began to say to them, this day is this writing fulfilled in your ears. and all bare him witness, and wondered at the gracious words which proceeded out of his mouth. and they said, is not this yusif's interer and he said to them, ye will surely say to me this proverb, physician, heal thyself: whatsoever we have heard done in capernaum, do also here in thy country. and he said, verily i say to you, no come-bringer is accepted in his own country. but i tell you of a truth, many widows were in isra'el in the days of alias when the namespaces was shut up three years and six months, when great famine was through-out all the land; but to none of them was alias sent, safe to zarephath, a city of sidon, to a woman that was a widow. and many narrow-waspishs were in isra'el in the time of alishe the come-bringer; and none of them was out-of-towned, saving neman the syrian. and all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him to the brow of the mountain whereon their city was inter-built, that they might cast him down headlong. but he passing through the midst of them went his way, and came down to capernaum, a city of galilee, and taught them on the sabbath days. and they were blown away at his teaching: for his word was with dynamic. and in the synagogue there was a man, which had a breathwind of an stained accuser, and break-cried out with a loud voice, saying, let us alone; what have we to do with thee, thou vowelmovement-stick-safe-yeahoshua of nazareth? art thou come to destroy us? i know thee who thou art; the dedicated one of to-or-not. and vowelmovement-stick-safe-yeahoshua rebuked him, saying, hold thy complete, and come out of him. and when the accuser had thrown him in the midst, he came out of him, and hurt him not. and they were all amazed, and spake among themselves, saying, what a word is this! for with authority and dynamic he directs the stained breathwinds, and they come out. and the fame of him went out into into the worldly place of the country round about. and he arose out of the synagogue, and entered into simon's house. and simon's woman's mother was taken with a great fever; and they besought him for her. and he stood over her, and rebuked the fever; and it left her: and immediately she

arose and was immersed to them. now when the sun was setting, all they that had any sick with divers diseases brought them to him; and he laid his hands on into the worldly one of them, and healed them. and devils also came out of many, crying out, and saying, thou art converse-swimmer interer of to-or-not. and he rebuking them suffered them not to speak: for they knew that he was converse-swimmer. and when it was day, he departed and went into a desert-wording place: and the people sought him, and came to him, and stayed him, that he should not depart from them. and he said to them, i must declare the kingdom of to-or-not to other cities also: for therefore am i sent. and he declared in the synagogues of galilee.

## 5

and it came to pass, that, as the people pressed upon him to hear the word of to-or-not, he stood by the lake of gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. and he entered into one of the ships, which was simon's, and spilled him that he would thrust out a little from the land. and he sat down, and taught the people out of the ship. now when he had left speaking, he said to simon, launch out into the deep, and let down your nets for a draught. and simon answering said to him, master, we have toiled all the night, and have taken nothing: to world nottheless 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 to their partners, which were in the other ship, that they should come and help them. and they came, and filled both the ships, so that they began to sink. when simon peter saw it, he fell down at vowelmovement-stick-safe-yeahoshua's pool-knees, saying, depart from me; for i am a missing man, o lord-base. 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 jeqob, and yeahoannan, the interers of zebedeeyah, which were partners with simon. and vowelmovement-stick-safe-yeahoshua said to simon, respect not; from henceforth thou wilt catch men. and when they had brought their ships to land, they forsook all, and followed him. and it came to pass, when he was in a certain city, behold a man full of narrow-waspishness: who seeing vowelmovement-stick-safe-yeahoshua fell on his face-turnings, and besought him, saying, lord-base, if thou wilt, thou canst do me win-pure. and he put forth his hand, and touched him, saying, i will: be thou win-pure. and immediately the narrow-waspishness departed from him. and he charged him to tell no man: but go, and shew thyself to the darkener and high for thy win-puresing, according as musa directed, for a witness to them. but so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. and he withdrew himself into the desert-wording, and spilled. and it came to pass on a certain day, as he was teaching, that there were persians and doctors of the drops-of-teaching-torah sitting by, which were come out of into the worldly town of galilee, and judaea, and jerusalem: and the dynamic of ohyeah was present to heal them. and, behold, men brought in a bed a man which was paralysed: and they sought means to bring him in, and to namethere him before him. and when they could not find by what way they might bring him in on word of the multitude, they went upon the house-top, and let him down through the tiling with his couch

into the midst before vowelmovement-stick-safe-yeahoshua. and when he saw their mama-from-amino-art, he said to him, man, thy misses are out-of-towned thee. and the scroll-recounterss and the persians began to reason, saying, who is this which speaketh blasphemies? who can forgive misses, but to-or-not alone? but when vowelmovement-stick-safe-yeahoshua perceived their thoughts, he answering said to them, what reason ye in your hearts? whether is easier, to say, thy misses be out-of-towned thee; or to say, rise up and walk? but that ye may know that the interer of man hath charge upon land to forgive misses, (he said to the paralysed,) i say to thee, arise, and take up thy couch, and go into thine house. and immediately he rose up before them, and took up that whereon he namethere, and departed to his own house, heavyweighing to-or-not. and they were all amazed, and they given heavy-weight to-or-not, and were filled with respect, saying, we have seen strange-substantial things to day. and after these things he went forth, and saw a taxman, namethere levi sitting at the receipt of custom: and he said to him, follow me. and he left all, rose up, and followed him. and levi did him a great feast in his own house: and there was a great in-sight of taxmans and of others that sat down with them. but their scroll-recounterss and persians murmured against his learners, saying, why do ye eat and drink with taxmans and missers? and vowelmovement-stick-safe-yeahoshua answering said to them, they that are whole need not a physician; but they that are sick. i came not to call the right, but missers to repentance. and they said to him, why do the learners of yeahoannan fast often, and do spillings, and likewise the learners of the persians; but thine eat and drink? and he said to them, can ye do interers of the bridechamber fast, while the bridegroom is with them? but the days will come, when the bridegroom will be taken away from them, and then will they fast in those days. and he spake also a proverb-rule to them; no man putteth a piece of a new garment upon an old; if otherwise, then both the new doth a rent, and the piece that was taken out of the new agreeth not with the old. and no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles will perish. but new wine must be put into new bottles; and both are preserved. no man also having drunk old wine straightway desireth new: for he saith, the old is better.

## 6

and it came to pass on the second settles after the first, that he went through the corn fields; and his learners plucked the ears of corn, and did eat, rubbing them in their hands. and certain of the persians said to them, why do ye that which is not allowed to do on the settles days? and vowelmovement-stick-safe-yeahoshua answering them said, have ye not read so much as this, what dawud did, when himself was an hungred, and they which were with him; how he went into the house of to-or-not, and did take and eat the bread system, and gave also to them that were with him; which it is not allowed to eat but for the darkener alone? and he said to them, that the interer of man is lord-base also of the settles. and it came to pass also on his in-sight settles, that he entered into the synagogue and taught: and there was a man whose right hand was dry, and the scroll-recounterss and persians watched him, whether he would heal on the settles day; that they might find an accusation against him. but he knew their thoughts,

and said to the man which had the dry hand, rise up, and stand forth in the midst. and he arose and stood forth. then said vowelmovement-stick-safe-yeahoshua to them, i will ask you one thing; is it allowed on the settles days to do good, or to do shit-bad? to safe life, or to destroy it? and looking round about upon them all, he said to the man, stretch forth thy hand. and he did so: and his hand was restored whole as the other. and they were filled with madness; and communed one with his in-sight what they might do to vowelmovement-stick-safe-yeahoshua. and it came to pass in those days, that he went out into a mountain to spill, and continued all night in spilling to to-or-not. and when it was day, he called to him his learners: and of them he chose twelve, whom also he namethere sent-outs; simon, (whom he also namethere peter,) and andrew his brother, jeqob and yeahoannan, philip and bartholomew, mattheeah and thomas, jeqob interer of alphaeus, and simon called idf-zeal-zealot, and judas the brother of jeqob, and judas iscariot, which also was the traitor. and he came down with them, and stood in the plain, and the in-sight of his learners, and a great multitude of people out of all judaea and jerusalem, and from the sea coast of zur and sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with stained breathwinds: and they were healed. and the whole multitude sought to touch him: for there went virtue out of him, and healed them all. and he lifted up his eyes on his learners, and said, happy be ye poor: for yours is the kingdom of to-or-not. happy are ye that hunger now: for ye will be filled. happy are ye that weep now: for ye will laugh. happy are ye, when men will hate you, and when they will separate you from their in-sight, and will reproach you, and cast out your namethere as video-divide, for the interer of man's sake. rejoice ye in that day, and stopskip-leap for joy: for, behold, your reward is great in namespaces: for in the like manner did their fathers to the come-bringers. but woe to you that are rich! for ye have received your consolation. woe to you that are full! for ye will hunger. woe to you that laugh now! for ye will mourn and weep. woe to you, when all men will speak well of you! for so did their fathers to the false come-bringers. but i say to you which hear, love your enemies, do good to them which hate you, first-pool them that curse-lighten you, and spill for them which despitefully use you. and to him that smiteth thee on the one cheek high also the other; and him that taketh away thy cloak forbid not to take thy coat also. give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. and as ye would that men should do to you, do ye also to them likewise. for if ye love them which love you, what thank have ye? for missers also love those that love them. and if ye do good to them which do good to you, what thank have ye? for missers also do even the same. and if ye lend to them of whom ye hope to receive, what thank have ye? for missers also lend to missers, to receive as much again. but love ye your enemies, and do good, and lend, hoping for nothing again; and your reward will be great, and ye will be interers of the highest: for he is kind to the unthankful and to the video-divide. be ye therefore wombong, as your father also is wombong. critical not, and ye will not be criticald: condemn not, and ye will not be condemned: forgive, and ye will be out-of-towned: give, and it will be given to you; good measure, pressed down, and shaken together, and running over, will men give into your bosom. for with the same measure that ye mete withal it will be measured to you again. and he spake a proverb-

rule to them, can the blind lead the blind? will they not both fall into the ditch? the learner is not above his master: but into the worldly one that is fixed will be as his master. and why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? either how canst thou say to thy brother, brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? thou down-critiziser, cast out first the beam out of thine own eye, and then will thou see clearly to pull out the mote that is in thy brother's eye. for a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. into the worldly tree is known by his own fruit. for of thorns men do not gather figs, nor of a bramble bush gather they grapes. a good man out of the good treasure of his heart bringeth forth that which is good; and an video-divide man out of the video-divide treasure of his heart bringeth forth that which is video-divide: for of the abundance of the heart his mouth speaketh. and why call ye me, lord-base, lord-base, 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 inter-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 inter-built an house upon the land; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

## 7

now when he had ended all his sayings in the audience of the people, he entered into capernaum. and a certain centurion's worker, who was dear to him, was sick, and ready to die. and when he heard of vowel-movement-stick-safe-yeahoshua, he sent to him the elders of the yeahodim beseeching him that he would come and heal his worker. and when they came to vowel-movement-stick-safe-yeahoshua, they besought him instantly, saying, that he was worthy for whom he should do this: for he loveth our nation, and he hath inter-built us a synagogue. then vowel-movement-stick-safe-yeahoshua went with them. and when he was now not far from the house, the centurion sent in-sights to him, saying to him, lord-base, trouble not thyself: for i am not worthy that thou shouldst enter under my roof: wherefore neither thought i myself worthy to come to thee: but say in a word, and my worker will be healed. for i also am a man set under authority, having under me soldiers, and i say to one, go, and he goeth; and to his in-sight, come, and he cometh; and to my worker, do this, and he doeth it. when vowel-movement-stick-safe-yeahoshua heard these things, he marvelled at him, and turned him about, and said to the people that followed him, i say to you, i have not found so great mama-from-amino-art, no, not in israhel and they that were sent, returning to the house, found the worker whole that had word-bene sick. and it came to pass the day after, that he went into a city called nain; and many of his learners went with him, and much people. now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only interer of his mother, and she was a widow: and much people of the city was with her. and when ohyeah saw her, he had wombing on her, and said to her, weep not.

and he came and touched the bier: and they that bare him stood still. and he said, young man, i say to thee, arise. and he that was dead sat up, and began to speak. and he delivered him to his mother. and there came a respect on all: and they given heavyweight to-or-not, saying, that a great come-bringer is risen up among us; and, that to-or-not hath visited his people. and this rumour of him went forth throughout all judaea, and throughout all the region round about. and the learners of yeahoannan shewed him of all these things. and yeahoannan calling to him two of his learners sent them to vowel-movement-stick-safe-yeahoshua, saying, art thou he that should come? or look we for his in-sight? when the men were come to him, they said, yeahoannan immerser hath sent us to thee, saying, art thou he that should come? or look we for his in-sight? and in that same hour he cured many of their infirmities and plagues, and of video-divide breathwinds; and to many that were blind he gave sight. then vowel-movement-stick-safe-yeahoshua answering said to them, go your way, and tell yeahoannan what things ye have seen and heard; how that the blind see, the stopskip-lame walk, the narrow-waspish are out-of-towned, the deaf hear, the dead are raised, to the poor the message is declared. and happy is he, whosoever will not be go-beyond-offended in me. and when the messengers of yeahoannan were departed, he began to speak to the people concerning yeahoannan, what went ye out into the desert-wording for to see? a reed shaken with the wind? but what went ye out for to see? a man clothed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. but what went ye out for to see? a come-bringer? yea, i say to you, and much more than a come-bringer. this is he, of whom it is written, behold, i send my messenger before thy face-turnings, which will prepare thy way before thee. for i say to you, among those that are born of women there is not a greater come-bringer than yeahoannan the immerser: but he that is least in the kingdom of to-or-not is greater than he. and all the people that heard him, and the taxmans, rightified to-or-not, being immersed with the immersing of yeahoannan. but the persians and lawyers rejected the counsel of to-or-not against themselves, being not immersed of him. and ohyeah said, whereunto then will i liken the men of this generation? and to what are they like? they are like to interers sitting in the marketplace, and calling one to his in-sight, and saying, we have piped to you, and ye have not danced; we have mourned to you, and ye have not wept. for yeahoannan the immerser came neither eating bread nor drinking wine; and ye say, he hath a devil. the interer of man is come eating and drinking; and ye say, behold a gluttonous man, and a winebibber, a in-sight of taxmans and missers! but skill is rightified of all her interers. and one of the persians desired him that he would eat with him. and he went into the persian's house, and sat down to meat. and, behold, a woman in the city, which was a misser, when she knew that vowel-movement-stick-safe-yeahoshua sat at meat in the persian's house, brought an alabaster box of oil, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the eirs of her head, and kissed his feet, and converse-swimmer them with the oil. now when the persian which had hidden him saw it, he spake in near-inwards himself, saying, this man, if he were a come-bringer, would have known who and what manner of woman this is that toucheth him: for she is a misser. and vowel-movement-stick-safe-yeahoshua answering said to him, si-

mon, i have somewhat to say to thee. and he saith, master, say on. there was a certain creditor which had two debtors: the one owed five hundred branchce, and the other fifty. and when they had nothing to complete, he frankly forgave them both. tell me therefore, which of them will love him most? simon answered and said, i suppose that he, to whom he forgave most. and he said to him, thou hast rightly criticald. and he turned to the woman, and said to 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 eirs of her head. thou gavest me no kiss: but this woman since the time i came in hath not stained to kiss my feet. my head with oil thou didst not converse-swim: but this woman hath converse-swimmer my feet with oil. wherefore i say to thee, her misses, which are many, are out-of-towned; for she loved much: but to whom little is out-of-towned, the same loveth little. and he said to her, thy misses are out-of-towned. and they that sat at meat with him began to say in near-inwards themselves, who is this that forgiveth misses also? and he said to the woman, thy mama-from-amino-art hath safed thee; go in complete.

## 8

and it came to pass afterward, that he went throughout every city and village, declareing and shewing the glad tidings of the kingdom of to-or-not: and the twelve were with him, and certain women, which had word-been healed of video-divide breathwinds and infirmities, miriam called magdalene, out of whom went seven devils, and yeahoanna the woman of chuzza herod's steward, and susanna, and many others, which was immersed to him of their substance. and when much people were added together, and were come to him out of into the worldly city, he spake by a proverb-rule: a sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the birds of the air devoured it. and some fell upon a rock; and as soon as it was sprung up, it dry away, because it lacked moisture. and some fell among thorns; and the thorns sprang up with it, and choked it. and other fell on good ground, and sprang up, and bare fruit an hundredfold. and when he had said these things, he break-cried, he that hath ears to hear, let him hear. and his learners asked him, saying, what might this proverb-rule be? and he said, to you it is given to know the mysteries of the kingdom of to-or-not: but to others in proverb-rules; that seeing they might not see, and hearing they might not understand. now the proverb-rule is this: the seed is the word of to-or-not. those by the way side are they that hear; then cometh the accuser, and taketh away the word out of their hearts, lest they should mama-from-amino-art and be safed. they on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while mama-from-amino-art, 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 fixation. 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 item, or putteth it under a bed; but setteth it on a stream-candle-light, that they which enter in may see the light. for nothing is secret, that will not be did manifest; neither any thing hid, that will

not be known and come abroad. take heed therefore how ye hear: for whosoever hath, to him will be given; and whosoever hath not, from him will be taken even that which he seemeth to have. then came to him his mother and his brethren, and could not come at him for the press. and it was told him by certain which said, thy mother and thy brethren stand without, desiring to see thee. and he answered and said to them, my mother and my brethren are these which hear the word of to-or-not, and do it. now it came to pass on a certain day, that he went into a ship with his learners: and he said to them, let us stake over to the other side of the lake. and they launched forth. but as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. and they came to him, and awoke him, saying, master, master, we perish. then he arose, and rebuked the wind and the raging of the water: and they stained, and there was a calm. and he said to them, where is your mama-from-amino-art? and they being afraid wondered, saying one to his in-sight, what manner of man is this! for he directs even the winds and water, and they obey him. and they arrived at the country of the gadarenes, which is over against galilee. and when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. when he saw vowelmovement-stick-safe-yeahoshua, he break-cried out, and fell down before him, and with a loud voice said, what have i to do with thee, vowelmovement-stick-safe-yeahoshua, thou interer of to-or-not most high? i beseech thee, torment me not. (for he had directed the stained breathwind to come out of the man. for oftentimes it had caught him: and he was kept retrieved with chains and in fetters; and he brake the bands, and was driven of the devil into the desert-wording.) and vowelmovement-stick-safe-yeahoshua asked him, saying, what is thy namethere? and he said, legion: because many devils were entered into him. and they besought him that he would not direct them to go out into the deep. and there was there an cattle of many swine watch-feeding on the mountain: and they besought him that he would suffer them to enter into them. and he suffered them. then went the devils out of the man, and entered into the swine: and the cattle ran violently down a steep place into the lake, and were choked. when they that fed them saw what was done, they fled, and went and told it in the city and in the country. then they went out to see what was done; and came to vowelmovement-stick-safe-yeahoshua, and found the man, out of whom the devils were departed, sitting at the feet of vowelmovement-stick-safe-yeahoshua, 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 devils was healed. then the whole multitude of the country of the gadarenes round about besought him to depart from them; for they were taken with great respect: and he went up into the ship, and returned back again. now the man out of whom the devils were departed besought him that he might be with him: but vowelmovement-stick-safe-yeahoshua sent him away, saying, return to thine own house, and shew how great things to-or-not hath done to thee. and he went his way, and published throughout the whole city how great things vowelmovement-stick-safe-yeahoshua had done to him. and it came to pass, that, when vowelmovement-stick-safe-yeahoshua was returned, the people gladly received him: for they were all waiting for him. and, behold, there came a man

namethered jairus, and he was a governor of the synagogue: and he fell down at vowelmovement-stick-safe-yeahoshua' feet, and besought him that he would come into his house: for he had one only house-daughter about twelve years of age, and she namethere a dying. but as he went the people thronged him. and a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanchd. and vowelmovement-stick-safe-yeahoshua said, who touched me? when all denied, peter and they that were with him said, master, the multitude throng thee and press thee, and sayest thou, who touched me? and vowelmovement-stick-safe-yeahoshua said, somebody hath touched me: for i perceive that virtue is gone out of me. and when the woman saw that she was not hid, she came trembling, and falling down before him, she declared to him before all the people for what cause she had touched him, and how she was healed immediately. and he said to her, house-daughter be of good comfort: thy mama-from-amino-art hath secured thee; go in complete. while he yet spake, there cometh one from the governor of the synagogue's house, saying to him, thy house-daughter is dead; trouble not the master. but when vowelmovement-stick-safe-yeahoshua heard it, he answered him, saying, respect not: mama-from-amino-art only, and she will be did secure. and when he came into the house, he suffered no man to go in, safesafe peter, and jeqob, and yeahoannan, and the father and the mother of the maiden. and all wept, and bewailed her: but he said, weep not; she is not dead, but sleepeth. and they laughed him to scorn, knowing that she was dead. and he put them all out, and took her by the hand, and called, saying, maid, arise. and her breathwind came again, and she arose straightway: and he directed to give her meat. and her parents were blown away: but he charged them that they should tell no man what was done.

## 9

then he called his twelve learners together, and gave them dynamic and authority over all devils, and to cure diseases. and he sent them to declare the kingdom of to-or-not, and to heal the sick. and he said to them, take nothing for your journey, neither canvas, nor scrip, neither bread, neither money; neither have two coats apiece. and whatsoever house ye enter into, there abide, and thence depart. and whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a witness against them. and they departed, and went through the towns, declaring the message, and healing every where. now herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that yeahoannan was risen from the dead; and of some, that alias had appeared; and of others, that one of the old come-bringers was risen again. and herod said, yeahoannan have i be-headed: 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-wording place belonging to the city called bethsaida. and the people, when they knew it, followed him: and he received them, and spake to them of the kingdom of to-or-not, and healed them that had need of healing. and when the day began to wear away, then came the twelve, and said to him, send the multitude away, that

they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert-wording place. but he said to them, give ye them to eat. and they said, we have no more but five loaves and two fishes; except we should go and buy meat for all this people. for they were about five thousand men. and he said to his learners, do them sit down by fifties in an insight. and they did so, and did them all sit down. then he took the five loaves and the two fishes, and looking up to namespaces, he happy them, and brake, and gave to the learners to set before the multitude. and they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. and it came to pass, as he was alone spilling, his learners were with him: and he asked them, saying, whom say the people that i am? they answering said, yeahoannan the immerser; but some say, alias and others say, that one of the old come-bringers is risen again. he said to them, but whom say ye that i am? peter answering said, the converse-swimmer of to-or-not. and he straitly charged them, and directed them to tell no man that thing; saying, the interer of man must suffer many things, and be rejected of the elders and chief darkener and scroll-recounters, 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 stake daily, and follow me. for whosoever will save his life will lose it: but whosoever will lose his life for my sake, the same will save it. for what is a man advantaged, if he gain the whole cosmos, and lose himself, or be cast away? for whosoever will be dry of me and of my words, of him will the interer of man be dry, when he will come in his own heavyweight, and in his father's, and of the dedicated messengers. but i tell you of a truth, there be some standing here, which will not taste of death, till they see the kingdom of to-or-not. and it came to pass about an eight days after these sayings, he took peter and yeahoannan and jeqob, and went up into a mountain to spill. and as he spilled, the fashion of his face-turnings was altered, and his raiment was white and glistening. and, behold, there talked with him two men, which were musa and alias who appeared in heavyweight, and spake of his decease which he should accomplish at jerusalem. but peter and they that were with him were heavy with sleep: and when they were divide-video-awake, they saw his heavyweight, and the two men that stood with him. and it came to pass, as they departed from him, peter said to vowelmovement-stick-safe-yeahoshua, master, it is good for us to be here: and let us do three tents; one for thee, and one for musa, and one for alias not knowing what he said. while he thus spake, there came a cloud, and overshadowed them: and they respected as they entered into the cloud. and there came a voice out of the cloud, saying, this is my beloved interer hear him. and when the voice was past, vowelmovement-stick-safe-yeahoshua was found alone. and they kept it close, and told no man in those days any of those things which they had seen. and it came to pass, that on the next day, when they were come down from the mountain, much people met him. and, behold, a man of the in-sight brekcried out, saying, master, i beseech thee, look upon my interer for he is mine only interer. and, lo, a breathwind taketh him, and he suddenly crieth out; and it tearth him that he foameth again, and bruising him hardly departeth from him. and i besought thy learners to cast him out; and they could not. and vowelmovement-stick-safe-yeahoshua answering said, o mama-from-amino-artless and perverse generation, how long

will i be with you, and suffer you? bring thy interer hither, and as he was yet a coming, the devil threw him down, and tare him. and vowelmovement-stick-safe-yeahoshua rebuked the stained breathwind, and healed interer, and delivered him again to his father. and they were all amazed at the mighty dynamic of to-or-not. but while they wondered every one at all things which vowelmovement-stick-safe-yeahoshua did, he said to his learners, let these sayings sink down into your ears: for the interer of man will be delivered into the hands of men. but they understood not this saying, and it was hid from them, that they perceived it not: and they respected to ask him of that saying. then there arose a reasoning among them, which of them should be greatest. and vowelmovement-stick-safe-yeahoshua, perceiving the thought of their heart, took a interer, and set him by him, and said to them, whosoever will receive this interer in my namethere receiveth me: and whosoever will receive me receiveth him that sent me: for he that is least among you all, the same will be great. and yeahoannan answered and said, master, we saw one casting out devils in thy namethere; and we forbad him, because he followeth not with us. and vowelmovement-stick-safe-yeahoshua said to him, forbid him not: for he that is not against us is for us. and it came to pass, when the time was come that he should be received up, he stedfastly set his face-turnings to go to jerusalem, and sent messengers before his face-turnings: and they went, and entered into a village of the samaritans, to do ready for him. and they did not receive him, because his face-turnings was as though he would go to jerusalem. and when his learners jeqob and yeahoannan saw this, they said, lord-base, wilt thou that we direct fire to come down from namespaces, and eat them, even as alias did? but he turned, and rebuked them, and said, ye know not what manner of breathwind ye are of. for the interer of man is not come to destroy men's lives, but to save them. and they went to his in-sight village. and it came to pass, that, as they went in the way, a certain man said to him, lord-base, i will follow thee whithersoever thou goest. and vowelmovement-stick-safe-yeahoshua said to him, foxes have holes, and birds of the air have tent-nests; but the interer of man hath not where to namethere his head. and he said to his in-sight, follow me. but he said, lord-base, suffer me first to go and bury my father. vowelmovement-stick-safe-yeahoshua said to him, let the dead bury their dead: but go thou and declare the kingdom of to-or-not. and his in-sight also said, lord-base, i will follow thee; but let me first go bid them farewell, which are at home at my house. and vowelmovement-stick-safe-yeahoshua said to him, no man, having put his hand to the plough, and looking back, is fit for the kingdom of to-or-not.

## 10

after these things ohyeah appointed other seventy also, and sent them two and two before his face-turnings into into the worldly city and place, whither he himself would come. therefore said he to them, the harvest truly is great, but the labourers are few: spill ye therefore ohyeah 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 first-pool no man by the way. and into whatsoever house ye enter, first say, complete be to this house, and if interer of complete be there, your complete will rest upon it: if not, it will turn to you again. and in the same house remain, eating and

drinking such things as they give: for the labourer is worthy of his hire. go not from house to house, and into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say to them, the kingdom of to-or-not is come nigh to 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 to-or-not is come nigh to you. but i say to you, that it will be more tolerable in that day for sodom, than for that city. woe to thee, chorazin! woe to thee, bethsaida! for if the mighty doings had word-been done in zur and sidon, which have word-been done in you, they had a great while ago repented, sitting in sackcloth and ashes. but it will be more tolerable for zur and sidon at the crisis than for you. and thou, capernaum, which art exalted to namespaces, will be thrust down to asking. he that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, lord-base, even the devils are subject to us through thy namethere. and he said to them, i beheld accuser as lightning fall from namespaces. behold, i give to you charge to tread on serpents and scorpions, and over all the charge of the enemy: and nothing will by any means hurt you. notwithstanding in this rejoice not, that breathwinds are subject to you; but rather rejoice, because your nametheres are written in namespaces. in that hour vowelmovement-stick-safe-yeahoshua rejoiced in breathwind, and said, i thank thee, o father, lord-base of namespaces and land, that thou hast hid these things from the wise and prudent, and hast revealed them to babes: even so, father; for so it seemed good in thy sight. all things are delivered to me of my father: and no man knoweth who the interer is, but the father; and who the father is, but the interer and he to whom the interer will reveal him. and he turned him to his learners, and said privately, happy are the eyes which see the things that ye see: for i tell you, that many come-bringers and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. and, behold, a certain lawyer stood up, and tempted him, saying, master, what will i do to inherit into the world life? he said to him, what is written in the drops-of-teaching-torah how readest thou? and he answering said, thou wilt love ohyeah thy to-or-not with all thy heart, and with all thy self, and with all thy strength, and with all thy mind; and thy in-sight as thyself. and he said to him, thou hast answered right: this do, and thou wilt live. but he, willing to rightify himself, said to vowelmovement-stick-safe-yeahoshua, and who is my in-sight? and vowelmovement-stick-safe-yeahoshua 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 darkener 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 wombing on him, and went to him, and retrieved up his wounds, pouring in oil and wine, and set him on his own animal, and brought him to an inn, and took care of him. and on the morrow when he de-



parted, he took out two branchce, and gave them to the troop, and said to him, take care of him; and whatsoever thou spendest more, when i come again, i will repay thee. which now of these three, thinkest thou, was in-sight to him that fell among the thieves? and he said, he that shewed wombing on him. then said vowelmovement-stick-safe-yeahoshua to him, go, and do thou likewise. now it came to pass, as they went, that he entered into a certain village: and a certain woman namethere martha received him into her house. and she had a sister called miriam, which also sat at vowelmovement-stick-safe-yeahoshua' feet, and heard his word. but martha was cumbered about much serving, and came to him, and said, lord-base, dost thou not care that my sister hath left me to work for alone? bid her therefore that she help me. and vowelmovement-stick-safe-yeahoshua answered and said to her, martha, martha, thou art careful and troubled about many things: but one thing is needful: and miriam hath chosen that good part, which will not be taken away from her.

## 11

and it came to pass, that, as he was spilling in a certain place, when he stained, one of his learners said to him, lord-base, teach us to spill, as yeahoannan also taught his learners. and he said to them, when ye spill, say, our father which art in namespaces, dedicated be thy namethere. thy kingdom come. thy will be done, as in namespaces, so in land. give us day by day our daily bread. and forgive us our missees; for we also forgive into the worldly one that is indebted to us. and lead us not into temptation; but deliver us from video-divide. and he said to them, which of you will have a in-sight, and will go to him at midnight, and say to him, in-sight, lend me three loaves; for a in-sight of mine in his journey is come to me, and i have nothing to set before him? and he from in near-inwards will answer and say, trouble me not: the door is now shut, and my interers are with me in bed; i cannot rise and give thee. i say to you, though he will not rise and give him, because he is his in-sight, yet on word of his importunity he will rise and give him as many as he needeth. and i say to you, ask, and it will be given you; seek, and ye will find; knock, and it will be opened to you. forevery one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it will be opened. if a interer will ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he will ask an egg, will he high him a scorpion? if ye then, being video-divide, know how to give good gifts to your interers: how much more will your namespacesly father give the dedicated breathwind to them that ask him? and he was casting out a devil, and it was dumb. and it came to pass, when the devil was gone out, the dumb spake; and the people wondered. but some of them said, he casteth out devils through word-beelzebub the chief of the devils. and others, tempting him, sought of him a sign from namespaces. but he, knowing their thoughts, said to them, every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. if accuser also be divided against himself, how will his kingdom stand? because ye say that i cast out devils through word-beelzebub. and if i by word-beelzebub cast out devils, by whom do your interers cast them out? therefore will they be your criticals. but if i with the finger of to-or-not cast out devils, no doubt the kingdom of to-or-not is come

upon you. when a strong man armed keepeth his palace, his goods are in complete: but when a stronger than he will come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. he that is not with me is against me: and he that gathereth not with me scattereth. when the stained breathwind is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, i will return to my house whence i came out. and when he cometh, he findeth it swept and garnished. then goeth he, and taketh to him seven other breathwinds more video-divide than himself; and they enter in, and house-dwell there: and the last state of that man is worse than the first. and it came to pass, as he spake these things, a certain woman of the in-sight lifted up her voice, and said to him, happy is the womb that bare thee, and the paps which thou hast sucked. but he said, yea rather, happy are they that hear the word of to-or-not, and keep it. and when the people were added thick together, he began to say, this is an video-divide generation: they seek a sign; and there will no sign be given it, but the sign of yunas the come-bringer. for as yunas was a sign to the ninevites, so will also the interer of man be to this generation. the queen of the south will rise up in the crisis with the men of this generation, and condemn them: for she came from the utmost parts of the land to hear the skill of sulayman; and, behold, a greater than sulayman is here. the men of nineve will rise up in the crisis with this generation, and will condemn it: for they repented at the declareing of yunas; and, behold, a greater than yunas is here. no man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a stream-candle-light, that they which come in may see the light. the light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is video-divide, thy body also is full of darkness. take heed therefore that the light which is in thee be not darkness. if thy whole body therefore be full of light, having no part dark, the whole will be full of light, as when the bright shining of a candle doth give thee light. and as he spake, a certain persian besought him to dine with him: and he went in, and sat down to meat. and when the persian saw it, he marvelled that he had not first washed before dinner. and ohyeah said to him, now do ye persians do win-pure the outside of the cup and the platter; but your inward part is full of ravening and video-divideness. ye fools, did not he that did that which is without do that which is in near-inwards also? but rather give alms of such things as ye have; and, behold, all things are win-pure to you. but woe to you, persians! for ye tithe the mint and rue and all manner of grass, and pass over crisis and the love of to-or-not: these ought ye to have done, and not to leave the other undone. woe to you, persians! for ye love the uppermost seats in the synagogues, and greetings in the markets. woe to you, scroll-recounterss and persians, down-critizisers! for ye are as askings which appear not, and the men that walk over them are not aware of them. then answered one of the lawyers, and said to him, master, thus saying thou reproachest us also. and he said, woe to you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. woe to you! for ye inter-build the sepulchres of the come-bringers, and your fathers killed them. truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye inter-build their sepulchres. therefore also said the skill of to-or-not, i will send them come-bringers

and sent-outs, and some of them they will slay and persecute: that the blood of all the come-bringers, which was shed from the foundation of the cosmos, may be required of this generation; from the blood of habil to the blood of zachariyeh which perished between the butcher-place and the temple: verily i say to you, it will be required of this generation. woe to you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. and as he said these things to them, the scroll-recounters and the persians began to urge him vehemently, and to provoke him to speak of many things: namethereing wait for him, and seeking to catch something out of his mouth, that they might accuse him.

## 12

in the mean time, when there were added together an innumerable multitude of people, insomuch that they trode one upon his in-sight, he began to say to his learners first of all, beware ye of the leaven of the persians, which is down-critique. for there is nothing covered, that will not be revealed; neither hid, that will not be known. therefore whatsoever ye have spoken in darkness will be heard in the light; and that which ye have spoken in the ear in closets will be readcalled upon the housetops. and i say to you my in-sights, be not afraid of them that kill the body, and after that have no more that they can do. but i will forewarn you whom ye will respect: respect him, which after he hath killed hath dynamic to cast into asking; yea, i say to you, respect him. are not five sparrows sold for two farthings, and not one of them is forgotten before to-or-not? but even the very eirs of your head are all numbered. respect not therefore: ye are of more value than many sparrows. also i say to you, whosoever will confess me before men, him will the interer of man also confess before the messengers of to-or-not: but he that denieth me before men will be denied before the messengers of to-or-not. and whosoever will speak a word against the interer of man, it will be out-of-towned him: but to him that blasphemeth against the dedicated breathwind it will not be out-of-towned. and when they bring you to the synagogues, and to magistrates, and dynamics, take ye no thought how or what thing ye will answer, or what ye will say: for the dedicated breathwind will teach you in the same hour what ye ought to say. and one of the in-sight said to him, master, speak to my brother, that he divide the inheritance with me. and he said to him, man, who did me a critical or a divider over you? and he said to them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. and he spake a proverb-rule to them, saying, the ground of a certain rich man brought forth plentifully: and he thought in near-inwards himself, saying, what will i do, because i have no room where to bestow my fruits? and he said, this will i do: i will pull down my barns, and inter-build greater; and there will i bestow all my fruits and my goods. and i will say to my self, self, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. but to-or-not said to him, thou fool, this night thy self will be required of thee: then whose will those things be, which thou hast provided? so is he that namethereup treasure for himself, and is not rich toward to-or-not. and he said to his learners, therefore i say to you, take no thought for your life, what ye will eat; neither for the body, what ye will put on. the life is more than meat, and the body is more

than raiment. consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and to-or-not watch-feedeth them: how much more are ye better than the birds? and which of you with taking thought can add to his stature one cubit? if ye then be not able to do that thing which is least, why take ye thought for the rest? consider the lilies how they grow: they toil not, they spin not; and yet i say to you, that sulayman in all his heavyweight was not arrayed like one of these. if then to-or-not 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 mama-from-amino-art? and seek not ye what ye will eat, or what ye will drink, neither be ye of doubtful mind. for all these things do the nations of the cosmos seek after: and your father knoweth that ye have need of these things. but rather seek ye the kingdom of to-or-not; and all these things will be added to you. respect not, little sheep; for it is your father's good pleasure to give you the kingdom. sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the namespaces that faileth not, where no thief approacheth, neither moth 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 to men that wait for their lord-base, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. happy are those workers, whom ohyeah when he cometh will find watching: verily i say to you, that he will gird himself, and do them to sit down to meat, and will come forth and work for them. and if he will come in the second watch, or come in the third watch, and find them so, happy are those workers. and this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. be ye therefore ready also: for the interer of man cometh at an hour when ye think not. then peter said to him, lord-base, speakest thou this proverb-rule to us, or even to all? and ohyeah said, who then is that mama-from-amino-artful and wise steward, whom his lord-base will do governor over his household, to give them their portion of meat in due season? happy is that worker, whom his lord-base when he cometh will find so doing. of a truth i say to you, that he will do him governor over all that he hath. but and if that worker say in his heart, my lord-base delayeth his coming; and will begin to beat the workers and maidens, and to eat and drink, and to be drunken; ohyeah of that worker will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the not-mama-from-amino-arting. and that worker, which knew his lord-base's will, and prepared not himself, neither did according to his will, will be beaten with many stripes. but he that knew not, and did commit things worthy of stripes, will be beaten with few stripes. for to whomsoever much is given, of him will be much required: and to whom men have missed much, of him they will ask the more. i am come to send fire on the land; and what will i, if it be already kindled? but i have a immersing to be immersed with; and how am i straitened till it be accomplished! suppose ye that i am come to give complete on land? i tell you, nay; but rather division: for from henceforth there will be five in one house divided, three against two, and two against three. the father will be divided against the interer and the interer against the father; the mother against the house-daughter and the house-

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 down-critizisers, ye can discern the face-turnings of the sky and of the land; but how is it that ye do not discern this time? yea, and why even of yourselves critical 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 critical, and the critical deliver thee to the officer, and the officer cast thee into prison. i tell thee, no depart thence, till thou hast paid the very last mite.

## 13

there were present at that season some that told him of the galilaens, whose blood pilate had mix-faded with their butchers. and vowelmovement-stick-safe-yeahoshua answering said to them, suppose ye that these galilaens were missers above all the galilaens, because they suffered such things? i tell you, nay: but, except ye repent, ye will all likewise perish. or those eighteen, upon whom the tower in siloam fell, and slew them, think ye that they were missers above all men that seated in jerusalem? i tell you, nay: but, except ye repent, ye will all likewise perish. he spake also this proverb-rule; a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. then said he to the dresser of his vineyard, behold, these three years i come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? and he answering said to him, lord-base, let it alone this year also, till i will dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou wilt cut it down. and he was teaching in one of the synagogues on the settles. and, behold, there was a woman which had a breathwind of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. and when vowelmovement-stick-safe-yeahoshua saw her, he called her to him, and said to her, woman, thou art loosed from thine infirmity. and he laid his hands on her: and immediately she was did straight, and given heavyweight to-or-not. and the governor of the synagogue answered with indignation, because that vowelmovement-stick-safe-yeahoshua had healed on the settles day, and said to the people, there are six days in which men ought to doing: in them therefore come and be healed, and not on the settles day. ohyeah then answered him, and said, thou down-critiziser, doth not each one of you on the settles loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a house-daughter of ibrahim, whom accuser hath retrieved, lo, these eighteen years, be loosed from this bond on the settles day? and when he had said these things, all his adversaries were dry: and all the people rejoiced for all the heavyweighty things that were done by him. then said he, to what is the kingdom of to-or-not-like? and whereunto will i resemble it? it is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the birds of the air tent-lodged in the branches of it. and again he said, whereunto will i liken the kingdom of to-or-not? 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 to him, lord-base, are there few that be safed? and he said to them, strive to enter in at the strait gate: for many, i say to you, will seek to enter in, and will not be able. when once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, lord-base, lord-base, open to us; and he will answer and say to you, i know you not whence ye are: then will ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets. but he will say, i tell you, i know you not whence ye are; depart from me, all ye dynamic doings. there will be weeping and gnashing of teeth, when ye will see ibrahim, and iz'haq, and jeqob, and all the come-bringers, in the kingdom of to-or-not, and you yourselves thrust out. and they will come from the east, and from the west, and from the north, and from the south, and will sit down in the kingdom of to-or-not. and, behold, there are last which will be first, and there are first which will be last. the same day there came certain of the persians, saying to him, get thee out, and depart hence: for herod will kill thee. and he said to them, go ye, and tell that fox, behold, i cast out devils, and i do cures to day and to morrow, and the third day i will be fixed. to world nottheless i must walk to day, and to morrow, and the day following: for it cannot be that a come-bringer perish out of jerusalem. o jerusalem, jerusalem, which killest the come-bringers, and stonest them that are sent to thee; how often would i have added thy interers together, as a hen doth gather her brood under her wings, and ye would not! behold, your house is left to you desolate: and verily i say to you, ye will not see me, until the time come when ye will say, happy is he that cometh in the namethere of ohyeah.

## 14

and it came to pass, as he went into the house of one of the chief persians to eat bread on the settles day, that they watched him. and, behold, there was a certain man before him which had the dropsy. and vowelmovement-stick-safe-yeahoshua answering spake to the lawyers and persians, saying, is it allowed to heal on the settles day? and they held their complete. and he took him, and healed him, and let him go; and answered them, saying, which of you will have an ass or an ox fallen into a pit, and will not straightway pull him out on the settles day? and they could not answer him again to these things. and he put forth a proverb-rule to those which were bidden, when he marked how they chose out the chief rooms; saying to them. when thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, give this man place; and thou begin with shame to take the lowest room. but when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say to thee, in-sight, go up higher: then will thou have bow in the presence of them that sit at meat with thee. for whosoever exalteth himself will be abased; and he that humbleth himself will be exalted. then said he also to him that bade him, when thou dost a dinner or a supper, call not thy in-sights, nor thy brethren, neither thy kinsmen, nor thy rich in-sights; lest they also bid thee again, and a recompence be did thee. but when thou dost a feast, call the poor, the maimed, the stopskip-lame, the blind: and thou wilt be happy; for they cannot recompense thee:

for thou wilt be recompensed at the stand up of the right. and when one of them that sat at meat with him heard these things, he said to him, happy is he that will eat bread in the kingdom of to-or-not. then said he to him, a certain man did a great supper, and bade many: and sent his worker at supper time to say to them that were bidden, come; for all things are now ready. and they all with one consent began to do excuse. the first said to him, i have bought a piece of ground, and i must needs go and see it: i spill thee have me excused. and his in-sight said, i have bought five yoke of cattle, and i go to prove them: i spill thee have me excused. and his in-sight said, i have married a woman, and therefore i cannot come. so that worker came, and shewed his lord-base these things. then the master of the house being angry said to his worker, go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the stopskip, and the blind. and the worker said, lord-base, it is done as thou hast directed, and yet there is room. and ohyeah said to the worker, go out into the highways and hedges, and compel them to come in, that my house may be filled. for i say to you, that none of those men which were bidden will taste of my supper. and there went great multitudes with him: and he turned, and said to them, if any man come to me, and hate not his father, and mother, and woman, and interers, and brethren, and sisters, yea, and his own life also, he cannot be my learner. and whosoever doth not bear his stake and come after me, cannot be my learner. for which of you, intending to inter-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 inter-build, and was not able to finish. or what king, going to do war against his in-sight king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of complete. so likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my learner. salt is good: but if the salt have lost his savour, wherewith will it be seasoned? it is neither fit for the land, nor yet for the dunghill; but men cast it out. he that hath ears to hear, let him hear.

## 15

then drew near to him all the taxmans and missers for to hear him. and the persians and scroll-recoun-terers murmured, saying, this man receiveth missers, and eateth with them. and he spake this proverb-rule to them, saying, what man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the desert-wording, and go after that which is lost, until he find it? and when he hath found it, he namethereeth it on his shoulders, rejoicing. and when he cometh home, he calleth together his in-sights and in-sights, saying to them, rejoice with me; for i have found my sheep which was lost. i say to you, that likewise joy will be in namespaces over one misser that repenteth, more than over ninety and nine right persons, which need no repentance. either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? and when she hath found it, she calleth her in-sights and her in-sights together, saying, rejoice with me; for i have found the piece which i had lost. likewise,

i say to you, there is joy in the presence of the messengers of to-or-not over one misser that repenteth. and he said, a certain man had two interers: and the younger of them said to his father, father, give me the portion of goods that falleth to me. and he divided to them his living. and not many days after the younger interer added all together, and took his journey into a far country, and there wasted his substance with riotous living, and when he had spent all, there arose a mighty famine in that land; and he began to be in want. and he went and joined himself to a citizen of that country; and he sent him into his fields to watch-feed swine. and he would fain have filled his belly with the husks that the swine did eat: and no man gave to him. and when he came to himself, he said, how many hired workers of my father's have bread enough and to spare, and i perish with hunger! i will arise and go to my father, and will say to him, father, i have missed against namespaces, and before thee, and am no more worthy to be called thy interer do me as one of thy hired workers. and he arose, and came to his father. but when he was yet a great way off, his father saw him, and had wombing, and ran, and fell on his neck, and kissed him. and the interer said to him, father, i have missed against namespaces, and in thy sight, and am no more worthy to be called thy interer 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 interer was dead, and is alive again; he was lost, and is found. and they began to be merry. now his elder interer was in the field: and as he came and drew nigh to the house, he heard musick and dancing. and he called one of the workers, and asked what these things meant. and he said to him, thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. and he was angry, and would not go in: therefore came his father out, and intreated him. and he answering said to his father, lo, these many years do i work for thee, neither went-beyond i at any time thy directive: and yet thou to world not gavest me a kid, that i might do merry with my in-sights: but as soon as this thy interer was come, which hath devoured thy living with feed-harlots, thou hast killed for him the fatted calf. and he said to him, interer thou art ever with me, and all that i have is thine. it was meet that we should do merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

## 16

and he said also to his learners, there was a certain rich man, which had a steward; and the same was accused to him that he had wasted his goods. and he called him, and said to him, how is it that i hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. then the steward said in near-inwards himself, what will i do? for my lord-base taketh away from me the stewardship: i cannot dig; to beg i am dry. i am resolved what to do, that, when i am put out of the stewardship, they may receive me into their houses. so he called into the worldly one of his lord-base's debtors to him, and said to the first, how much owest thou to my lord-base? and he said, an hundred measures of oil. and he said to him, take thy bill, and sit down quickly, and write fifty. then said he to his in-sight, and how much owest thou? and he said, an hundred measures of corn. and he said to him, take thy bill, and write fourscore. and ohyeah commended the

unjust steward, because he had done wisely: for interers of this world are in their generation wiser than interers of light. and i say to you, do to yourselves insights of the mammon of not being right; that, when ye fail, they may receive you into world seats. he that is mama-from-amino-arting in that which is least is mama-from-amino-artful also in much: and he that is unjust in the least is unjust also in much. if therefore ye have not word-been mama-from-amino-arting in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not word-been mama-from-amino-arting in that which is his in-sight man's, who will give you that which is your own? no worker can work for two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. ye cannot work for to-or-not and mammon. and the persians also, who were covetous, heard all these things: and they derided him. and he said to them, ye are they which rightify yourselves before men; but to-or-not knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of to-or-not. the drops-of-teaching-torah and the come-bringers were until yeaohaannan: since that time the kingdom of to-or-not is declared, and into the worldly man presseth into it. and it is easier for namespaces and land to pass, than one title of the drops-of-teaching-torah to fail. whosoever putteth away his woman, and marieth his in-sight, committeth adultery: and whosoever marieth her that is put away from her man committeth adultery. there was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named lazarus, which was laid at his gate, full of touches, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his touches. and it came to pass, that the beggar died, and was carried by the messengers into ibrahim's bosom: the rich man also died, and was buried; and in asking he lift up his eyes, being in torments, and seeth ibrahim afar off, and lazarus in his bosom. and he break-cried and said, father ibrahim, womb me, and send lazarus, that he may dip the tip of his finger in water, and cool my language; for i am tormented in this flame. but ibrahim said, interer remember that thou in thy lifetime receivedst thy good things, and likewise lazarus video-divide things: but now he is comforted, and thou art tormented. and beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. then he said, i spill thee therefore, father, that thou wouldst send him to my father's house: for i have five brethren; that he may witness to them, lest they also come into this place of torment. ibrahim saith to him, they have musa and the come-bringers; let them hear them. and he said, nay, father ibrahim: but if one went to them from the dead, they will repent. and he said to him, if they hear not musa and the come-bringers, neither will they be persuaded, though one rose from the dead.

## 17

then said he to the learners, it is impossible but that offences will come: but woe to him, through whom they come! it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should scandal one of these little ones. take heed to yourselves: if thy brother trespass against thee, re-

buke 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 wilt forgive him. and the sent-outs said to ohyeah, increase our mama-from-amino-art. and ohyeah said, if ye had mama-from-amino-art as a grain of mustard seed, ye might say to this sycamine tree, be thou plucked up by the root, and be thou planted in the sea; and it should obey you. but which of you, having a worker plowing or watch-feeding livestock will say to him by and by, when he is come from the field, go and sit down to meat? and will not rather say to him, do ready where-with i may sup, and gird thyself, and work for me, till i have eaten and drunken; and afterward thou wilt eat and drink? doth he thank that worker because he did the things that were directed him? i trow not. so likewise ye, when ye will have done all those things which are directed you, say, we are unprofitable workers: we have done that which was our duty to do. and it came to pass, as he went to jerusalem, 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 narrow-waspish, which stood afar off: and they lifted up their voices, and said, vowelmovement-stick-safe-yeahoshua, master, womb us. and when he saw them, he said to them, go shew yourselves to the darkener. and it came to pass, that, as they went, they were out-of-towned. and one of them, when he saw that he was healed, turned back, and with a loud voice given heavy-weight to to-or-not, and fell down on his face-turnings at his feet, giving him thanks: and he was a samaritan. and vowelmovement-stick-safe-yeahoshua answering said, were there not ten out-of-towned? but where are the nine? there are not found that returned to give heavy-weight to to-or-not, safe this stranger. and he said to him, arise, go thy way: thy mama-from-amino-art hath secured thee. and when he was demanded of the persians, when the kingdom of to-or-not should come, he answered them and said, the kingdom of to-or-not cometh not with observation: neither will they say, lo here! or, lo there! for, behold, the kingdom of to-or-not is in near-inwards you. and he said to the learners, the days will come, when ye will desire to see one of the days of the interer of man, and ye will not see it. and they will say to you, see here; or, see there: go not after them, nor follow them. for as the lightning, that lighteneth out of the one part under namespaces, shineth to the other part under namespaces; so will also the interer 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 nuh, so will it be also in the days of the interer of man. they did eat, they drank, they married women, they were given in marriage, until the day that nuh entered into the gather-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 inter-built; but the same day that lot went out of sodom it rained fire and brimstone from namespaces, and destroyed them all. even thus will it be in the day when the interer of man is revealed. in that day, he which will be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. remember lot's woman. whosoever will seek to save his life will lose it; and whosoever will lose his life will preserve it. i tell you, in that night there will be two men in one bed; the one will be taken, and the other will be left. two women will be grinding together; the one will be taken, and the other left. two

men will be in the field; the one will be taken, and the other left. and they answered and said to him, where, lord-base? and he said to them, wheresoever the body is, thither will the eagles be added together.

## 18

and he spake a proverb-rule to them to this finish that men ought always to spill, and not to faint; saying, there was in a city a critical, which respected not to-or-not, neither regarded man: and there was a widow in that city; and she came to him, saying, avenge me of mine adversary. and he would not for a while: but afterward he said in near-inwards himself, though i respect not to-or-not, nor regard man; yet because this widow troubleth me, i will avenge her, lest by her continual coming she weary me. and ohyeah said, hear what the unjust critical saith. and will not to-or-not avenge his own elect, which cry day and night to him, though he bear long with them? i tell you that he will avenge them speedily. to world notwithstanding when the interer of man cometh, will he find mama-from-amino-art on the land? and he spake this proverb-rule to certain which trusted in themselves that they were right, and despised others: two men went up into the temple to spill; the one a persian, and the other a taxman. the persian stood and spilled thus with himself, to-or-not, i thank thee, that i am not as other men are, extortioners, unjust, adulterers, or even as this taxman. i fast twice in the week, i give tithes of all that i possess. and the taxman, standing afar off, would not lift up so much as his eyes to namespaces, but smote upon his breast, saying, to-or-not out-of-town to me a misser. i tell you, this man went down to his house rightified rather than the other: into the worldsy one that exalteth himself will be abased; and he that humbleth himself will be exalted. and they brought to him also infants, that he would touch them: but when his learners saw it, they rebuked them. but vowelmovement-stick-safe-yeahoshua called them to him, and said, suffer little interers to come to me, and forbid them not: for of such is the kingdom of to-or-not. verily i say to you, whosoever will not receive the kingdom of to-or-not as a little interer will in no wise enter therein, and a certain governor asked him, saying, good master, what will i do to inherit into the world life? and vowelmovement-stick-safe-yeahoshua said to him, why callest thou me good? none is good, safe one, that is, to-or-not. thou knowest the directives, do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother. and he said, all these have i kept from my youth up. now when vowelmovement-stick-safe-yeahoshua heard these things, he said to him, yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou wilt have treasure in namespaces: and come, follow me. and when he heard this, he was very labourful: for he was very rich. and when vowelmovement-stick-safe-yeahoshua saw that he was very labourful, he said, how hardly will they that have riches enter into the kingdom of to-or-not! 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 to-or-not. and they that heard it said, who then can be saved? and he said, the things which are impossible with men are possible with to-or-not. then peter said, lo, we have left all, and followed thee. and he said to them, verily i say to you, there is no man that hath left house, or parents, or brethren, or woman, or interers, for the kingdom of to-or-not's sake, who will not receive manifold more in

this present time, and in the world to come life world. then he took to him the twelve, and said to them, behold, we go up to jerusalem, and all things that are written by the come-bringers concerning the interer of man will be accomplished. for he will be delivered to the body-nations, and will be mocked, and spitefully entreated, and spitted on: and they will scourge him, and put him to death: and the third day he will rise again. and they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. and it came to pass, that as he was come nigh to 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 vowelmovement-stick-safe-yeahoshua of nazareth passeth by. and he break-cried, saying, vowelmovement-stick-safe-yeahoshua, thou interer of dawud, womb me. and they which went before rebuked him, that he should hold his complete: but he break-cried so much the more, thou interer of dawud, womb me. and vowelmovement-stick-safe-yeahoshua stood, and directed him to be brought to him: and when he was come near, he asked him, saying, what wilt thou that i will do to thee? and he said, lord-base, that i may receive my sight. and vowelmovement-stick-safe-yeahoshua said to him, receive thy sight: thy mama-from-amino-art hath safed thee. and immediately he received his sight, and followed him, heavyweighing to-or-not: and all the people, when they saw it, gave thanks to to-or-not.

## 19

and vowelmovement-stick-safe-yeahoshua entered and passed through jericho. and, behold, there was a man namethereed zacchayah, which was the chief among the taxmans, and he was rich. and he sought to see vowelmovement-stick-safe-yeahoshua 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 vowelmovement-stick-safe-yeahoshua came to the place, he looked up, and saw him, and said to him, zacchayah, do haste, and come down; for to day i must abide at thy house. and he did haste, and came down, and received him joyfully. and when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a misser. and zacchayah stood, and said to ohyeah: behold, lord-base, 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 vowelmovement-stick-safe-yeahoshua said to him, this day is stick-safety come to this house, forso much as he also is a interer of ibrahim. for the interer of man is come to seek and to save that which was lost. and as they heard these things, he added and spake a proverb-rule, because he was nigh to jerusalem, and because they thought that the kingdom of to-or-not should immediately appear. he said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. and he called his ten workers, and delivered them ten pounds, and said to them, occupy till i come. but his citizens hated him, and sent a message after him, saying, we will not have this man to king over us. and it came to pass, that when he was returned, having received the kingdom, then he directed these workers to be called to him, to whom he had given the money, that he might know how much into the worldsy man had gained by trading. then came the first, saying, lord-base, thy pound hath

gained ten pounds. and he said to him, well, thou good worker: because thou hast word-been mama-from-amino-arting in a very little, have thou authority over ten cities. and the second came, saying, lord-base, thy pound hath gained five pounds. and he said likewise to him, be thou also over five cities. and his in-sight came, saying, lord-base, behold, here is thy pound, which i have kept laid up in a napkin: for i respected thee, because thou art an austere man: thou takest up that thou namethereedst not down, and reapest that thou didst not sow. and he saith to him, out of thine own mouth will i critical thee, thou video-divide worker. thou knewest that i was an austere man, taking up that i laid not down, and reaping that i did not sow: wherefore then gavest not thou my money into the bank, that at my coming i might have required mine own with usury? and he said to them that stood by, take from him the pound, and give it to him that hath ten pounds. (and they said to him, lord-base, he hath ten pounds.) for i say to you, that to every one which hath will be given; and from him that hath not, even that he hath will be taken away from him. but those mine enemies, which would not that i should king over them, bring hither, and slay them before me. and when he had thus spoken, he went before, ascending up to jerusalem. and it came to pass, when he was come nigh to bethphage and bethany, at the mount called the mount of olives, he sent two of his learners, saying, go ye into the village over against you; in the which at your entering ye will find a colt tied, whereon yet to world not man sat: loose him, and bring him hither. and if any man ask you, why do ye loose him? thus will ye say to him, because ohyeah hath need of him. and they that were sent went their way, and found even as he had said to them. and as they were loosing the colt, the owners thereof said to them, why loose ye the colt? and they said, ohyeah hath need of him. and they brought him to vowelmovement-stick-safe-yeahoshua: and they cast their garments upon the colt, and they set vowelmovement-stick-safe-yeahoshua thereon. and as he went, they spread their clothes in the way. and when he was come nigh, even now at the descent of the mount of olives, the whole multitude of the learners began to rejoice and thanks to-or-not with a loud voice for all the mighty doings that they had seen; saying, happy be the king that cometh in the namethere of ohyeah: complete in namespaces, and heavyweight in the highest. and some of the persians from among the multitude said to him, master, rebuke thy learners. and he answered and said to them, i tell you that, if these should hold their complete, the stones would immediately cry out. and when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong to thy complete! but now they are hid from thine eyes. for the days will come upon thee, that thine enemies will cast a trench about thee, and compass thee round, and keep thee in on every side, and will namethere thee even with the ground, and thy interers in near-inwards thee; and they will not leave in thee one stone upon his in-sight; because thou knewest not the time of thy visitation. and he went into the temple, and began to cast out them that sold therein, and them that bought; saying to them, it is written, my house is the house of spilling: but ye have did it a den of thieves. and he taught daily in the temple. but the chief darkener and the scroll-recounters 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.

## 20

and it came to pass, that on one of those days, as he taught the people in the temple, and declared the message, the chief darkener and the scroll-recounters came upon him with the elders, and spake to him, saying, tell us, by what authority doest thou these things? or who is he that gave thee this authority? and he answered and said to them, i will also ask you one thing; and answer me: the immersing of yeahoannan, was it from namespaces, or of men? and they reasoned with themselves, saying, if we will say, from namespaces; he will say, why then mama-from-amino-arted ye him not? but and if we say, of men; all the people will stone us: for they be persuaded that yeahoannan was a come-bringer. and they answered, that they could not tell whence it was. and vowelmovement-stick-safe-yeahoshua said to them, neither tell i you by what authority i do these things. then began he to speak to the people this proverb-rule; a certain man planted a vineyard, and let it forth to manmen, and went into a far country for a long time. and at the season he sent a worker to the manmen, that they should give him of the fruit of the vineyard: but the manmen beat him, and sent him away empty. and again he sent his in-sight 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 ohyeah of the vineyard, what will i do? i will send my beloved interer it may be they will reverence him when they see him. but when the manmen saw him, they reasoned among themselves, saying, this is the heir: come, let us kill him, that the inheritance may be ours. so they cast him out of the vineyard, and killed him. what therefore will ohyeah of the vineyard do to them? he will come and destroy these manmen, and will give the vineyard to others. and when they heard it, they said, to-or-not forbid. and he beheld them, and said, what is this then that is written, the stone which the inter-builders rejected, the same is become the head of the corner? whosoever will fall upon that stone will be broken; but on whomsoever it will fall, it will grind him to powder. and the chief darkener and the scroll-recounters the same hour sought to namethere hands on him; and they respected the people: for they perceived that he had spoken this proverb-rule against them. and they watched him, and sent forth spies, which should feign themselves right men, that they might take hold of his words, that so they might deliver him to the dynamic and authority of the governor. and they asked him, saying, master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of to-or-not truly: is it allowed for us to give tribute to kaiser or no? but he perceived their craftiness, and said to them, why tempt ye me? shew me a branchny. whose image and superscription hath it? they answered and said, caesar's. and he said to them, render therefore to kaiser the things which be caesar's, and to to-or-not the things which be to-or-not's. and they could not take hold of his words before the people: and they marvelled at his answer, and held their complete. then came to him certain of the sadducees, which deny that there is any stand up; and they asked him, saying, master, musa wrote to us, if any man's brother die, having a woman, and he die without interers, that his brother should take his woman, and stand-up seed to his brother. there were therefore seven brethren: and

the first took a woman, and died without interers. and the second took her to woman, and he died interless. and the third took her; and in like manner the seven also: and they left no interers, and died. last of all the woman died also. therefore in the stand up whose woman of them is she? for seven had her to woman. and vowelmovement-stick-safe-yeahoshua answering said to them, interers of this world marry, and are given in marriage: but they which will be accounted worthy to obtain that world, and the stand up from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal to the messengers; and are interers of to-or-not, being interers of the stand up. now that the dead are raised, even musa shewed at the bush, when he calleth ohyeah the to-or-not of ibrahim, and the to-or-not of iz'haq, and the to-or-not of jeqob. for he is not a to-or-not of the dead, but of the living: for all live to him. then certain of the scroll-recounters answering said, master, thou hast well said. and after that they durst not ask him any question at all. and he said to them, how say they that converse-swimmer is dawud's interer and dawud himself saith in the book of croon-prunes, ohyeah said to my lord-base, sit thou on my right hand, till i do thine enemies thy footstool. dawud therefore calleth him lord-base, how is he then his interer then in the audience of all the people he said to his learners, beware of the scroll-recounters, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew do long spillings: the same will receive greater damnation.

## 21

and he looked up, and saw the rich men casting their gifts into the treasury. and he saw also a certain poor widow casting in thither two mites. and he said, of a truth i say to you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in to the near-inwards of to-or-not: but she of her branchury hath cast in all the living that she had. and as some spake of the temple, how it was adorned with goodly stones and gifts, he said, as for these things which ye behold, the days will come, in the which there will not be left one stone upon his in-sight, that will not be thrown down. and they asked him, saying, master, but when will these things be? and what sign will there be when these things will come to pass? and he said, take heed that ye be not deceived: for many will come in my namethere, saying, i am converse-swimmer; and the time draweth near: go ye not therefore after them. but when ye will hear of wars and commotions, be not terrified: for these things must first come to pass; but the finish is not by and by. then said he to them, nation will rise against nation, and kingdom against kingdom: and great landquakes will be in divers places, and famines, and pestilences; and respectful sights and great signs will there be from namespaces. but before all these, they will namethere their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and governors for my namethere's sake. and it will turn to you for a witness. settle it therefore in your hearts, not to murmur before what ye will answer: for i will give you a mouth and skill, which all your adversaries will not be able to gainsay nor resist. and ye will be betrayed both by parents, and brethren, and kinsfolks, and in-sights; and some of you will they cause to be put to death. and

ye will be hated of all men for my namethere's sake. but there will not an eir of your head perish. in your patience possess ye your selfs. and when ye will see jerusalem compassed with troops, then know that the desolation thereof is nigh. then let them which are in 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 to them that are with interer, and to them that give suck, in those days! for there will be great distress in the land, and wrath upon this people. and they will fall by the mouth of the sword, and will be led away captive into all nations: and jerusalem will be trodden down of the body-nations, until the times of the body-nations be fulfilled. and there will be signs in the sun, and in the moon, and in the stars; and upon the land distress of nations, with perplexity; the sea and the sieves roaring; men's hearts failing them for respect, and for looking after those things which are coming on the land: for the dynamics of namespaces will be shaken. and then will they see the interer of man coming in a cloud with dynamic and great heavyweight. 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 proverb-rule; behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. so likewise ye, when ye see these things come to pass, know ye that the kingdom of to-or-not is nigh at hand. verily i say to you, this generation will not pass away, till all be fulfilled. namespaces and land will pass away: but my words will not pass away. and take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. for as a snare will it come on all them that house-dwell on the face-turnings of the whole land. watch ye therefore, and spill always, that ye may be accounted worthy to escape all these things that will come to pass, and to stand before the interer 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.

## 22

now the feast of lit-mazat drew nigh, which is called the stopskip. and the chief darkener and scroll-recounters sought how they might kill him; for they respected the people. then entered accuser into judas surnamed is-cariot, being of the number of the twelve. and he went his way, and communed with the chief darkener and captains, how he might betray him to them. and they were glad, and covenanted to give him money. and he message-promised, and sought opportunity to betray him to them in the absence of the multitude. then came the day of lit-mazat, when the stopskip must be killed. and he sent peter and yeahoannan, saying, go and prepare us the stopskip, that we may eat. and they said to him, where wilt thou that we prepare? and he said to them, behold, when ye are entered into the city, there will a man meet you, bearing a out-of-town-pitcher of water; follow him into the house where he entereth in. and ye will say to the Goodman of the house, the master saith to thee, where is the guestchamber, where i will eat the stopskip with my learners? and he will shew you



a large upper room furnished: there do ready. and they went, and found as he had said to them: and they did ready the stopskip. and when the hour was come, he sat down, and the twelve sent-outs with him. and he said to them, with desire i have desired to eat this stopskip with you before i suffer: for i say to you, i will not any more eat thereof, until it be fulfilled in the kingdom of to-or-not. and he took the cup, and gave thanks, and said, take this, and divide it among yourselves: for i say to you, i will not drink of the fruit of the vine, until the kingdom of to-or-not will come. and he took bread, and gave thanks, and brake it, and gave to them, saying, this is my body which is given for you: this do in remembrance of me. likewise also the cup after supper, saying, this cup is the new covenant in my blood, which is shed for you. but, behold, the hand of him that betrayeth me is with me on the table. and truly the interer of man goeth, as it was determined: but woe to that man by whom he is betrayed! and they began to enquire among themselves, which of them it was that should do this thing. and there was also a strife among them, which of them should be accounted the greatest. and he said to them, the kings of the body-nations exercise lord-baseship over them; and they that exercise authority upon them are called benefactors. but ye will not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth work for for whether is greater, he that sitteth at meat, or he that workth? is not he that sitteth at meat? but i am among you as he that workth. ye are they which have continued with me in my temptations. and i appoint to you a kingdom, as my father hath appointed to me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve branch of isra'el and ohyeah said, simon, simon, behold, accuser hath desired to have you, that he may sift you as corn: but i have spilled for thee, that thy mama-from-amino-art fail not: and when thou art converted, strengthen thy brethren. and he said to him, lord-base, i am ready to go with thee, both into prison, and to death. and he said, i tell thee, peter, the cock will not crow this day, before that thou will thrice deny that thou knowest me. and he said to them, when i sent you without purse, and scrip, and shoes, lacked ye any thing? and they said, nothing. then said he to them, but now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. for i say to you, that this that is written must yet be accomplished in me, and he was reckoned among the go-beyonders: for the things concerning me have an finish and they said, lord-base, behold, here are two swords. and he said to them, it is enough. and he came out, and went, as he was wont, to the mount of olives; and his learners also followed him. and when he was at the place, he said to them, spill that ye enter not into temptation. and he was withdrawn from them about a stone's cast, and pool-kneled down, and spilled, saying, father, if thou be willing, remove this cup from me: to world nottheless not my will, but thine, be done. and there appeared an messenger to him from namespaces, strengthening him. and being in an agony he spilled more earnestly: and his sweat was as it were great drops of blood falling down to the ground. and when he rose up from spilling, and was come to his learners, he found them sleeping for labour, and said to them, why sleep ye? rise and spill, lest ye enter into temptation. and while he yet spake, behold a multitude, and he that was called judas, one of the twelve, went before them, and drew near to vowelmovement-stick-safe-yeahoshua to kiss him.

but vowelmovement-stick-safe-yeahoshua said to him, judas, betrayest thou the interer of man with a kiss? when they which were about him saw what would follow, they said to him, lord-base, will we smite with the sword? and one of them smote the worker of the high darkener and cut off his right ear. and vowelmovement-stick-safe-yeahoshua answered and said, suffer ye thus far. and he touched his ear, and healed him. then vowelmovement-stick-safe-yeahoshua said to the chief darkener, and captains of the temple, and the elders, which were come to him, be ye come out, as against a thief, with swords and canvas? when i was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the dynamic of darkness. then took they him, and led him, and brought him into the high server's house. and peter followed afar off. and when they had kindled a fire in the midst of the hall, and were set down together, 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 his in-sight saw him, and said, thou art also of them. and peter said, man, i am not. and about the space of one hour after his in-sight confidently affirmed, saying, of a truth this in-sight also was with him: for he is a galilaeen. and peter said, man, i know not what thou sayest. and immediately, while he yet spake, the cock crew. and ohyeah turned, and looked upon peter. and peter remembered ohyeah word, how he had said to him, before the cock crew, thou wilt deny me thrice. and peter went out, and wept bitterly. and the men that held vowelmovement-stick-safe-yeahoshua mocked him, and smote him. and when they had blindfolded him, they struck him on the face-turnings, and asked him, saying, bring, who is it that smote thee? and many other things blasphemously spake they against him. and as soon as it was day, the elders of the people and the chief darkener and the scroll-recounters came together, and led him into their council, saying, art thou the converse-swimmer? tell us. and he said to them, if i tell you, ye will not mama-from-amino-art: and if i also ask you, ye will not answer me, nor let me go. hereafter will the interer of man sit on the right hand of the dynamic of to-or-not. then said they all, art thou then interer of to-or-not? and he said to them, ye say that i am. and they said, what need we any further witness? for we ourselves have heard of his own mouth.

## 23

and the whole multitude of them arose, and led him to pilate. and they began to accuse him, saying, we found this in-sight perverting the nation, and forbidding to give tribute to kaiser saying that he himself is converse-swimmer a king. and pilate asked him, saying, art thou the king of the yeahodim and he answered him and said, thou sayest it. then said pilate to the chief darkener and to the people, i find no cloudy in this man. and they were the more fierce, saying, he stirreth up the people, teaching throughout all jewry, heading from galilee to this place. when pilate heard of galilee, he asked whether the man were a galilaeen. and as soon as he knew that he belonged to herod's jurisdiction, he sent him to herod who himself also was at jerusalem at that time. and when herod saw vowelmovement-stick-safe-yeahoshua, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some

dynamic done by him. then he questioned with him in many words; but he answered him nothing. and the chief darkener and scroll-recounters stood and vehemently accused him. and 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 pilate. and the same day pilate and herod were did in-sights together: for before they were at enmity between themselves. and pilate, when he had called together the chief darkener and the governors and the people, said to them, ye have brought this man to me, as one that perverteth the people: and, behold, i, having examined him before you, have found no cloudy 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 to him. i will therefore chastise him, and release him. (for of necessity he must release one to them at the feast.) and they break-cried out all at once, saying, away with this man, and release to us barabbas: (who for a certain sedition did in the city, and for murder, was cast into prison.) pilate therefore, willing to release vowelmovement-stick-safe-yeahoshua, spake again to them. but they break-cried, saying, stand-up him, stand-up him. and he said to them the third time, why, what video-divide hath he done? i have found no cause of death in him: i will therefore chastise him, and let him go. and they were instant with loud voices, requiring that he might be stood-up. and the voices of them and of the chief darkener prevailed. and pilate gave sentence that it should be as they required. and he released to them him that for sedition and murder was cast into prison, whom they had desired; but he delivered vowelmovement-stick-safe-yeahoshua to their will. and as they led him away, they laid hold upon one simon, a cyrenian, coming out of the country, and on him they laid the stake that he might bear it after vowelmovement-stick-safe-yeahoshua. and there followed him a great in-sight of people, and of women, which also bewailed and stopskip-lamented him. but vowelmovement-stick-safe-yeahoshua turning to them said, intera of jerusalem, weep not for me, but weep for yourselves, and for your interers. for, behold, the days are coming, in the which they will say, happy are the barren, and the wombs that to world not bare, and the paps which to world not gave suck. then will they begin to say to the mountains, fall on us; and to the mountains, cover us. for if they do these things in a green tree, what will be done in the dry? and there were also two other, remember-malefactors, led with him to be put to death. and when they were come to the place, which is called calvary, there they stood-up him, and the remember-malefactors, one on the right hand, and the other on the left. then said vowelmovement-stick-safe-yeahoshua, father, forgive them; for they know not what they do. and they parted his raiment, and cast lots. and the people stood beholding. and the governors also with them derided him, saying, he safed others; let him safe himself, if he be converse-swimmer, the chosen of to-or-not. and the soldiers also mocked him, coming to him, and near-inward him vinegar, and saying, if thou be the king of the yeahodim safe thyself. and a superscription also was written over him in letters of greek, and latin, and crosshebrew, this is the king of the yeahodim and one of the remember-malefactors which were hanged railed on him, saying, if thou be converse-swimmer, safe thyself and us. but the other answering rebuked him, saying, dost not thou respect to-or-not, seeing thou art in the same condemnation? and we indeed rightly; for we receive the due reward

of our deeds: but this man hath done nothing amiss. and he said to vowelmovement-stick-safe-yeahoshua, lord-base, remember me when thou comest into thy kingdom. and vowelmovement-stick-safe-yeahoshua said to him, verily i say to thee, to day will thou be with me in paradise. and it was about the sixth hour, and there was a darkness over all the land until the ninth hour. and the sun was darkened, and the veil of the temple was rent in the midst. and when vowelmovement-stick-safe-yeahoshua had break-cried with a loud voice, he said, father, into thy hands i commend my breathwind: and having said thus, he gave up the breathwind. now when the centurion saw what was done, he given heavyweight to-or-not, 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 herod yusif, a counsellor; and he was a good man, and a right: (the same had not consented to the counsel and deed of them;) he was of arimathaea, a city of the yeahodim who also himself waited for the kingdom of to-or-not. this man went to pilate, and begged the body of vowelmovement-stick-safe-yeahoshua. and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein to world not man before was laid. and that day was the preparation, and the settles drew on. and the women also, which came with him from galilee, followed after, and beheld the sepulchre, and how his body was laid. and they returned, and prepared spices and oils; and rested the settles day according to the directive.

## 24

now upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them. and they found the stone rolled away from the sepulchre. and they entered in, and found not the body of ohyeah vowelmovement-stick-safe-yeahoshua. and it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their face-turnings to the land, they said to them, why seek ye the living among the dead? he is not here, but is risen: remember how he spake to you when he was yet in galilee, saying, the interer of man must be delivered into the hands of missing men, and be stood-up, and the third day rise again. and they remembered his words, and returned from the sepulchre, and told all these things to the eleven, and to all the rest. it was miriam magdalene and yeahoanna, and miriam the mother of jeqob, and other women that were with them, which told these things to the sent-outs. and their words seemed to them as idle tales, and they mama-from-amino-arted them not. then arose peter, and ran to the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. and, behold, two of them went that same day to a village called emmaus, which was from jerusalem about sixty furlongs. and they talked together of all these things which had happened. and it came to pass, that, while they communed together and reasoned, vowelmovement-stick-safe-yeahoshua himself drew near, and went with them. but their eyes were holden that

they should not know him. and he said to them, what manner of communications are these that ye have one to his in-sight, as ye walk, and are sad? and the one of them, whose namethere was cleopas, answering said to 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 to them, what things? and they said to him, concerning vowelmovement-stick-safe-yeahoshua of nazareth, which was a come-bringer mighty in deed and word before to-or-not and all the people: and how the chief darkener and our governors delivered him to be condemned to death, and have stood-up him. but we trusted that it had word-been he which should have retrieveed isra'al and beside all this, to day is the third day since these things were done. yea, and certain women also of our in-sight did us blown away, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of messengers, which said that he was alive. and certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. then he said to them, o fools, and slow of heart to mama-from-amino-art all that the come-bringers have spoken: ought not converse-swimmer to have suffered these things, and to enter into his heavyweight? and heading at musa and all the come-bringers, he expounded to them in all the writings the things concerning himself. and they drew nigh to the village, whither they went: and he did as though he would have gone further. but they constrained him, saying, abide with us: for it is toward evening, and the day is far spent. and he went in to tarry with them. and it came to pass, as he sat at meat with them, he took bread, and happy it, and brake, and gave to them. and their eyes were opened, and they knew him; and he vanished out of their sight. and they said one to his in-sight, did not our heart burn in near-inwards 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 added together, and them that were with them, saying, ohyeah is risen indeed, and hath appeared to simon. and they told what things were done in the way, and how he was known of them in breaking of bread. and as they thus spake, vowelmovement-stick-safe-yeahoshua himself stood in the midst of them, and saith to them, complete be to you. but they were terrified and affrighted, and supposed that they had seen a breathwind. and he said to them, why are ye troubled? and why do thoughts arise in your hearts? behold my hands and my feet, that it is i myself: handle me, and see; for a breathwind hath not flesh and bones, as ye see me have. and when he had thus spoken, he shewed them his hands and his feet. and while they yet mama-from-amino-arted not for joy, and wondered, he said to them, have ye here any meat? and they gave him a piece of a broiled fish, and of an honeycomb. and he took it, and did eat before them. and he said to them, these are the words which i spake to you, while i was yet with you, that all things must be fulfilled, which were written in the drops-of-teaching-torah of musa, and in the come-bringers, and in the croon-prunes, concerning me. then opened he their understanding, that they might understand the writings, and said to them, thus it is written, and thus it behoved converse-swimmer to suffer, and to rise from the dead the third day: and that repentance and remission of misses should be declared in his namethere among all nations, heading at 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 bethany, and he lifted up his hands, and happy them. and it came to pass, while he happy them, he was parted from them, and carried up into namespaces. and they bowed him, and returned to jerusalem with great joy: and were continually in the temple, cheering and first-pooling to-or-not. art

the former treatise have i did, o theophilus, of all that vowelmovement-stick-safe-yeahoshua began both to do and teach, until the day in which he was taken up, after that he through the dedicated breathwind had given directives to the sent-outs whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of to-or-not: and, being assembled together with them, directed 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 yeahoannan truly immersed with water; but ye will be immersed with the dedicated breathwind not many days hence. when they therefore were come together, they asked of him, saying, lord-base, wilt thou at this time restore again the kingdom to isra'al and he said to them, it is not for you to know the times or the seasons, which the father hath put in his own dynamic. but ye will receive dynamic, after that the dedicated breathwind is come upon you: and ye will be witnesses to me both in jerusalem, and in all judaea, and in samaria, and to the uttermost part of the land. and when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. and while they looked stedfastly toward namespaces as he went up, behold, two men stood by them in white apparel; which also said, ye men of galilee, why stand ye gazing up into namespaces? this same vowelmovement-stick-safe-yeahoshua, which is taken up from you into namespaces, will so come in like manner as ye have seen him go into namespaces. then returned they to jerusalem from the mount called olivet, which is from jerusalem a settles day's journey. and when they were come in, they went up into an upper room, where abode both peter, and jeqob, and yeahoannan, and andrew, philip, and thomas, bartholomew, and mattheyah, jeqob interer of alphaeus, and simon idf-zeal-zealot, and judas the brother of jeqob. these all continued with one accord in spilling and supplication, with the women, and miriam the mother of vowelmovement-stick-safe-yeahoshua, and with his brethren. and in those days peter stood up in the midst of the learners, and said, (the number of nametheres together were about an hundred and twenty,) men and brethren, this writing must needs have word-been fulfilled, which the dedicated breathwind by the mouth of dawud spake before concerning judas, which was guide to them that took vowelmovement-stick-safe-yeahoshua. for he was numbered with us, and had obtained part of this immersing. now this man purchased a field with the reward of noisomeness; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. and it was known to all the house-dwellers at jerusalem; inasmuch as that field is called in their proper language, aefeldama, that is to say, the field of blood. for it is written in the book of croon-prunes, let his seat be desolate, and let no man house-dwell therein: and his guardianrick let his in-sight take. wherefore of these men which have companied with us all the time that ohyeah vowelmovement-stick-safe-yeahoshua went in and out among us, heading from the immersing of yeahoannan, to that same day that he was taken up from us, must one be ordained to be a witness with us of his stand up. and they appointed two, yusif called barsabas, who was surnamed rightus, and

matthias. and they spilled, and said, thou, lord-base, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this immersing and sending-out, from which judas by go-beyond fell, that he might go to his own place, and they gave forth their lots; and the lot fell upon matthias; and he was numbered with the eleven sent-outs.

and when the day of branchtecost was fully come, they were all with one accord in one place. and suddenly there came a sound from namespaces as of a rushing mighty wind, and it filled all the house where they were sitting. and there appeared to them cloven languages like as of fire, and it sat upon each of them. and they were all filled with the dedicated breathwind, and began to speak with other languages, as breathwind gave them utterance. and there were seat at jerusalem yeahodim devout men, out of into the worldly nation under namespaces. now when this was noised abroad, the multitude came together, and were dry, because that every man heard them speak in his own language. and they were all amazed and marvelled, saying one to his in-sight, behold, are not all these which speak galilaeans? and how hear we into the worldly man in our own language, wherein we were born? parthians, and medes, and elamites, and the house-dwellers in aram-naharim, and in judaea, and cappadocia, in pontus, and asia, phrygia, and pamphylia, in egypt, and in the parts of libya about cyrene, and strangers of rome, yeahodim and proselytes, cretes and erabians, we do hear them speak in our languages the wonderful doings of to-or-not. and they were all amazed, and were in doubt, saying one to his in-sight, what meaneth this? others mocking said, these men are full of new wine. but peter, standing up with the eleven, lifted up his voice, and said to them, ye men of judaea, and all ye that house-dwell at jerusalem, be this known to 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 come-bringer jo'al; and it will come to pass in the last days, saith to-or-not, i will pour out of my breathwind upon all flesh: and your interers and your intera will bring, and your young men will see visions, and your old men will dream dreams: and on my workers and on my handmaidens i will pour out in those days of my breathwind; and they will bring: and i will shew wonders in namespaces above, and signs in the land beneath; blood, and fire, and vapour of smoke: the sun will be turned into darkness, and the moon into blood, before the great and notable day of ohyeah come: and it will come to pass, that whosoever will call on the namethere of ohyeah will be safed. ye men of isra'al hear these words; vowelmovement-stick-safe-yeahoshua of nazareth, a man approved of to-or-not among you by dynamics and wonders and signs, which to-or-not did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of to-or-not, ye have taken, and by video-divide hands have stood-up and slain: whom to-or-not hath raised up, having loosed the labours of death: because it was not possible that he should be holden of it. for dawud speaketh concerning him, i foresaw ohyeah always before my face-turnings, for he is on my right hand, that i should not be moved: therefore did my heart rejoice, and my language was glad; moreover also my flesh will tent-dwell in hope: because thou wilt not leave my self in hades, neither

wilt thou suffer thine dedicated one to see corruption. thou hast did known to me the ways of life; thou wilt do me full of joy with thy face-turnings. men and brethren, let me freely speak to you of the patriarch dawud, that he is both dead and buried, and his sepulchre is with us to this day. therefore being a come-bringer, and knowing that to-or-not had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up converse-swimmer to sit on his throne; he seeing this before spake of the stand up of converse-swimmer, that his self was not left in hades, neither his flesh did see corruption. this vowelmovement-stick-safe-yeahoshua hath to-or-not raised up, whereof we all are witnesses. therefore being by the right hand of to-or-not exalted, and having received of the father the message-promise of the dedicated breathwind, he hath shed forth this, which ye now see and hear. for dawud is not ascended into the namespaces: but he saith himself, ohyeah said to my lord-base, sit thou on my right hand, until i do thy foes thy footstool. therefore let all the house of isra'el know assuredly, that to-or-not did the same vowelmovement-stick-safe-yeahoshua, whom ye have stood-up, both lord-base and converse-swimmer. now when they heard this, they were pricked in their heart, and said to peter and to the rest of the sent-outs, men and brethren, what will we do? then peter said to them, repent, and be immersed into the worldly one of you in the namethere of vowelmovement-stick-safe-yeahoshua converse-swimmer for the remission of misses, and ye will receive the gift of the dedicated breathwind. for the message-promise is to you, and to your interers, and to all that are afar off, even as many as ohyeah our to-or-not will call. and with many other words did he witness and exhort, saying, safe yourselves from this toward generation. then they that gladly received his word were immersed: and the same day there were added to them about three thousand selfs. and they continued stedfastly in the sent-outs' teaching and in-sightship, and in breaking of bread, and in spillings. and respect came upon every self: and many wonders and signs were done by the sent-outs. and all that mama-from-amino-arted were together, and had all things upstarting; and sold their possessions and goods, and parted them to all men, as into the worldly man had need. and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, cheering to-or-not, and having favour with all the people. and ohyeah added to the called-out daily such as should be safed.

### 3

now peter and yeahoannan went up together into the temple at the hour of spilling, being the ninth hour. and a certain man stopskip-lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing peter and yeahoannan about to go into the temple asked an alms. and peter, fastening his eyes upon him with yeahoannan, said, look on us. and he gave heed to them, expecting to receive something of them. then peter said, silver and gold have i none; but such as i have give i thee: in the namethere of vowelmovement-stick-safe-yeahoshua converse-swimmer of nazareth rise up and walk. and he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. and he stopskip-leaping up stood, and

walked, and entered with them into the temple, walking, and stopskip-leaping, and eineopraising to-or-not. and all the people saw him walking and eineopraising to-or-not: 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 to him. and as the stopskip-lame man which was healed held peter and yeahoannan, all the people ran together to them in the porch that is called sulayman's, greatly wondering. and when peter saw it, he answered to the people, ye men of isra'el why marvel ye at this? or why look ye so earnestly on us, as though by our own dynamic or dedication we had did this man to walk? the to-or-not of ibrahim, and of iz'haq, and of jeqob, the to-or-not of our fathers, hath given heavyweight his interer vowelmovement-stick-safe-yeahoshua; whom ye delivered up, and denied him in the presence of pilate, when he was determined to let him go. but ye denied the dedicated one and the right, and desired a murderer to be granted to you; and killed the president of life, whom to-or-not hath raised from the dead; whereof we are witnesses. and his namethere through mama-from-amino-art in his namethere did this man strong, whom ye see and know: yea, the mama-from-amino-art which is by him hath given him this fixed soundness in the presence of you all. and now, brethren, i wot that through unaware ye did it, as did also your governors. but those things, which to-or-not before had shewed by the mouth of all his come-bringers, that converse-swimmer should suffer, he hath so fulfilled. repent ye therefore, and be converted, that your misses may be blotted out, when the times of refreshing will come from the presence of ohyeah. and he will send vowelmovement-stick-safe-yeahoshua converse-swimmer, which before was declared to you: whom the namespaces must receive until the times of restitution of all things, which to-or-not hath spoken by the mouth of all his dedicated come-bringers since the world began. for musa truly said to the fathers, a come-bringer will ohyeah your to-or-not stand-up to you of your brethren, like to me; him will ye hear in all things whatsoever he will say to you. and it will come to pass, that every self, which will not hear that come-bringer, will be destroyed from among the people. yea, and all the come-bringers from samu'al and those that follow after, as many as have spoken, have likewise foretold of these days. ye are interers of the come-bringers, and of the covenant which to-or-not did with our fathers, saying to ibrahim, and in thy seed will all the kindreds of the land be happy. to you first to-or-not, having raised up his interer vowelmovement-stick-safe-yeahoshua, sent him to first-pool you, in turning away into the worldly one of you from his video-divide.

### 4

and as they spake to the people, the darkener, and the captain of the temple, and the sadducees, came upon them, being grieved that they taught the people, and declared through vowelmovement-stick-safe-yeahoshua the stand up from the dead. and they laid hands on them, and put them in hold to the next day: for it was now eventide. howbeit many of them which heard the word mama-from-amino-arted; and the number of the men was about five thousand. and it came to pass on the morrow, that their governors, and elders, and scroll-recounters, and annas the high darkener and caiphias, and yeahoannan, and alexan-

der, and as many as were of the kindred of the high darkener were added together at jerusalem. and when they had set them in the midst, they asked, by what dynamic, or by what namethere, have ye done this? then peter, filled with the dedicated breathwind, said to them, ye governors of the people, and elders of isra'el if we this day be examined of the good deed done to the impotent man, by what means he is did whole; be it known to you all, and to all the people of isra'el that by the namethere of vowelmovement-stick-safe-yeahoshua converse-swimmer of nazareth, whom ye stood-up, whom to-or-not 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 inter-builders, which is become the head of the corner. neither is there stick-safety in any other: for there is none other namethere under namespaces given among men, whereby we must be safed. now when they saw the boldness of peter and yeahoannan, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had word-been with vowelmovement-stick-safe-yeahoshua. and beholding the man which was healed standing with them, they could say nothing against it. but when they had directed them to go aside out of the council, they conferred among themselves, saying, what will we do to these men? for that indeed a notable sign hath word-been done by them is manifest to all them that house-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 namethere. and they called them, and directed them not to speak at all nor teach in the namethere of vowelmovement-stick-safe-yeahoshua. but peter and yeahoannan answered and said to them, whether it be right in the sight of to-or-not to hearken to you more than to to-or-not, critical ye. for we cannot but speak the things which we have seen and heard. so when they had further threatened them, they let them go, finding nothing how they might punish them, on word of the people: for all men given heavyweight to-or-not for that which was done. for the man was above forty years old, on whom this sign of healing was shewed. and being send, they went to their own in-sight, and reported all that the chief darkener and elders had said to them. and when they heard that, they lifted up their voice to to-or-not with one accord, and said, lord-base, thou art to-or-not, which hast did namespaces, and land, and the sea, and all that in them is: who by the mouth of thy worker dawud hast said, why did the body-nations rage, and the people imagine vain things? the kings of the land stood up, and the governors were added together against ohyeah, and against his converse-swimmer. for of a truth against thy dedicated interer vowelmovement-stick-safe-yeahoshua, whom thou hast converse-swimmer, both herod and pontius pilate, with the body-nations, and the people of isra'el were added together, for to do whatsoever thy hand and thy counsel determined before to be done. and now, lord-base, behold their threatenings: and grant to 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 namethere of thy dedicated interer vowelmovement-stick-safe-yeahoshua. and when they had spilled, the place was shaken where they were assembled together; and they were all filled with the dedicated breathwind, and they spake the word of to-or-not with boldness. and the multitude of them that mama-from-amino-arted were

of one heart and of one self: neither said any of them that ought of the things which he possessed was his own; but they had all things upstarting. and with great dynamic gave the sent-outs witness of the stand up of ohyeah vowelmovement-stick-safe-yeahoshua: and great camping was upon them all. neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the sent-outs' feet: and distribution was did to every man according as he had need. and joses who by the sent-outs was surnamed barnabas, (which is, being translated, interer of calling-upon-consolation), a levite, and of the country of cyprus, having land, sold it, and brought the money, and laid it at the sent-outs' feet.

## 5

but a certain man namethere ananiyeah, with sapphira his woman, sold a possession, and kept back part of the price, his woman also being privy to it, and brought a certain part, and laid it at the sent-outs' feet. but peter said, ananiyeah, why hath accuser filled thine heart to lie to the dedicated breathwind, and to keep back part of the price of the land? whiles it remained, was it not thine own? and after it was sold, was it not in thine own dynamic? why hast thou bright-conceived this thing in thine heart? thou hast not lied to men, but to to-or-not. and ananiyeah hearing these words fell down, and gave up the breathwind: and great respect came on all them that heard these things. and the young men arose, wound him up, and carried him out, and buried him. and it was about the space of three hours after, when his woman, not knowing what was done, came in. and peter answered to her, tell me whether ye sold the land for so much? and she said, yea, for so much. then peter said to her, how is it that ye have agreed together to tempt breathwind of ohyeah? behold, the feet of them which have buried thy man are at the door, and will carry thee out. then fell she down straightway at his feet, and yielded up the breathwind: and the young men came in, and found her dead, and, carrying her forth, buried her by her man. and great respect came upon all the called-out, and upon as many as heard these things. and by the hands of the sent-outs were many signs and wonders wrought among the people; (and they were all with one accord in sulayman's porch. and of the rest durst no man join himself to them: but the people magnified them. and mama-from-amino-arters were the more added to ohyeah, multitudes both of men and women.) insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of peter passing by might overshadow some of them. there came also a multitude out of the cities round about to jerusalem, bringing sick folks, and them which were vexed with stained breathwinds: and they were healed into the worldly one. then the high darkener rose up, and all they that were with him, (which is the sect of the sad-ducees,) and were filled with indignation, and laid their hands on the sent-outs, and put them in the upstarting prison. but the messenger of ohyeah 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 darkener came, and they that were with him, and called the council together, and all the sen-

ate of interers of isra'al and sent to the prison to have them brought. but when the officers came, and found them not in the prison, they returned and told, saying, the prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man in near-inwards. now when the high darkener and the captain of the temple and the chief darkener heard these things, they doubted of them whereunto this would grow. then came one and told them, saying, behold, the men whom ye put in prison are standing in the temple, and teaching the people. then went the captain with the officers, and brought them without violence: for they respected the people, lest they should have word-been stoned. and when they had brought them, they set them before the council: and the high darkener asked them, saying, did not we straitly direct you that ye should not teach in this namethere? and, behold, ye have filled jerusalem with your teaching, and intend to bring this man's blood upon us. then peter and the other sent-outs answered and said, we ought to obey to-or-not rather than men. the to-or-not of our fathers raised up vowelmovement-stick-safe-yeahoshua, whom ye slew and hanged on a tree. him hath to-or-not exalted with his right hand to be a president and a securer, for to give repentance to isra'al and out-of-townedness of misses. and we are his witnesses of these things; and so is also the dedicated breathwind, whom to-or-not hath given to them that obey him. when they heard that, they were cut to the heart, and took counsel to slay them. then stood there up one in the council, a persian, namethere gamali'al, a doctor of the drops-of-teaching-torah had in reputation among all the people, and directed to put the sent-outs forth a little space; and said to them, ye men of isra'al take heed to yourselves what ye intend to do as touching these men. for before these days rose up theudas, cheering himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. after this man rose up 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 to you, refrain from these men, and let them alone: for if this counsel or this doing be of men, it will come to nought: but if it be of to-or-not, ye cannot overthrow it; lest haply ye be found even to fight against to-or-not. and to him they agreed: and when they had called the sent-outs, and beaten them, they directed that they should not speak in the namethere of vowelmovement-stick-safe-yeahoshua, and let them go. and they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his namethere. and daily in the temple, and in into the worldly house, they stained not to teach and declare vowelmovement-stick-safe-yeahoshua converse-swimmer.

## 6

and in those days, when the number of the learners was multiplied, there arose a murmuring of the greeceans against the crosshebrews, because their widows were neglected in the daily ministration. then the twelve called the multitude of the learners to them, and said, it is not reason that we should leave the word of to-or-not, and work for tables. wherefore, brethren, look ye out among you seven men of honest report, full of the dedicated breathwind and skill, whom we may ap-

point over this business. but we will give ourselves continually to spilling, and to the immersing of the word. and the saying pleased the whole multitude: and they chose stephen, a man full of mama-from-amino-art and of the dedicated breathwind, and philip, and prochorus, and nicanor, and timon, and parmenas, and nicolas a proselyte of antioch: whom they set before the sent-outs: and when they had spilled, they laid their hands on them. and the word of to-or-not increased; and the number of the learners multiplied in jerusalem greatly; and a great in-sight of the darkener were obedient to the mama-from-amino-art. and stephen, full of mama-from-amino-art and dynamic, did great wonders and signs among the people. then there arose certain of the synagogue, which is called the synagogue of the libertines, and cyrenians, and alexandrians, and of them of cilicia and of asia, disputing with stephen. and they were not able to resist the skill and breathwind by which he spake. then they suborned men, which said, we have heard him speak blasphemous words against musa, and against to-or-not. and they stirred up the people, and the elders, and the scroll-recounters, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, this man ceaseth not to speak blasphemous words against this dedicated place, and the drops-of-teaching-torah for we have heard him say, that this vowelmovement-stick-safe-yeahoshua of nazareth will destroy this place, and will change the customs which musa delivered us. and all that sat in the council, looking stedfastly on him, saw his face-turnings as it had word-been the face-turnings of an messenger.

## 7

then said the high darkener are these things so? and he said, men, brethren, and fathers, hearken; the to-or-not of heavyweight appeared to our father ibrahim, when he was in aram-naharim, before he seated in haran, and said to him, get thee out of thy country, and from thy kindred, and come into the land which i will shew thee. then came he out of the land of the kasidim, and seated in haran: and from thence, when his father was dead, he removed him into this land, wherein ye now house-dwell. and he gave him none inheritance in it, no, not so much as to 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 interer. and to-or-not spake on this wise, that his seed should sojourn in a strange-substantial land; and that they should bring them into work, and entreat them video-divide four hundred years. and the nation to whom they will be in work will i critical, said to-or-not: and after that will they come forth, and work for me in this place. and he gave him the covenant of write-circumcision: and so ibrahim begat iz'haq, and write-circumcised him the eighth day; and iz'haq begat jeqob; and jeqob begat the twelve patriarchs. and the patriarchs, moved with envy, sold yusif into egypt: but to-or-not was with him, and delivered him out of all his afflictions, and gave him favour and skill in the sight of fuhreroh king of egypt; and he did him governor over egypt and all his house. now there came a dearth over all the land of egypt and kanaan, and great affliction: and our fathers found no sustenance. but when jeqob heard that there was corn in egypt, he sent out our fathers first. and at the second time yusif was did known to his brethren; and yusif's kindred was did known to fuhreroh then sent yusif, and called his father jeqob to him, and all his kindred,

seventy-five selfs. so jeqob went down into egypt, and died, he, and our fathers, and were carried over into sychem, and laid in the sepulchre that ibrahim bought for a out-of-townment-sum of the interers of hamor the father of sychem. but when the time of the message-promise drew nigh, which to-or-not had sworn to ibrahim, the people grew and multiplied in egypt, till his in-sight king arose, which knew not yusif. the same dealt subtilly with our kindred, and video-divide entreated our fathers, so that they cast out their young interers, to the finish they might not live. in which time musa was born, and was exceeding fair, and nourished up in his father's house three months: and when he was cast out, firawn's house-daughter took him up, and nourished him for her own interer and musa was learned in all the skill 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 brethren interers of isra'el and seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the egyptian: for he supposed his brethren would have understood how that to-or-not by his hand would deliver them: but they understood not. and the next day he shewed himself to them as they strove, and would have set them at one again, saying, sirs, ye are brethren; why do ye wrong one to his in-sight? but he that did his in-sight wrong thrust him away, saying, who did thee a governor and a critical over us? wilt thou kill me, as thou diddest the egyptian yesterday? then fled musa at this saying, and was a stranger in the land of midian, where he begat two interers. and when forty years were expired, there appeared to him in the desert-wording of mount sinai an messenger of ohyeah in a flame of fire in a bush. when musa saw it, he wondered at the sight: and as he drew near to behold it, the voice of ohyeah came to him, saying, i am the to-or-not of thy fathers, the to-or-not of ibrahim, and the to-or-not of iz'haq, and the to-or-not of jeqob. then musa trembled, and durst not behold. then said ohyeah to him, put off thy shoes from thy feet: for the place where thou standest is dedicated ground. i have seen, i have seen the affliction of my people which is in egypt, and i have heard their groaning, and am come down to deliver them. and now come, i will send thee into egypt. this musa whom they refused, saying, who did thee a governor and a critical? the same did to-or-not send to be a governor and a deliverer by the hand of the messenger which appeared to him in the bush. he brought them out, after that he had shewed wonders and signs in the land of egypt, and in the finish sea, and in the desert-wording forty years. this is that musa, which said to interers of isra'el a come-bringer will ohyeah your to-or-not stand-up to you of your brethren, like to me; him will ye hear. this is he, that was in the called-out in the desert-wording with the messenger which spake to him in the mount sinai, and with our fathers: who received the lively words to give to us: to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into egypt, saying to harun, do us to-or-not to go before us: for as for this musa, which brought us out of the land of egypt, we wot not what is become of him. and they did a calf in those days, and highed butcher to the ideal-image-idol, and rejoiced in the doings of their own hands. then to-or-not turned, and gave them up to bow the troop of namespaces; as it is written in the book of the come-bringers, o ye house of isra'el have ye highed to me slain animals and butchers by the space of forty years in the desert-wording? yea, ye took up the tent of moloch, and the star of your to-or-not remphan,

figures which ye did to bow them: and i will carry you away beyond bhabil. our fathers had the tent of witness in the desert-wording, as he had appointed, speaking to musa, that he should do it according to the fashion that he had seen. which also our fathers that came after brought in with vowelmovement-stick-safe-yea-hoshua into the possession of the body-nations, whom to-or-not drave out before the face-turnings of our fathers, to the days of dawud; who found favour before to-or-not, and desired to find a tent for the to-or-not of jeqob. but sulayman inter-built him an house. howbeit the most high house-dwelleth not in temples did with hands; as saith the come-bringer, namespaces is my throne, and land is my footstool: what house will ye inter-build me? saith ohyeah: or what is the place of my rest? hath not my hand did all these things? ye stiffnecked and foreskinned in heart and ears, ye do always resist the dedicated breathwind: as your fathers did, so do ye. which of the come-bringers have not your fathers persecuted? and they have slain them which shewed before of the coming of the right one; of whom ye have word-been now the betrayers and murderers: who have received the drops-of-teaching-torah by the disposition of messengers, and have not kept it. when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. but he, being full of the dedicated breathwind, looked up stedfastly into namespaces, and saw the heavyweight of to-or-not, and vowelmovement-stick-safe-yeahoshua standing on the right hand of to-or-not, and said, behold, i see the namespaces opened, and the interer of man standing on the right hand of to-or-not. then they break-cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose namethere was talut. and they stoned stephen, calling upon to-or-not, and saying, lord-base vowelmovement-stick-safe-yea-hoshua, receive my breathwind. and he pool-kneeled down, and break-cried with a loud voice, lord-base, namethere not this miss to their charge. and when he had said this, he fell asleep.

## 8

and talut was consenting to 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 judaea and samaria, except the sent-outs. and devout men carried stephen to his burial, and did great stopskip-lamentation over him. as for talut, he did havock of the called-out, entering into into the worldly house, and haling men and women missed them to prison. therefore they that were scattered abroad went into the worldly where declaring the word. then philip went down to the city of samaria, and declared converse-swimmer to them. and the people with one accord gave heed to those things which philip spake, hearing and seeing the signs which he did. for stained breathwinds, crying with loud voice, came out of many that were possessed with them: and many paralysed, and that were stopskip-lame, were healed. and there was great joy in that city. but there was a certain man, called 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 to-or-not. and to him they had regard, be-



cause that of long time he had bewitched them with sorceries. but when they mama-from-amino-arted philip declaring the things concerning the kingdom of to-or-not, and the namethere of vowelmovement-stick-safe-yeahoshua converse-swimmer, they were immersed, both men and women. then simon himself mama-from-amino-arted also: and when he was immersed, he continued with 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 to-or-not, they sent to them peter and yeahoannan: who, when they were come down, spilled for them, that they might receive the dedicated breathwind: (for as yet he was fallen upon none of them: only they were immersed in the namethere of ohyeah vowelmovement-stick-safe-yeahoshua.) then laid they their hands on them, and they received the dedicated breathwind. and when simon saw that through namethereing on of the sent-outs' hands the dedicated breathwind was given, he highed them money, saying, give me also this dynamic, that on whomsoever i namethere hands, he may receive the dedicated breathwind. but peter said to him, thy money perish with thee, because thou hast thought that the gift of to-or-not may be purchased with money. thou hast neither part nor lot in this matter: for thy heart is not right in the sight of to-or-not. repent therefore of this thy video-divideness, and spill to-or-not, if perhaps the thought of thine heart may be out-of-towned thee. for i perceive that thou art in the gall of bitterness, and in the bond of noisomeness. then answered simon, and said, spill ye to ohyeah for me, that none of these things which ye have spoken come upon me. and they, when they had testified and declared ohyeah word, returned to jerusalem, and declared the message in many villages of the samaritans. and the messenger of ohyeah spake to philip, saying, arise, and go toward the south to the way that goeth down from jerusalem to geca, which is desert-wording. and he arose and went: and, behold, a man of ethiopia, an eunuch of great authority under candace queen of the ethiopiens, who had the charge of all her treasure, and had come to jerusalem for to bow, was returning, and sitting in his chariot read jesaiah the come-bringer. then breathwind said to philip, go near, and join thyself to this chariot. and philip ran thither to him, and heard him read the come-bringer jesaiah, and said, understandest thou what thou readest? and he said, how can i, except some man should guide me? and he desired 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 will declare his generation? for his life is taken from the land. and the eunuch answered philip, and said, i spill thee, of whom speaketh the come-bringer this? of himself, or of some other man? then philip opened his mouth, and began at the same writing, and declared to him vowelmovement-stick-safe-yeahoshua. and as they went on their way, they came to a certain water: and the eunuch said, see, here is water; what doth hinder me to be immersed? and philip said, if thou mama-from-amino-artst with all thine heart, thou mayest. and he answered and said, i mama-from-amino-art that vowelmovement-stick-safe-yeahoshua converse-swimmer is interer of to-or-not. and he directed the chariot to stand still: and they went down both into the water, both philip and the eunuch; and he immersed him. and when they were come up out of the water, breathwind

of ohyeah caught away philip, that the eunuch saw him no more: and he went on his way rejoicing. but philip was found at azotus: and passing through he decreed in all the cities, till he came to caesarea.

## 9

and talut, yet breathing out threatenings and slaughter against the learners of ohyeah, went to the high darkener and desired of him letters to damasqus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them retrieved to jerusalem. and as he journeyed, he came near damasqus: and suddenly there shined round about him a light from namespaces: and he fell to the land, and heard a voice saying to him, talut, talut, why persecutest thou me? and he said, who art thou, lord-base? and ohyeah said, i am vowelmovement-stick-safe-yeahoshua whom thou persecutest: it is hard for thee to kick against the pricks. and he trembling and blown away said, lord-base, what wilt thou have me to do? and ohyeah said to him, arise, and go into the city, and it will be told thee what thou must do. and the men which journeyed with him stood speechless, hearing a voice, but seeing no man. and talut arose from the land; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into damasqus. and he was three days without sight, and neither did eat nor drink. and there was a certain learner at damasqus, namethere ananiyeah; and to him said ohyeah in a vision, ananiyeah. and he said, behold, i am here, lord-base. and ohyeah said to him, arise, and go into the street which is called straight, and enquire in the house of judas for one called talut, of tar-sus: for, behold, he spilleth, and hath seen in a vision a man namethere ananiyeah coming in, and putting his hand on him, that he might receive his sight. then ananiyeah answered, lord-base, i have heard by many of this man, how much video-divide he hath done to thy dedicated at jerusalem: and here he hath authority from the chief darkener to bind all that call on thy namethere. but ohyeah said to him, go thy way: for he is a chosen item to me, to bear my namethere before the body-nations, and kings, and interers of isra'el for i will shew him how great things he must suffer for my namethere's sake. and ananiyeah went his way, and entered into the house; and putting his hands on him said, brother talut, ohyeah, even vowelmovement-stick-safe-yeahoshua, that appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the dedicated breathwind. and immediately there fell from his eyes as it had word-been scales: and he received sight forthwith, and arose, and was immersed. and when he had received meat, he was strengthened. then was talut certain days with the learners which were at damasqus. and straightway he declared converse-swimmer in the synagogues, that he is interer of to-or-not. but all that heard him were amazed, and said; is not this he that destroyed them which called on this namethere in jerusalem, and came hither for that intent, that he might bring them retrieved to the chief darkener? but talut increased the more in strength, and dry the yeahodim which seated at damasqus, proving that this is very converse-swimmer. and after that many days were fulfilled, the yeahodim took counsel to kill him: but their namethereing await was known of talut. and they watched the gates day and night to kill him. then the learners took him by night, and let him down by the wall in a basket. and

when talut was come to jerusalem, he assayed to join himself to the learners: but they were all afraid of him, and mama-from-amino-arted not that he was a learner. but barnabas took him, and brought him to the sent-outs, and declared to them how he had seen ohyeah in the way, and that he had spoken to him, and how he had declared boldly at damascus in the namethere of vowelmovement-stick-safe-yeahoshua. and he was with them coming in and going out at jerusalem. and he spake boldly in the namethere of ohyeah vowelmovement-stick-safe-yeahoshua, and disputed against the greecons: but they went about to slay him. which when the brethren knew, they brought him down to caesarea, and sent him forth to tarsus. then had the called-outs rest throughout all judaea and galilee and samaria, and were edified; and walking in the respect of ohyeah, and in the comfort of the dedicated breathwind, were multiplied. and it came to pass, as peter passed throughout all quarters, he came down also to the dedicated which seated at lydda. and there he found a certain man namethere aeneas, which had kept his bed eight years, and was paralysed. and peter said to him, aeneas, vowelmovement-stick-safe-yeahoshua converse-swimmer doth thee whole: arise, and do thy bed. and he arose immediately, and all that seated at lydda and saron saw him, and turned to ohyeah. now there was at joppa a certain learner namethere tabitha, which by translation is called dorcas: this woman was full of good doings and almsdeeds which she did. and it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. and forasmuch as lydda was nigh to joppa, and the learners had heard that peter was there, they sent to him two men, desiring him that he would not delay to come to them. then 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 dorcas did, while she was with them. but peter put them all forth, and pool-kneeled down, and spilled; and turning him to the body said, tabitha, arise. and she opened her eyes: and when she saw peter, she sat up. and he gave her his hand, and lifted her up, and when he had called the dedicated and widows, presented her alive. and it was known throughout all joppa; and many mama-from-amino-arted ohyeah. and it came to pass, that he tarried many days in joppa with one simon a tanner.

## 10

there was a certain man in caesarea called cornelius, a centurion of the band called the italian band, a devout man, and one that respected to-or-not with all his house, which gave much alms to the people, and spilled to to-or-not always. he saw in a vision evidently about the ninth hour of the day an messenger of to-or-not coming in to him, and saying to him, cornelius. and when he looked on him, he was afraid, and said, what is it, lord-base? and he said to him, thy spillings and thine alms are come up for a memorial before to-or-not. and now send men to joppa, and call for one simon, whose surname is peter: he lodgeth with one simon a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do. and when the messenger which spake to 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 to them, he sent them to joppa. on the morrow, as they went on their journey, and drew

nigh to the city, peter went up upon the housetop to spill about the sixth hour: and he became very hungry, and would have eaten: but while they did ready, he fell into a trance, and saw namespaces opened, and a certain item descending upon him, as it had word-been a great sheet knit at the four corners, and let down to the land: wherein were all manner of fourfooted animals of the land, and animal of the fields, and insects, and birds of the air. and there came a voice to him, rise, peter; kill, and eat. but peter said, not so, lord-base; for i have to world not eaten any thing that is upstarting or stained. and the voice spake to him again the second time, what to-or-not hath out-of-towned, that call not thou upstarting. this was done thrice: and the item was received up again into namespaces. now while peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from cornelius had did enquiry for simon's house, and stood before the gate, and called, and asked whether simon, which was surnamed peter, were lodged there. while peter thought on the vision, breathwind said to him, behold, three men seek thee. arise therefore, and get thee down, and go with them, doubting nothing: for i have sent them. then peter went down to the men which were sent to him from cornelius; and said, behold, i am he whom ye seek: what is the cause wherefore ye are come? and they said, cornelius the centurion, a right man, and one that respecteth to-or-not, and of good report among all the nation of the yeahodim was warned from to-or-not by an dedicated messenger 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 peter went away with them, and certain brethren from joppa accompanied him. and the morrow after they entered into caesarea. and cornelius waited for them, and he had called together his kinsmen and near in-sights. and as peter was coming in, cornelius met him, and fell down at his feet, and bowed him. but peter took him up, saying, stand up; i myself also am a man. and as he talked with him, he went in, and found many that were come together. and he said to them, ye know how that it is an unlawful thing for a man that is a yeahode to keep in-sight, or come to one of his in-sight nation; but to-or-not hath shewed me that i should not call any man upstarting or stained. therefore came i to you without gainsaying, as soon as i was sent for: i ask therefore for what intent ye have sent for me? and cornelius said, four days ago i was fasting until this hour; and at the ninth hour i spilled in my house, and, behold, a man stood before me in bright clothing, and said, cornelius, thy spilling is heard, and thine alms are had in remembrance in the sight of to-or-not. send therefore to joppa, and call hither simon, whose surname is peter; he is lodged in the house of one simon a tanner by the sea side: who, when he cometh, will speak to thee. immediately therefore i sent to thee; and thou hast well done that thou art come. now therefore are we all here present before to-or-not, to hear all things that are directed thee of to-or-not. then peter opened his mouth, and said, of a truth i perceive that to-or-not is no fearer of persons: but in into the worldly nation he that respecteth him, and doineth being right, is accepted with him. the word which to-or-not sent to interers of isra'el declaring complete by vowelmovement-stick-safe-yeahoshua converse-swimmer: (he is lord-base of all) that word, i say, ye know, which was published throughout all judaea, and began from galilee, after the immersing which yeahoannan declared; how to-or-not converse-swimmer vowelmove-

ment-stick-safe-yeahoshua of nazareth with the dedicated breathwind and with dynamic: who went about doing good, and healing all that were oppressed of the accuser; for to-or-not was with him. and we are witnesses of all things which he did both in the land of the yeahodim and in jerusalem; whom they slew and hanged on a tree: him to-or-not raised up the third day, and shewed him openly; not to all the people, but to witnesses chosen before to-or-not, even to us, who did eat and drink with him after he rose from the dead. and he directed us to declare to the people, and to witness that it is he which was ordained of to-or-not to be the critical of quick and dead. to him give all the come-bringers witness, that through his namethere whosoever mama-from-amino-artth in him will receive remission of misses. while peter yet spake these words, the dedicated breathwind fell on all them which heard the word. and they of the write-circumcision which mama-from-amino-arted were blown away, as many as came with peter, because that on the body-nations also was poured out the gift of the dedicated breathwind. for they heard them speak multiple languages, and magnify to-or-not. then answered peter, can any man forbid water, that these should not be immersed, which have received the dedicated breathwind as well as we? and he directed them to be immersed in the namethere of ohyeah. then spilled they him to tarry certain days.

## 11

and the sent-outs and brethren that were in judaea heard that the body-nations had also received the word of to-or-not. and when peter was come up to jerusalem, they that were of the write-circumcision contended with him, saying, thou wentest in to men foreskinned, and didst eat with them. but peter rehearsed the matter from the heading, and expounded it by order to them, saying, i was in the city of joppa spilling: and in a trance i saw a vision, a certain item descend, as it had word-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 four-footed animals of the land, and animal of the fields, and insects, and birds of the air. and i heard a voice saying to me, arise, peter; slay and eat. but i said, not so, lord-base: for nothing upstarting or stained hath at any time entered into my mouth. but the voice answered me again from namespaces, what to-or-not hath out-of-towned, that call not thou upstarting. and this was done three times: and all were drawn up again into namespaces. and, behold, immediately there were three men already come to the house where i was, sent from caesarea to me. and breathwind bade me go with them, nothing doubting. moreover these six brethren accompanied me, and we entered into the man's house: and he shewed us how he had seen an messenger in his house, which stood and said to him, send men to joppa, and call for simon, whose surname is peter; who will tell thee words, whereby thou and all thy house will be safed. and as i began to speak, the dedicated breathwind fell on them, as on us at the heading, then remembered i ohyeah word, how that he said, yeahoannan indeed immersed with water; but ye will be immersed with the dedicated breathwind. forasmuch then as to-or-not gave them the like gift as he did to us, who mama-from-amino-arted ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer; what was i, that i could withstand to-or-not? when they heard these things,

they held their complete, and given heavyweight to-or-not, saying, then hath to-or-not also to the body-nations granted repentance to life. now they which were scattered abroad upon the persecution that arose about stephen travelled as far as phenice, and cyprus, and antioch, declaring the word to none but to the yeahodim only. and some of them were men of cyprus and cyrene, which, when they were come to antioch, spake to the greecons, declaring ohyeah vowelmovement-stick-safe-yeahoshua. and the hand of ohyeah was with them: and a great number mama-from-amino-arted, and turned to ohyeah. then tidings of these things came to the ears of the called-out which was in jerusalem: and they sent forth barnabas, that he should go as far as antioch. who, when he came, and had seen the camping of to-or-not, was glad, and exhorted them all, that with purpose of heart they would cleave to ohyeah. for he was a good man, and full of the dedicated breathwind and of mama-from-amino-art: and much people was added to ohyeah. then departed barnabas to tarsus, for to seek talut: and when he had found him, he brought him to antioch. and it came to pass, that a whole year they assembled themselves with the called-out, and taught much people. and the learners were called converse-swimmerians first in antioch. and in these days came come-bringers from jerusalem to antioch. and there stood up one of them namethere agabus, and signified by breathwind that there should be great dearth throughout all the inhabited world: which came to pass in the days of claudius kaiser then the learners, into the worldly man according to his ability, determined to send relief to the brethren which seated in judaea: which also they did, and sent it to the elders by the hands of barnabas and talut.

## 12

now about that time herod the king stretched forth his hands to vex certain of the called-out. and he killed jeqob the brother of yeahoannan with the sword. and because he saw it was good in the eyes of the yeahodim he proceeded further to take peter also. (then were the days of lit-mazat.) and when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after easter to bring him forth to the people. peter therefore was kept in prison: but spilling was did without ceasing of the called-out to to-or-not for him. and when herod would have brought him forth, the same night peter was sleeping between two soldiers, retrieved with two chains: and the keepers before the door kept the prison. and, behold, the messenger of ohyeah came upon him, and a light shined in the prison: and he smote peter on the side, and raised him up, saying, arise up quickly. and his chains fell off from his hands. and the messenger said to him, gird thyself, and bind on thy sandals. and so he did. and he saith to him, cast thy garment about thee, and follow me. and he went out, and followed him; and wist not that it was true which was done by the messenger; but thought he saw a vision. when they were past the first and the second ward, they came to the iron gate that leadeth to the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the messenger departed from him. and when peter was come to himself, he said, now i know of a surety, that ohyeah hath sent his messenger, and hath delivered me out of the hand of herod and from all the expectation of the people of the yeahodim and when he had considered the thing,

he came to the house of miriam the mother of yea-hoannan, whose surname was mark where many were added together spilling. and as peter knocked at the door of the gate, a damsel came to hearken, namethere rhoda. and when she knew peter's voice, she opened not the gate for gladness, but ran in, and told how peter stood before the gate. and they said to her, thou art mad. but she constantly affirmed that it was even so. then said they, it is his messenger. but peter continued knocking: and when they had opened the door, and saw him, they were blown away. but he, beckoning to them with the hand to hold their complete, declared to them how ohyeah had brought him out of the prison. and he said, go shew these things to jeqob, and to the brethren. and he departed, and went into his in-sight place. now as soon as it was day, there was no small stir among the soldiers, what was become of peter. and when herod had sought for him, and found him not, he examined the keepers, and directed that they should be put to death. and he went down from judaea to caesarea, and there abode. and herod was highly displeased with them of zur and sidon: but they came with one accord to him, and, having did blastus the king's chamberlain their in-sight, desired complete; because their country was nourished by the king's country. and upon a set day herod arrayed in royal apparel, sat upon his throne, and did an oration to them. and the people gave a shout, saying, it is the voice of a to-or-not, and not of a man. and immediately the messenger of ohyeah smote him, because he gave not to-or-not the heavyweight: and he was eaten of worms, and gave up the breathwind. but the word of to-or-not grew and multiplied. and barnabas and talut returned from jerusalem, when they had fulfilled their immersing, and took with them yeaohannan, whose surname was mark

## 13

now there were in the called-out that was at antioch certain come-bringers and teachers; as barnabas, and simeon that was called niger, and lucius of cyrene, and manaen, which had word-been brought up with herod the tetrarch, and talut. as they was immersed to ohyeah, and fasted, the dedicated breathwind said, separate me barnabas and talut for the doing whereunto i have called them. and when they had fasted and spilled, and laid their hands on them, they sent them away. so they, being sent forth by the dedicated breathwind, departed to seleucia; and from thence they sailed to cyprus. and when they were at salahmis, they declared the word of to-or-not in the synagogues of the yeahodim and they had also yeaohannan to their immerser. and when they had gone through the isle to paphos, they found a certain sorcerer, a false come-bringer, a yeahode whose namethere was barvowel-movement-stick-safe-yeahoshua: which was with the deputy of the country, sergius paulus, a prudent man; who called for barnabas and talut, and desired to hear the word of to-or-not. but elymas the sorcerer (for so is his namethere by translation) withstood them, seeking to turn away the deputy from the mama-from-amino-art. then talut, (who also is called paul,) filled with the dedicated breathwind, set his eyes on him. and said, o full of all subtilty and all video-divide, thou interer of the accuser, thou enemy of all being right, wilt thou not cease to pervert the right ways of ohyeah? and now, behold, the hand of ohyeah is upon thee, and thou wilt be blind, not seeing the sun for a season. and immediately there fell on him a mist and a darkness; and

he went about seeking some to lead him by the hand. then the deputy, when he saw what was done, mama-from-amino-arted, being blown away at the teaching of ohyeah. now when paul and his in-sight loosed from paphos, they came to perga in pamphylia: and yeaohannan departing from them returned to jerusalem. but when they departed from perga, they came to antioch in pisidia, and went into the synagogue on the sabbles day, and sat down. and after the reading of the drops-of-teaching-torah and the come-bringers the governors of the synagogue sent to them, saying, ye men and brethren, if ye have any word of exhortation for the people, say on. then paul stood up, and beckoning with his hand said, men of isra'al and ye that respect to-or-not, give audience. the to-or-not of this people of isra'al chose our fathers, and exalted the people when they seated 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 desert-wording. and when he had destroyed seven nations in the land of kanaan, he divided their land to them by lot and after that he gave to them criterion-judges about the space of four hundred and fifty years, until samu'al the come-bringer. and afterward they desired a king: and to-or-not gave to them talut interer of qish a man of the branch of benjamin, by the space of forty years. and when he had removed him, he raised up to them dawud to be their king; to whom also he gave their witness, and said, i have found dawud interer of jesse, a man after mine own heart, which will fulfil all my will. of this man's seed hath to-or-not according to his message-promise raised to isra'al a securer, vowel-movement-stick-safe-yeahoshua: when yeaohannan had first declared before his coming the immersing of repentance to all the people of isra'al and as yeaohannan fulfilled his course, he said, whom think ye that i am? i am not he. but, behold, there cometh one after me, whose shoes of his feet i am not worthy to loose. men and brethren, interers of the stock of ibrahim, and whosoever among you respecteth to-or-not, to you is the word of this stick-safety sent. for they that housedwell at jerusalem, and their governors, because they knew him not, nor yet the voices of the come-bringers which are read into the worldly sabbles day, they have fulfilled them in condemning him. and though they found no cause of death in him, yet desired they 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 to-or-not 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 to the people. and we declare to you glad tidings, how that the message-promise which was did to the fathers, to-or-not hath fulfilled the same to us their interers, in that he hath raised up vowel-movement-stick-safe-yeahoshua again; as it is also written in the second croon-prune, thou art my interer 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 dawud. wherefore he saith also in his in-sight croon-prune, no suffer thine dedicated one to see corruption. for dawud, after he had workd his own generation by the will of to-or-not, fell on sleep, and was laid to his fathers, and saw corruption: but he, whom to-or-not raised again, saw no corruption. be it known to you therefore, men and brethren, that through this man is declared to you the out-of-townedness of misses: and by him all that mama-from-

amino-art are rightfited from all things, from which ye could not be rightfied by the drops-of-teaching-torah of musa. beware therefore, lest that come upon you, which is spoken of in the come-bringers; behold, ye despisers, and wonder, and perish: for i doing a doing in your days, a doing which ye will in no wise mama-from-amino-art, though a man declare it to you. and when the yeahodim were gone out of the synagogue, the body-nations besought that these words might be declared to them the next settles. now when the assembly was hatchd, many of the yeahodim and religious proselytes followed paul and barnabas: who, speaking to them, persuaded them to continue in the camping of to-or-not. and the next settles day came almost the whole city together to hear the word of to-or-not. but when the yeahodim saw the multitudes, they were filled with envy, and spake against those things which were spoken by paul, contradicting and blaspheming. then paul and barnabas waxed bold, and said, it was necessary that the word of to-or-not should first have word-been spoken to you: but seeing ye put it from you, and critical yourselves unworthy of world life, lo, we turn to the body-nations. for so hath ohyeah directed us, saying, i have set thee to be a light of the body-nations, that thou shouldst be for stick-safety for into the worlds of the land. and when the body-nations heard this, they were glad, and given heavyweight ohyeah word: and as many as were ordained to into the world life mama-from-amino-arted. and ohyeah word was published throughout all the region. but the yeahodim stirred up the devout and honourable women, and the chief men of the city, and raised persecution against paul and barnabas, and expelled them out of their coasts. but they shook off the dust of their feet against them, and came to iconium. and the learners were filled with joy, and with the dedicated breathwind.

## 14

and it came to pass in iconium, that they went both together into the synagogue of the yeahodim and so spake, that a great multitude both of the yeahodim and also of the greeks mama-from-amino-arted. but the unbelieving yeahodim stirred up the body-nations, and did their minds video-divide affected against the brethren. long time therefore abode they speaking boldly in ohyeah, which gave witness to the word of his camping, and granted signs and wonders to be done by their hands. but the multitude of the city was divided: and part held with the yeahodim and part with the sent-outs. and when there was an astalutt did both of the body-nations, and also of the yeahodim with their governors, to use them despitefully, and to stone them, they were ware of it, and fled to lystra and derbe, cities of lycaonia, and to the region that lieth round about: and there they declared the message. and there sat a certain man at lystra, impotent in his feet, being a cripple from his mother's womb, who to world not had walked: the same heard paul speak: who stedfastly beholding him, and perceiving that he had mama-from-amino-art to be healed, said with a loud voice, stand sound on thy feet. and he stopskip-leaped and walked. and when the people saw what paul had done, they lifted up their voices, saying in the speech of lycaonia, the to-or-not are come down to us in the likeness of men. and they called barnabas, jupiter; and paul, mercurius, because he was the chief speaker. then the darkener of jupiter, which was before their city, brought cattle and garlands to the gates, and would have done butcher

with the people. which when the sent-outs, barnabas and paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, sirs, why do ye these things? we also are men of like passions with you, and declare to you that ye should turn from these vanity-fades to the living to-or-not, which did namespaces, and land, and the sea, and all things that are therein: who in times past suffered all nations to walk in their own ways. to world notwithstanding he left not himself without witness, in that he did good, and gave us rain from namespaces, and fruitful seasons, filling our hearts with food and gladness. and with these sayings scarce restrained they the people, that they had not done butcher to them. and there came thither certain yeahodim from antioch and iconium, who persuaded the people, and having stoned paul, drew him out of the city, supposing he had word-been dead. howbeit, as the learners stood round about him, he rose up, and came into the city: and the next day he departed with barnabas to derbe. and when they had declared the message to that city, and had taught many, they returned again to lystra, and to iconium, and antioch, confirming the selfs of the learners, and exhorting them to continue in the mama-from-amino-art, and that we must through much tribulation enter into the kingdom of to-or-not. and when they had ordained them elders in into the worldly called-out, and had spilled with fasting, they commended them to ohyeah, on whom they mama-from-amino-arted. and after they had passed throughout pisidia, they came to pamphylia. and when they had declared the word in perga, they went down into atalia: and thence sailed to antioch, from whence they had word-been recommended to the camping of to-or-not for the doing which they fulfilled. and when they were come, and had added the called-out together, they rehearsed all that to-or-not had done with them, and how he had opened the door of mama-from-amino-art to the body-nations. and there they abode long time with the learners.

## 15

and certain men which came down from judaea taught the brethren, and said, except ye be write-circumcised after the manner of musa, ye cannot be safed. when therefore paul and barnabas had no small dissension and disputation with them, they determined that paul and barnabas, and certain other of them, should go up to jerusalem to the sent-outs and elders about this question. and being brought on their way by the called-out, they passed through phenice and samaria, declaring the conversion of the body-nations: and they caused great joy to all the 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 to-or-not had done with them. but there rose up certain of the sect of the persians which mama-from-amino-arted, saying, that it was needful to write-circumcise them, and to direct them to keep the drops-of-teaching-torah of musa. and the sent-outs and elders came together for to consider of this matter. and when there had word-been much disputing, peter rose up, and said to them, men and brethren, ye know how that a good while ago to-or-not did choice among us, that the body-nations by my mouth should hear the word of the message, and mama-from-amino-art. and to-or-not, which knoweth the hearts, bare them witness, giving them the dedicated breathwind, even as he did to us; and not differentiated between us and them,

top-brightening their hearts by mama-from-amino-art. now therefore why tempt ye to-or-not, to put a yoke upon the neck of the learners, which neither our fathers nor we were able to bear? but we mama-from-amino-art that through the camping of ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer we will be safed, even as they. then all the multitude kept silence, and gave audience to barnabas and paul, declaring what signs and wonders to-or-not had wrought among the body-nations by them. and after they had held their complete, jeqob answered, saying, men and brethren, hearken to me: simeon hath declared how to-or-not at the first did visit the body-nations, to take out of them a people for his namethere, and to this agree the words of the come-bringers; as it is written, after this i will return, and will inter-build again the tent of dawud, which is fallen down; and i will inter-build again the ruins thereof, and i will set it up: that the residue of men might seek after ohyeah, and all the body-nations, upon whom my namethere is called, saith ohyeah, who doeth all these things. known to to-or-not are all his doings from the heading of the world. wherefore my sentence is, that we trouble not them, which from among the body-nations are turned to to-or-not: but that we write to them, that they abstain from pollutions of ideal-image-idols, and from fornication, and from things strangled, and from blood. for musa of old time hath in into the worldly city them that declare him, being read in the synagogues into the worldly settles day. then pleased it the sent-outs and elders with the whole called-out, to send chosen men of their own in-sight to antioch with paul and barnabas; namethereby, judas surnamed barsabas and silas, chief men among the brethren: and they wrote letters by them after this manner; the sent-outs and elders and brethren send greeting to the brethren which are of the body-nations in antioch and syria and cilia. forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your selfs, saying, ye must be write-circumcised, and keep the drops-of-teaching-torah to whom we gave no such directive: it seemed good to us, being assembled with one accord, to send chosen men to you with our beloved barnabas and paul, men that have hazarded their lives for the namethere of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. we have sent therefore judas and silas, who will also tell you the same things by mouth. for it seemed good to the dedicated breathwind, and to us, to namethere upon you no greater burden than these necessary things; that ye abstain from meats highed to ideal-image-idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye will do well. fare ye well. so when they were dismissed, they came to antioch: and when they had added the multitude together, they delivered the letter: which when they had read, they rejoiced for the consolation. and judas and silas, being come-bringers also themselves, exhorted the brethren with many words, and confirmed them. and after they had tarried there a space, they were send in complete from the brethren to the sent-outs. notwithstanding it was good in the eyes of silas to abide there still. paul also and barnabas continued in antioch, teaching and declaring ohyeah word, with many others also. and some days after paul said to barnabas, let us go again and visit our brethren in into the worldly city where we have declared ohyeah word, and see how they do. and barnabas determined to take with them yeahoannan, whose

surname was mark but paul thought not good to take him with them, who departed from them from pampylia, and went not with them to the doing. and the contention was so sharp between them, that they departed asunder one from the other: and so barnabas took mark and sailed to cyprus; and paul chose silas, and departed, being recommended by the brethren to the camping of to-or-not. and he went through syria and cilicia, confirming the called-outs.

## 16

then came he to derbe and lystra: and, behold, a certain learner was there, namethere timotheus, interer of a certain woman, which was a jewess, and mama-from-amino-arted; but his father was a greek: which was well reported of by the brethren that were at lystra and iconium. him would paul have to go forth with him; and took and write-circumcised him on word of the yeahodim which were in those quarters: for they knew all that his father was a 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-outs established in the mama-from-amino-art, and increased in number daily. now when they had gone throughout phrygia and the region of galatia, and were forbidden of the dedicated breathwind to declare the word in asia, after they were come to mysia, they assayed to go into bithynia: but breathwind suffered them not. and they passing by mysia came down to troas. and a vision appeared to paul in the night; there stood a man of macedonia, and spilled him, saying, come over into macedonia, and help us. and after he had seen the vision, immediately we endeavoured to go into macedonia, assuredly gathering that ohyeah had called us for to declare the message to them. therefore loosing from troas, we came with a straight course to samothracia, and the next day to neapolis; and from thence to philippi, which is the chief city of that part of macedonia, and a colony: and we were in that city abiding certain days. and on the settles we went out of the city by a river side, where spilling was wont to be did; and we sat down, and spake to the women which resorted thither. and a certain woman namethere lydia, a seller of purple, of the city of thyatira, which bowed to-or-not, heard us: whose heart ohyeah opened, that she attended to the things which were spoken of paul. and when she was immersed, and her household, she besought us, saying, if ye have criticald me to be mama-from-amino-artful to ohyeah, come into my house, and abide there. and she constrained us. and it came to pass, as we went to spilling, a certain damsel possessed with a breathwind of divination met us, which brought her masters much gain by soothsaying: the same followed paul and us, and break-cried, saying, these men are the workers of the most high to-or-not, which shew to us the way of stick-safety. and this did she many days. but paul, being grieved, turned and said to breathwind, i direct thee in the namethere of vowelmovement-stick-safe-yeahoshua converse-swimmer to come out of her. and he came out the same hour. and when her masters saw that the hope of their gains was gone, they caught paul and silas, and drew them into the marketplace to the governors, and brought them to the magistrates, saying, these men, being yeahodim do exceedingly trouble our city, and teach customs, which are not allowed for us to receive, neither to keep, being romans. and the multitude rose up together against them: and

the magistrates rent off their clothes, and directed to beat them. and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, thrust them into the inner prison, and did their feet fast in the stocks. and at midnight paul and silas spilled, and sang thanks to to-or-not: and the prisoners heard them. and suddenly there was a great landquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. and the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had word-been fled. but paul break-cried with a loud voice, saying, do thyself no harm: for we are all here. then he called for a light, and sprang in, and came trembling, and fell down before paul and silas, and brought them out, and said, sirs, what must i do to be safed? and they said, mama-from-amino-art on ohyeah vowelmovement-stick-safe-yeahoshua converse-swimmer, and thou will be safed, and thy house. and they spake to him ohyeah word, and to all that were in his house. and he took them the same hour of the night, and washed their stripes; and was immersed, he and all his, straightway. and when he had brought them into his house, he set meat before them, and rejoiced, believing in to-or-not 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 paul, the magistrates have sent to let you go: now therefore depart, and go in complete. but paul said to them, they have beaten us openly uncon-damned, being 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 to the magistrates: and they respected, when they heard that they were 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 brethren, they comforted them, and departed.

## 17

now when they had passed through amphiopolis and apollonia, they came to thessalonica, where was a synagogue of the yeahodim and paul, as his manner was, went in to them, and three settles days reasoned with them out of the writings, opening and alleging, that converse-swimmer must needs have suffered, and risen again from the dead; and that this vowelmovement-stick-safe-yeahoshua, whom i declare to you, is converse-swimmer. and some of them mama-from-amino-arted, and consorted with paul and silas; and of the devout greeks a great multitude, and of the chief women not a few. but the yeahodim which mama-from-amino-arted not, moved with envy, took to them certain lewd in-sights of the ponerosbaser sort, and added a in-sight, and set all the city on an uproar, and astalutted the house of jason, and sought to bring them out to the people. and when they found them not, they drew jason and certain brethren to the governors of the city, crying, these that have turned the inhabited world upside down are come hither also; whom jason hath received: and these all do contrary to the decrees of kaiser saying that there is his in-sight king, one vowelmovement-stick-safe-yeahoshua. and they troubled the people and the governors of the city, when they heard these

things. and when they had taken security of jason, and of the other, they let them go. and the brethren immediately sent away paul and silas by night to berea: who coming thither went into the synagogue of the yeahodim these were more noble than those in 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 mama-from-amino-arted; also of honourable women which were greeks, and of men, not a few. but when the yeahodim of thessalonica had knowledge that the word of to-or-not was declared of paul at berea, they came thither also, and stirred up the people. and then immediately the brethren sent away paul to go as it were to the sea: but silas and timotheus abode there still. and they that conducted paul brought him to athens: and receiving a directive to silas and timotheus for to come to him with all speed, they departed. now while paul waited for them at athens, his breathwind was stirred in him, when he saw the city wholly given to ideal-image-idolatry. therefore disputed he in the synagogue with the yeahodim and with the devout persons, and in the market daily with them that met with him. then certain philosophers of the epicureans, and of the stoicks, encountered him. and some said, what will this babler say? other some, he seemeth to be a setter forth of strange-substantial to-or-not: because he declared to them vowelmovement-stick-safe-yeahoshua, and the stand up. and they took him, and brought him to areopagus, saying, may we know what this new teaching, whereof thou speakest, is? for thou bringest certain strange-substantial things to our ears: we would know therefore what these things mean. (for all the athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) then paul stood in the midst of mars' mountain, and said, ye men of athens, i perceive that in all things ye are quite to-or-not-fearing. for as i passed by, and beheld your devotions, i found an butcher-place with this inscription, to the unknown to-or-not. whom therefore ye ignorantly bow, him declare i to you. to-or-not that did the cosmos and all things therein, seeing that he is lord-base of namespaces and land, house-dwellet not in temples did with hands; neither is bowed with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and did of one blood all nations of men for to house-dwell on all the face-turnings of the land, and hath determined the times before appointed, and the retrievers of their seat; that they should seek ohyeah, if haply they might feel after him, and find him, though he be not far from into the worldly one of us: for in him we live, and move, and have our being: as certain also of your own poets have said, for we are also his offspring. forasmuch then as we are the offspring of to-or-not, we ought not to think that the to-or-nothead is like to gold, or silver, or stone, askingn by art and man's device. and the times of this unaware to-or-not winked at; but now directs all men every where to repent: because he hath appointed a day, in the which he will critical the inhabited world in being right by that man whom he hath ordained; whereof he hath given assurance to all men, in that he hath raised him from the dead. and when they heard of the stand up of the dead, some mocked: and others said, we will hear thee again of this matter. so paul departed from among them. howbeit certain men clave to him, and mama-from-amino-arted: among the which was dionysius the areopagite, and a woman namethere damaris, and others with them.

after these things paul departed from athens, and came to corinth; and found a certain yeahode namethere aquila, born in pontus, lately come from italy, with his woman priscilla; (because that claudius had directed all yeahodim to depart from rome:) and came to them. and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. and he reasoned in the synagogue into the worldly settles, and persuaded the yeahodim and the greeks. and when silas and timotheus were come from macedonia, paul was pressed in breathwind, and testified to the yeahodim that vowelmovement-stick-safe-yeahoshua was converse-swimmer. and when they opposed themselves, and blasphemed, he shook his raiment, and said to them, your blood be upon your own heads; i am win-pure; from henceforth i will go to the body-nations. and he departed thence, and entered into a certain man's house, namethere rightus, one that bowed to-or-not, whose house joined hard to the synagogue. and crispus, the chief governor of the synagogue, mama-from-amino-arted ohyeah with all his house; and many of the corinthians hearing mama-from-amino-arted, and were immersed. then spake ohyeah to paul in the night by a vision, be not afraid, but speak, and hold not thy complete: for i am with thee, and no man will set on thee to hurt thee: for i have much people in this city. and he continued there a year and six months, teaching the word of to-or-not among them. and when gallio was the deputy of achaia, the yeahodim did insurrection with one accord against paul, and brought him to the crisis seat, saying, this insight persuadeth men to bow to-or-not contrary to the drops-of-teaching-torah and when paul was now about to open his mouth, gallio said to the yeahodim if it were a matter of wrong or video-divide lewdness, o ye yeahodim reason would that i should bear with you: but if it be a question of words and namethere, and of your drops-of-teaching-torah look ye to it; for i will be no critical of such matters. and he drave them from the crisis seat. then all the greeks took sosthenes, the chief governor of the synagogue, and beat him before the crisis seat. and gallio cared for none of those things. and paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into syria, and with him priscilla and aquila; having shorn his head in cenchrea: for he had a vow. and he came to ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the yeahodim 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 to you, if to-or-not will. and he sailed from ephesus. and when he had landed at caesarea, and gone up, and first-pooled the called-out, he went down to antioch. and after he had spent some time there, he departed, and crossed over all the country of galatia and phrygia in order, strengthening all the learners. and a certain yeahode namethere apollo, born at alexandria, an eloquent man, and mighty in the writings, came to ephesus. this man was instructed in the way of ohyeah; and being fervent in breathwind, he spake and taught diligently the things of ohyeah, knowing only the immersing of yeahoannan. and he began to speak boldly in the synagogue: whom when aquila and priscilla had heard, they took him to them, and expounded to him the way of to-or-not coming to passly. and when he was disposed to pass into

achaia, the brethren wrote, exhorting the learners to receive him: who, when he was come, helped them much which had mama-from-amino-arted through camping: for he mightily convinced the yeahodim and that publicly, shewing by the writings that vowelmovement-stick-safe-yeahoshua was converse-swimmer.

## 19

and it came to pass, that, while apollo was at corinth, paul having passed through the upper coasts came to ephesus: and finding certain learners, he said to them, have ye received the dedicated breathwind since ye mama-from-amino-arted? and they said to him, we have not so much as heard whether there be any dedicated breathwind. and he said to them, to what then were ye immersed? and they said, to yeahoannan's immersing. then said paul, yeahoannan verily immersed with the immersing of repentance, saying to the people, that they should mama-from-amino-art on him which should come after him, that is, on converse-swimmer vowelmovement-stick-safe-yeahoshua. when they heard this, they were immersed in the namethere of ohyeah vowelmovement-stick-safe-yeahoshua. and when paul had laid his hands upon them, the dedicated breathwind came on them; and they spake multiple languages, and brought. and all the men were about twelve. and he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of to-or-not. but when divers were hardened, and mama-from-amino-arted not, but spake video-divide of that way before the multitude, he departed from them, and separated the learners, disputing daily in the school of one tyrannus. and this continued by the space of two years; so that all they which seated in asia heard ohyeah word vowelmovement-stick-safe-yeahoshua, both yeahodim and greeks. and to-or-not wrought special signs by the hands of paul: so that from his body were brought to the sick handkerchiefs or aprons, and the diseases departed from them, and the video-divide breathwinds went out of them. then certain of the vagabond yeahodim exorcists, took upon them to call over them which had video-divide breathwinds the namethere of ohyeah vowelmovement-stick-safe-yeahoshua, saying, we adjure you by vowelmovement-stick-safe-yeahoshua whom paul declareth. and there were seven interers of one sceva, a yeahode and chief of the darkener, which did so. and the video-divide breathwind answered and said, vowelmovement-stick-safe-yeahoshua i know, and paul i know; but who are ye? and the man in whom the video-divide breathwind was stopskip-leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. and this was known to all the yeahodim and greeks also seat at ephesus; and respect fell on them all, and the namethere of ohyeah vowelmovement-stick-safe-yeahoshua was magnified. and many that mama-from-amino-arted 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 to-or-not and prevailed. after these things were ended, paul purposed in breathwind, when he had passed through macedonia and achaia, to go to jerusalem, saying, after i have word-been there, i must also see rome. so he sent into macedonia two of them that was immersed



to him, timotheus and erastus; but he himself stayed in asia for a season. and the same time there arose no small stir about that way. for a certain man named demetrius, a silversmith, which did silver shrines for diana, brought no small gain to the craftsmen; whom he called together with the doers of like occupation, and said, sirs, ye know that by this craft we have our wealth. moreover ye see and hear, that not alone at ephesus, but almost throughout all asia, this paul hath persuaded and turned away much people, saying that they be no to-or-not, which are did with gods: so that not only this our craft is in danger to be set at nought; but also that the temple of the great theodess diana should be despised, and her magnificence should be destroyed, whom all asia and the inhabited world bows. and when they heard these sayings, they were full of wrath, and break-cried out, saying, great is diana of the ephesians. and the whole city was filled with confusion: and having caught gaius and aristarchus, men of macedonia, paul's in-sights in travel, they rushed with one accord into the theatre. and when paul would have entered in to the people, the learners suffered him not. and certain of the chief of asia, which were his in-sights, sent to him, desiring him that he would not adventure himself into the theatre. some therefore break-cried one thing, and some his in-sight: for the assembly was confused: and the more part knew not wherefore they were come together. and they drew alexander out of the multitude, the yeahodim putting him forward. and alexander beckoned with the hand, and would have did his defence to the people. but when they knew that he was a yeahode all with one voice about the space of two hours break-cried out, great is diana of the ephesians. and when the townclerk had out-of-town'd the people, he said, ye men of ephesus, what man is there that knoweth not how that the city of the ephesians is a bower of the great theodess diana, and of the image which fell down from jupiter? seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. for ye have brought hither these men, which are neither robbers of called-outs, nor yet blasphemers of your theodess. wherefore if demetrius, and the craftsmen which are with him, have a matter against any man, the drops-of-teaching-torah is open, and there are deputies: let them implead one his in-sight. but if ye enquire any thing concerning other matters, it will be determined in a allowed assembly. for we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. and when he had thus spoken, he dismissed the assembly.

## 20

and after the uproar was stained, paul called to him the learners, and embraced them, and departed for to go into macedonia. and when he had crossed over those parts, and had given them much exhortation, he came into greece, and there abode three months. and when the yeahodim laid wait for him, as he was about to sail into syria, he purposed to return through macedonia. and there accompanied him into asia sopater of berea; and of the thessalonians, aristarchus and secundus; and gaius of derbe, and timotheus; and of asia, fortuitous and trophimus. these going before tarried for us at troas. and we sailed away from philippi after the days of lit-mazat, and came to them to troas in five days; where we abode seven days. and upon the first day of the week, when the learners came together to break

bread, paul declared to them, ready to depart on the morrow; and continued his speech until midnight. and there were many lights in the upper chamber, where they were added together. and there sat in a window a certain young man named eutychus, being fallen into a deep sleep: and as paul was long declaring, he sunk down with sleep, and fell down from the third loft, and was taken up dead. and paul went down, and fell on him, and embracing him said, trouble not yourselves; for his life is in him. when he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. and they brought the young man alive, and were not a little comforted. and we went before to ship, and sailed to assos, there intending to take in paul: for so had he appointed, minding himself to go afoot. and when he met with us at assos, we took him in, and came to mitylene. and we sailed thence, and came the next day over against chios; and the next day we arrived at samos, and tarried at trogyllium; and the next day we came to miletus. for paul had determined to sail by ephesus, because he would not spend the time in asia: for he hasted, if it were possible for him, to be at jerusalem the day of branchecost. and from miletus he sent to ephesus, and called the elders of the called-out. and when they were come to him, he said to them, ye know, from the first day that i came into asia, after what manner i have word-been with you at all seasons, serving oyeah with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the yeahodim and how i kept back nothing that was profitable to you, but have shewed you, and have taught you publicly, and from house to house, witnessing both to the yeahodim and also to the greeks, repentance toward to-or-not, and mama-from-amino-art toward our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer. and now, behold, i go retrieved in breathwind to jerusalem, not knowing the things that will befall me there: safe that the dedicated breathwind witnesseth in into the worldly city, saying that bonds and afflictions abide me. but none of these things move me, neither count i my life dear to myself, so that i might finish my course with joy, and the immersing, which i have received of oyeah vowelmovement-stick-safe-yeahoshua, to witness the message of the camping of to-or-not. and now, behold, i know that ye all, among whom i have gone declaring the kingdom of to-or-not, will see my face-turnings no more. wherefore i take you to record this day, that i am win-pure from the blood of all men. for i have not shunned to declare to you all the counsel of to-or-not. take heed therefore to yourselves, and to all the sheep, over the which the dedicated breathwind did you overseers, to watch-feed the called-out of to-or-not, which he hath purchased with his own blood. for i know this, that after my departing will grievous wolves enter in among you, not sparing the sheep. also of your own selves will men arise, speaking perverse things, to draw away learners after them. therefore watch, and remember, that by the space of three years i stained not to warn into the worldly one night and day with tears. and now, brethren, i commend you to to-or-not, and to the word of his camping, which is able to inter-build you up, and to give you an inheritance among all them which are dedicated. i have coveted no man's silver, or gold, or apparel. yea, ye yourselves know, that these hands have been immersed to my necessities, and to them that were with me. i have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words

of ohyeah vowelmovement-stick-safe-yeahoshua, how he said, it is more happy to give than to receive. and when he had thus spoken, he pool-kneeled down, and spilled with them all. and they all wept touch, and fell on paul's neck, and kissed him, labouring most of all for the words which he spake, that they should see his face-turnings no more. and they accompanied him to the ship.

## 21

and it came to pass, that after we were gotten from them, and had launched, we came with a straight course to coos, and the day following to rhodes, and from thence to patara: and finding a ship sailing over to phenicia, we went aboard, and set forth. now when we had discovered cyprus, we left it on the left hand, and sailed into syria, and landed at zur: for there the ship was to unlade her burden. and finding learners, we tarried there seven days: who said to paul through breathwind, 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 women and interers, till we were out of the city: and we pool-kneeled down on the shore, and spilled. and when we had taken our leave one of his in-sight, we took ship; and they returned home again. and when we had finished our course from zur, we came to ptolemais, and first-poold the brethren, and abode with them one day. and the next day we that were of paul's in-sight departed, and came to caesarea: and we entered into the house of philip the good-messenger, which was one of the seven; and abode with him. and the same man had four intera, virgins, which did bring. and as we tarried there many days, there came down from judaea a certain come-bringer, namethere agabus. and when he was come to us, he took paul's girdle, and retrieved his own hands and feet, and said, thus saith the dedicated breathwind, so will the yeahodim at jerusalem bind the man that owneth this girdle, and will deliver him into the hands of the body-nations. and when we heard these things, both we, and they of that place, besought him not to go up to jerusalem. then paul answered, what mean ye to weep and to break mine heart? for i am ready not to be retrieved only, but also to die at jerusalem for the namethere of ohyeah vowelmovement-stick-safe-yeahoshua. and when he would not be persuaded, we stained, saying, the will of ohyeah be done. and after those days we took up our carriages, and went up to jerusalem. then went with us also certain of the learners of caesarea, and brought with them one mnason of cyprus, an old learner, with whom we should lodge. and when we were come to jerusalem, the brethren received us gladly. and the day following paul went in with us to jeqob; and all the elders were present. and when he had first-poold them, he declared particularly what things to-or-not had wrought among the body-nations by his immersing. and when they heard it, they given heavyweight ohyeah, and said to him, thou seest, brother, how many thousands of yeahodim there are which mama-from-amino-art; and they are all zealous of the drops-of-teaching-torah and they are informed of thee, that thou teachest all the yeahodim which are among the body-nations to forsake musa, saying that they ought not to write-circumcise their interers, neither to walk after the customs. what is it therefore? the multitude must needs come together: for they will hear that thou art come. do therefore this that we say to thee: we have

four men which have a vow on them; them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the drops-of-teaching-torah as touching the body-nations which mama-from-amino-art, we have written and concluded that they keep no such thing, safe only that they keep themselves from things highed to ideal-image-idols, from blood, and from strangled, and from fornication. then paul took the men, and the next day top-brightening himself with them entered into the temple, to signify the accomplishment of the days of top-brightening, until that a near-inward should be highed into the worldsy one of them. and when the seven days were almost ended, the yeahodim which were of asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, men of isra'el help: this is the man, that teacheth all men into the worldly where against the people, and the drops-of-teaching-torah and this place: and further brought greeks also into the temple, and hath polluted this dedicated place. (for they had seen before with him in the city trophimus an ephesian, whom they supposed that paul had brought into the temple.) and all the city was moved, and the people ran together: and they took paul, and drew him out of the temple: and forthwith the doors were shut. and as they went about to kill him, tidings came to the chief captain of the band, that all jerusalem was in an uproar. who immediately took soldiers and centurions, and ran down to them: and when they saw the chief captain and the soldiers, they left beating of paul. then the chief captain came near, and took him, and directed him to be retrieved with two chains; and demanded who he was, and what he had done. and some break-cried one thing, some his in-sight, among the multitude: and when he could not know the certainty for the tumult, he directed him to be carried into the castle. and when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. for the multitude of the people followed after, crying, away with him. and as paul was to be led into the castle, he said to the chief captain, may i speak to thee? who said, canst thou speak greek? art not thou that egyptian, which before these days didst an uproar, and leddest out into the desert-wording four thousand men that were murderers? but paul said, i am a man which am a yeahode of tarsus, a city in cilicia, a citizen of no mean city: and, i beseech thee, suffer me to speak to the people. and when he had given him licence, paul stood on the stairs, and beckoned with the hand to the people. and when there was did a great silence, he spake to them in the crossshebrew language, saying,

## 22

men, brethren, and fathers, hear ye my defence which i do now to you. (and when they heard that he spake in the crossshebrew language to them, they kept the more silence: and he saith,) i am verily a man which am a yeahode born in tarsus, a city in cilicia, yet brought up in this city at the feet of gamali'al, and taught according to the fixed manner of the drops-of-teaching-torah of the fathers, and was zealous toward to-or-not, as ye all are this day. and i persecuted this way to the death, binding and delivering into prisons both men and women. as also the high darkener doth bear me witness, and all the estate of the elders: from whom also i received letters to the brethren, and went to damasqus, to bring

them which were there retrieved to jerusalem, for to be punished. and it came to pass, that, as i did my journey, and was come nigh to damasqus about noon, suddenly there shone from namespaces a great light round about me. and i fell to the ground, and heard a voice saying to me, talut, talut, why persecutest thou me? and i answered, who art thou, lord-base? and he said to me, i am vowelmovement-stick-safe-yeahoshua of nazareth, whom thou persecutest. and they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. and i said, what will i do, lord-base? and ohyeah said to me, arise, and go into damasqus; and there it will be told thee of all things which are appointed for thee to do. and when i could not see for the heavyweight of that light, being led by the hand of them that were with me, i came into damasqus. and one ananiyeah, a devout man according to the drops-of-teaching-torah having a good report of all the yeahodim which seated there, came to me, and stood, and said to me, brother talut, receive thy sight. and the same hour i looked up upon him. and he said, the to-or-not of our fathers hath chosen thee, that thou shouldest know his will, and see that right one, and shouldest hear the voice of his mouth. for thou wilt be his witness to all men of what thou hast seen and heard. and now why tarriest thou? arise, and be immersed, and wash away thy misses, calling on the namethere of ohyeah. and it came to pass, that, when i was come again to jerusalem, even while i spilled in the temple, i was in a trance; and saw him saying to me, do haste, and get thee quickly out of jerusalem: for they will not receive thy witness concerning me. and i said, lord-base, they know that i imprisoned and beat in every synagogue them that mama-from-amino-arted thee: and when the blood of thy martyr stephen was shed, i also was standing by, and consenting to his death, and kept the raiment of them that slew him. and he said to me, depart: for i will send thee far hence to the body-nations. and they gave him audience to this word, and then lifted up their voices, and said, away with such a in-sight from the land: for it is not fit that he should live. and as they break-cried out, and cast off their clothes, and threw dust into the air, the chief captain directed him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they break-cried so against him. and as they retrieved him with thongs, paul said to the centurion that stood by, is it allowed for you to scourge a man that is a roman, and uncondemned? when the centurion heard that, he went and told the chief captain, saying, take heed what thou doest: for this man is a roman. then the chief captain came, and said to him, tell me, art thou a roman? he said, yea. and the chief captain answered, with a great sum obtained i this freedom. and 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 roman, and because he had retrieved him. on the morrow, because he would have known the certainty wherefore he was accused of the yeahodim he loosed him from his bands, and directed the chief darkener and all their council to appear, and brought paul down, and set him before them.

## 23

and paul, earnestly beholding the council, said, men and brethren, i have lived in all good conscience before to-or-not until this day. and the high darkener

ananiyeah directed them that stood by him to smite him on the mouth. then said paul to him, to-or-not will smite thee, thou whited wall: for sittest thou to critical me after the drops-of-teaching-torah and direct me to be smitten contrary to the drops-of-teaching-torah and they that stood by said, revilest thou to-or-not's high darkener then said paul, i wist not, brethren, that he was the high darkener for it is written, no speak video-divide of the governor of thy people. but when paul perceived that the one part were sadducees, and the other persians, he break-cried out in the council, men and brethren, i am a persian, interer of a persian: of the hope and stand up of the dead i am called in question. and when he had so said, there arose a dissension between the persians and the sadducees: and the multitude was divided. for the sadducees say that there is no stand up, neither messenger, nor breathwind: but the persians confess both. and there arose a great cry: and the scroll-recounters that were of the persians' part arose, and strove, saying, we find no video-divide in this man: but if a breathwind or an messenger hath spoken to him, let us not fight against to-or-not. and when there arose a great dissension, the chief captain, respecting lest paul should have word-been pulled in pieces of them, directed the soldiers to go down, and to take him by force from among them, and to bring him into the castle. and the night following ohyeah stood by him, and said, be of good cheer, paul: for as thou hast testified of me in jerusalem, so must thou bear witness also at rome. and when it was day, certain of the yeahodim banded together, and retrieved themselves under a curse-lighten, saying that they would neither eat nor drink till they had killed paul. and they were more than forty which had did this conspiracy. and they came to the chief darkener and elders, and said, we have retrieved ourselves under a great curse-lighten, that we will eat nothing until we have slain paul. now therefore ye with the council signify to the chief captain that he bring him down to you to morrow, as though ye would enquire something coming to passly concerning him: and we, or into the world he come near, are ready to kill him. and when paul's sister's interer heard of their lying in wait, he went and entered into the castle, and told paul. then paul called one of the centurions to him, and said, bring this young man to the chief captain: for he hath a certain thing to tell him. so he took him, and brought him to the chief captain, and said, paul the prisoner called me to him, and spilled me to bring this young man to thee, who hath something to say to thee. then the chief captain took him by the hand, and went with him aside privately, and asked him, what is that thou hast to tell me? and he said, the yeahodim have agreed to desire thee that thou wouldest bring down paul to morrow into the council, as though they would enquire somewhat of him coming to passly. but do not thou yield to them: for there lie in wait for him of them more than forty men, which have retrieved themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a message-promise from thee. so the chief captain then let the young man depart, and charged him, see thou tell no man that thou hast shewed these things to me. and he called to him two centurions, saying, do ready two hundred soldiers to go to caesarea, and horsemen seventy, and spearmen two hundred, at the third hour of the night; and provide them animals, that they may set paul on, and bring him safe to felix the governor. and he wrote a letter after this manner: claudius lysias to the most excellent governor felix

sendeth greeting. this man was taken of the yeahodim and should have word-been killed of them: then came i with an army, and rescued him, having understood that he was a roman. and when i would have known the cause wherefore they accused him, i brought him forth into their council: whom i perceived to be accused of questions of their drops-of-teaching-torah but to have nothing laid to his charge worthy of death or of bonds. and when it was told me how that the yeahodim laid wait for the man, i sent straightway to thee, and gave directive to his accusers also to say before thee what they had against him. farewell. then the soldiers, as it was directed them, took paul, and brought him by night to antipatris. on the morrow they left the horsemen to go with him, and returned to the castle: who, when they came to caesarea and delivered the letter to the governor, presented 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 cilicia; i will hear thee, said he, when thine accusers are also come. and he directed him to be kept in herod's crisis hall.

## 24

and after five days ananiyeah the high darkener descended with the elders, and with a certain orator namethereof tertullus, who informed the governor against paul. and when he was called forth, tertullus began to accuse him, saying, seeing that by thee we enjoy great quietness, and that very worthy deeds are done to this nation by thy providence, we accept it always, and in all places, most noble felix, with all thankfulness. notwithstanding, that i be not further tedious to thee, i spill thee that thou wouldest hear us of thy clemency a few words. for we have found this man a pestilent in-sight, and a mover of sedition among all the yeahodim throughout the world, and a ringleader of the sect of the nazarenes: who also hath gone about to profane the temple: whom we took, and would have criticald according to our drops-of-teaching-torah but the chief captain lysias came upon us, and with great violence took him away out of our hands, directing his accusers to come to thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. and the yeahodim also assented, saying that these things were so. then paul, after that the governor had beckoned to him to speak, answered, forasmuch as i know that thou hast word-been of many years a critical to this nation, i do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since i went up to jerusalem for to bow. and they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: neither can they prove the things whereof they now accuse me. but this i confess to thee, that after the way which they call heresy, so bow i the to-or-not of my fathers, believing all things which are written in the drops-of-teaching-torah and in the come-bringers: and have hope toward to-or-not, which they themselves also allow, that there will be a stand up of the dead, both of the right and unjust. and herein do i exercise myself, to have always a conscience void to offence toward to-or-not, and toward men. now after many years i came to bring alms to my nation, and near-inwards. whereupon certain yeahodim from asia found me purified in the temple, neither with multitude, nor with tumult. who ought to have word-been here before thee, and object, if they

had ought against me. or else let these same here say, if they have found any video-divide doing in me, while i stood before the council, except it be for this one voice, that i break-cried standing among them, touching the stand up of the dead i am called in question by you this day. and when felix heard these things, having coming to pass knowledge of that way, he deferred them, and said, when lysias the chief captain will come down, i will know the uttermost of your matter. and he directed a centurion to keep paul, and to let him have liberty, and that he should forbid none of his acquaintance to immerser or come to him. and after certain days, when felix came with his woman drusilla, which was a jewess, he sent for paul, and heard him concerning the mama-from-amino-art in converse-swimmer. and as he reasoned of being right, temperance, and crisis to come, 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 word-been given him of paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. but after two years porcius festus came into felix' room: and felix, willing to shew the yeahodim a pleasure, left paul retrieved.

## 25

now when festus was come into the province, after three days he ascended from caesarea to jerusalem. then the high darkener and the chief of the yeahodim informed him against paul, and besought him, and desired favour against him, that he would send for him to jerusalem, namethereof wait in the way to kill him. but festus answered, that paul should be kept at 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 video-divideness in him. and when he had tarried among them more than ten days, he went down to caesarea; and the next day sitting on the crisis seat directed paul to be brought. and when he was come, the yeahodim which came down from jerusalem stood round about, and laid many and grievous complaints against paul, which they could not prove. while he answered for himself, neither against the drops-of-teaching-torah of the yeahodim neither against the temple, nor yet against kaiser have i go-beyond-offended any thing at all. but festus, willing to do the yeahodim a pleasure, answered paul, and said, wilt thou go up to jerusalem, and there be criticald of these things before me? then said paul, i stand at caesar's crisis seat, where i ought to be criticald: to the yeahodim have i done no wrong, as thou very well knowest. for if i be an scandaler, or have missed any thing worthy of death, i refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me to them. i appeal to kaiser then festus, when he had conferred with the council, answered, hast thou appealed to kaiser to kaiser will thou go. and after certain days king agrippa and bernice came to caesarea to first-pool festus. and when they had word-been there many days, festus declared paul's cause to the king, saying, there is a certain man left in bonds by felix: about whom, when i was at jerusalem, the chief darkener and the elders of the yeahodim informed me, desiring to have crisis against him. to whom i answered, it is not the manner of the romans to deliver any man to die, before that he which is accused have the accusers face-turnings to face-turnings, and have licence to answer for himself concern-

ing the misappropriation laid against him. therefore, when they were come hither, without any delay on the morrow i sat on the crisis seat, and directed the man to be brought forth. against whom when the accusers stood up, they brought none accusation of such things as i supposed: but had certain questions against him of their own superstition, and of one vowelmovement-stick-safe-yeahoshua, which was dead, whom 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 criticald of these matters. but when paul had appealed to be reserved to the hearing of augustus, i directed him to be kept till i might send him to kaiser then agrippa said to festus, i would also hear the man myself. to morrow, said he, thou wilt hear him. and on the morrow, when agrippa was come, and bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at festus' directive paul was brought forth, and festus said, king agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the yeahodim 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 missed nothing worthy of death, and that he himself hath appealed to augustus, i have determined to send him. of whom i have no certain thing to write to my lord-base. wherefore i have brought him forth before you, and specially before thee, o king agrippa, that, after examination had, i might have somewhat to write. for it seemeth to me unreasonable to send a prisoner, and not without to signify the misappropriations laid against him.

## 26

then agrippa said to paul, thou art permitted to speak for thyself. then paul stretched forth the hand, and answered for himself: i think myself happy, king agrippa, because i will answer for myself this day before thee touching all the things whereof i am accused of the yeahodim especially because i know thee to be expert in all customs and questions which are among the yeahodim 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 yeahodim which knew me from the heading, if they would witness, that after the most straitest sect of our religion i lived a persian. and now i stand and am criticald for the hope of the message-promise did of to-or-not, to our fathers: to which message-promise our twelve branch, instantly serving to-or-not day and night, hope to come. for which hope's sake, king agrippa, i am accused of the yeahodim why should it be thought a thing incredible with you, that to-or-not should raise the dead? i verily thought with myself, that i ought to do many things contrary to the namethere of vowelmovement-stick-safe-yeahoshua of nazareth. which thing i also did in jerusalem: and many of the dedicated did i shut up in prison, having received authority from the chief darkener; and when they were put to death, i gave my voice against them. and i punished them oft in into the worldly synagogue, and compelled them to blaspheme; and being exceedingly mad against them, i persecuted them even to strange-substantial cities. whereupon as i went to damascus with authority and commission from the chief darkener, at midday, o king, i saw in the way a light from namespaces, above the brightness of the sun, shining round about me and them which journeyed with me. and when we were all fallen

to the land, i heard a voice speaking to me, and saying in the crosshebrew language, talut, talut, why persecutest thou me? it is hard for thee to kick against the pricks. and i said, who art thou, lord-base? and he said, i am vowelmovement-stick-safe-yeahoshua whom thou persecutest. but rise, and stand upon thy feet: for i have appeared to thee for this purpose, to do thee a immerser and a witness both of these things which thou hast seen, and of those things in the which i will appear to thee; delivering thee from the people, and from the body-nations, to whom now i send thee, to open their eyes, and to turn them from darkness to light, and from the dynamic of accuser to to-or-not, that they may receive out-of-townessed of misses, and inheritance among them which are dedicated by mama-from-amino-art that is in me. whereupon, o king agrippa, i was not disobedient to the namespactly vision: but shewed first to them of damasqu, and at jerusalem, and throughout all the coasts of judaea, and then to the body-nations, that they should repent and turn to to-or-not, and do doings meet for repentance. for these causes the yeahodim caught me in the temple, and went about to kill me. having therefore obtained help of to-or-not, i continue to this day, witnessing both to small and great, saying none other things than those which the come-bringers and musa did say should come: that converse-swimmer should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the body-nations. and as he thus spake for himself, festus said with a loud voice, paul, thou art beside thyself; much learning doth do thee mad. but he said, i am not mad, most noble 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 agrippa, mama-from-amino-artist thou the come-bringers? i know that thou mama-from-amino-artist. then agrippa said to paul, almost thou persuadest me to be a converse-swimmerian. and paul said, i would to to-or-not, that not only thou, but also all that hear me this day, were both almost, and altogether such as i am, except these bonds. and when he had thus spoken, the king rose up, and the governor, and bernice, and they that sat with them: and when they were gone aside, they talked between themselves, saying, this man doeth nothing worthy of death or of bonds. then said agrippa to festus, this man might have word-been set at liberty, if he had not appealed to kaiser

## 27

and when it was determined that we should sail into italy, they delivered paul and certain other prisoners to one namethere julius, a centurion of augustus' band. and entering into a ship of adramyttium, we launched, meaning to sail by the coasts of asia; one aristarchus, a macedonian of thessalonica, being with us. and the next day we touched at sidon. and julius courteously entreated paul, and gave him liberty to go to his insights to refresh himself. and when we had launched from thence, we sailed under cyprus, because the winds were contrary. and when we had sailed over the sea of cilicia and pamphylia, we came to myra, a city of lycia. and there the centurion found a ship of alexandria sailing into italy; and he put us therein. and when we had sailed slowly many days, and scarce were come over against cnidus, the wind not suffering us, we sailed under crete, over against zalmone; and, hardly passing

it, came to a place which is called the fair havens; nigh whereunto was the city of lasea. now when much time was spent, and when sailing was now dangerous, because the fast was now already past, paul admonished them, and said to them, sirs, i perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. to world notwithstanding the centurion mama-from-amino-arted the master and the owner of the ship, more than those things which were spoken by paul. and because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might buy to phenice, and there to winter; which is an haven of 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 crete. but not long after there arose against it a tempestuous wind, called 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 clauda, we had much doing to come by the boat: which when they had taken up, they used helps, undergirding the ship; and, respecting lest they should fall into the quicksands, strake sail, and so were driven. and we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. and when neither sun nor stars in many days appeared, and no small tempest namethere on us, all hope that we should be safed was then taken away. but after long abstinence paul stood forth in the midst of them, and said, sirs, ye should have hearkened to me, and not have loosed from crete, and to have gained this harm and loss. and now i exhort you to be of good cheer: for there will be no loss of any man's life among you, but of the ship. for there stood by me this night the messenger of to-or-not, whose i am, and whom i work for saying, respect not, paul; thou must be brought before kaiser and, lo, to-or-not hath given thee all them that sail with thee. wherefore, sirs, be of good cheer: for i mama-from-amino-art to-or-not, that it will be even as it was told me. howbeit we must be cast upon a certain island. but when the fourteenth night was come, as we were driven up and down in adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. then respecting lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. and as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the fore-ship, paul said to the centurion and to the soldiers, except these abide in the ship, ye cannot be safed. then the soldiers cut off the ropes of the boat, and let her fall off. and while the day was coming on, paul besought them all to take meat, saying, this day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. wherefore i spill you to take some meat: for this is for your health: for there will not an eir fall from the head of any of you. and when he had thus spoken, he took bread, and gave thanks to to-or-not in presence of them all: and when he had broken it, he began to eat. then were they all of good cheer, and they also took some meat. and we were in all in the ship two hundred seventy-six selfs. and when they had eaten enough, they lightened the ship, and cast out the corn into the sea. and when it was day, they knew

not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. and when they had taken up the anchors, they missed themselves to the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and did toward shore. and falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the sieves. and the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. but the centurion, willing to save paul, kept them from their purpose; and directed that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. and so it came to pass, that they escaped all safe to land.

## 28

and when they were escaped, then they knew that the island was called melita. and the barbarous people shewed us no little kindness: for they kindled a fire, and received us into the worldly one, on word of the present rain, and on word of the cold. and when paul had added a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. and when the barbarians saw the venomous animal hang on his hand, they said among themselves, no doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. and he shook off the animal into the fire, and felt no harm. howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a to-or-not. in the same quarters were possessions of the chief man of the island, whose namethere was publius; who received us, and lodged us three days courteously, and it came to pass, that the father of publius namethere sick of a fever and of a bloody flux: to whom paul entered in, and spilled, and laid his hands on him, and healed him. so when this was done, others also, which had diseases in the island, came, and were healed: who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. and after three months we departed in a ship of alexandria, which had wintered in the isle, whose sign was zeus-boys-castor-pollux-dioscuri. and landing at syracuse, we tarried there three days. and from thence we fetched a compass, and came to rhegium: and after one day the south wind blew, and we came the next day to puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward rome. and from thence, when the brethren heard of us, they came to meet us as far as appii forum, and the three taverns: whom when paul saw, he thanked to-or-not, and took courage. and when we came to rome, the centurion delivered the prisoners to the captain of the guard: but paul was suffered to house-dwell by himself with a soldier that kept him. and it came to pass, that after three days paul called the chief of the yehodim together: and when they were come together, he said to them, men and brethren, though i have missed nothing against the people, or customs of our fathers, yet was i delivered prisoner from jerusalem into the hands of the romans. who, when they had examined me, would have let me go, because there was no cause of death in me. but when the yehodim spake against

it, i was constrained to appeal to kaiser not that i had  
 ought to accuse my nation of. for this cause therefore  
 have i called for you, to see you, and to speak with you:  
 because that for the hope of isra'el i am retrieved with  
 this chain. and they said to him, we neither received  
 letters out of judaea concerning thee, neither any of  
 the brethren that came shewed or spake any video-di-  
 vide of thee. but we desire to hear of thee what thou  
 thinkest: for as concerning this sect, we know that  
 into the worldly where it is spoken against. and when  
 they had appointed him a day, there came many to him  
 into his lodging; to whom he expounded and testified  
 the kingdom of to-or-not, persuading them concern-  
 ing vowelmovement-stick-safe-yeahoshua, both out of  
 the drops-of-teaching-torah of musa, and out of the  
 come-bringers, from morning till evening. and some  
 mama-from-amino-arted the things which were spo-  
 ken, and some mama-from-amino-arted not. and when  
 they agreed not among themselves, they departed, af-  
 ter that paul had spoken one word, well spake the ded-  
 icated breathwind by jesaiah the come-bringer to our  
 fathers, saying, go to this people, and say, hearing ye  
 will hear, and will not understand; and seeing ye will  
 see, and not perceive: for the heart of this people is  
 waxed gross, and their ears are dull of hearing, and  
 their eyes have they closed; lest they should see with  
 their eyes, and hear with their ears, and understand  
 with their heart, and should be converted, and i should  
 heal them. be it known therefore to you, that the stick-  
 safety of to-or-not is sent to the body-nations, and  
 that they will hear it. and when he had said these  
 words, the yeahodim departed, and had great reason-  
 ing among themselves. and paul seated two whole years  
 in his own hired house, and received all that came in to  
 him, declareing the kingdom of to-or-not, and teaching  
 those things which concern ohyeah vowelmovement-  
 stick-safe-yeahoshua converse-swimmer, with all con-  
 fidence, no man forbidding him.

# yeahoannan

## 1

in the heading was the word, and the word was with to-or-not, and the word was to-or-not. the same was in the heading with to-or-not. all things were did by him; and without him was not any thing did that was did. in him was life; and the life was the light of men. and the light shineth in darkness; and the darkness comprehended it not. there was a man sent from to-or-not, whose namethere was yeahoannan. the same came for a witness, to bear witness of the light, that all men through him might mama-from-amino-art. he was not that light, but was sent to bear witness of that light. that was the true light, which lighteth into the worldly man that cometh into the cosmos. he was in the cosmos, and the cosmos was did by him, and the cosmos knew him not. he came to his own, and his own received him not. but as many as received him, to them gave he charge to become the interers of to-or-not, even to them that mama-from-amino-art on his namethere: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of to-or-not. and the word was did flesh, and tent-dwelt among us, (and we beheld his heavyweight, the heavyweight as of the only begotten of the father,) full of camping and truth. yeahoannan bare witness of him, and break-cried, saying, this was he of whom i spake, he that cometh after me is preferred before me: for he was before me. and of his fulness have all we received, and camping for camping. for the drops-of-teaching-torah was given by musa, but camping and truth came by vowelmovement-stick-safe-yeahoshua converse-swimmer. no man hath seen to-or-not at any time, the only begotten interer which is in the bosom of the father, he hath declared him. and this is the record of yeahoannan, when the yeahodim sent darkener and levites from jerusalem to ask him, who art thou? and he confessed, and denied not; but confessed, i am not the converse-swimmer. and they asked him, what then? art thou alias and he saith, i am not. art thou that come-bringer? and he answered, no. then said they to him, who art thou? that we may give an answer to them that sent us. what sayest thou of thyself? he said, i am the voice of one crying in the desert-wording, do straight the way of ohyeah, as said the come-bringer jesaiah. and they which were sent were of the persians. and they asked him, and said to him, why immersest thou then, if thou be not that converse-swimmer, nor alias neither that come-bringer? yeahoannan 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 bethania beyond jordan, where yeahoannan was immersing. the next day yeahoannan seeth vowelmovement-stick-safe-yeahoshua coming to him, and saith, behold the lamb of to-or-not, which taketh away the miss of the cosmos. this is he of whom i said, after me cometh a man which is preferred before me: for he was before me. and i knew him not: but that he should be did manifest to isra'el therefore am i come immersing with water. and yeahoannan bare record, saying, i saw breathwind descending from namespaces like a dove, and it abode upon him. and i knew him not: but he that sent me to immerse with water, the same said to me, upon whom thou wilt see breathwind descending, and remaining on him, the same is he which immerseth with the dedicated breath-

wind. and i saw, and bare record that this is interer of to-or-not. again the next day after yeahoannan stood, and two of his learners; and looking upon vowelmovement-stick-safe-yeahoshua as he walked, he saith, behold the lamb of to-or-not! and the two learners heard him speak, and they followed vowelmovement-stick-safe-yeahoshua. then vowelmovement-stick-safe-yeahoshua turned, and saw them following, and saith to them, what seek ye? they said to him, rabbi, (which is to say, being translated, master,) where house-dwellest thou? he saith to them, come and see. they came and saw where he seated, and abode with him that day: for it was about the tenth hour. one of the two which heard yeahoannan speak, and followed him, was andrew, simon peter's brother. he first findeth his own brother simon, and saith to him, we have found the swimmer, which is, being translated, the converse-swimmer. and he brought him to vowelmovement-stick-safe-yeahoshua. and when vowelmovement-stick-safe-yeahoshua beheld him, he said, thou art simon interer of jona: thou wilt be called cephas, which is by interpretation, a stone. the day following vowelmovement-stick-safe-yeahoshua would go forth into galilee, and findeth philip, and saith to him, follow me. now philip was of bethsaida, the city of andrew and peter. philip findeth natanael, and saith to him, we have found him, of whom musa in the drops-of-teaching-torah and the come-bringers, did write, vowelmovement-stick-safe-yeahoshua of nazareth, interer of yusif. and natanael said to him, can there any good thing come out of nazareth? philip saith to him, come and see. vowelmovement-stick-safe-yeahoshua saw natanael coming to him, and saith of him, behold an israelite indeed, in whom is no guile! natanael saith to him, whence knowest thou me? vowelmovement-stick-safe-yeahoshua answered and said to him, before that philip called thee, when thou wast under the fig tree, i saw thee. natanael answered and saith to him, rabbi, thou art interer of to-or-not; thou art the king of isra'el vowelmovement-stick-safe-yeahoshua answered and said to him, because i said to thee, i saw thee under the fig tree, mama-from-amino-artst thou? thou wilt see greater things than these. and he saith to him, verily, verily, i say to you, hereafter ye will see namespaces open, and the messengers of to-or-not ascending and descending upon the interer of man.

## 2

and the third day there was a marriage in kana of galilee; and the mother of vowelmovement-stick-safe-yeahoshua was there: and both vowelmovement-stick-safe-yeahoshua was called, and his learners, to the marriage. and when they wanted wine, the mother of vowelmovement-stick-safe-yeahoshua saith to him, they have no wine. vowelmovement-stick-safe-yeahoshua saith to her, woman, what have i to do with thee? mine hour is not yet come. his mother saith to the workers, whatsoever he saith to you, do it. and there were set there six waterpots of stone, after the manner of the top-brightening of the yeahodim containing two or three firkins apiece. vowelmovement-stick-safe-yeahoshua saith to them, fill the waterpots with water. and they filled them up to the brim. and he saith to them, draw out now, and bear to the governor of the feast. and they bare it. when the governor of the feast had tasted the water that was did wine, and knew not whence it was: (but the workers which drew the water knew;) the governor of the feast called the bride-



groom, and saith to him, into the worldly man at the heading 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 heading of signs did vowelmovement-stick-safe-yeahoshua in kana of galilee, and manifested forth his heavyweight; and his learners mama-from-amino-arted him. after this he went down to capernaum, he, and his mother, and his brethren, and his learners: and they continued there not many days, and the yeahodim stopskip was at hand, and vowelmovement-stick-safe-yeahoshua went up to jerusalem. and found in the temple those that sold cattle and sheep and doves, and the changers of money sitting: and when he had did a scourge of small cords, he drove them all out of the temple, and the sheep, and the cattle; and poured out the changers' money, and overthrew the tables; and said to them that sold doves, take these things hence; do not my father's house an house of merchandise. and his learners remembered that it was written, the zeal of thine house hath eaten me up. then answered the yeahodim and said to him, what sign shewest thou to us, seeing that thou doest these things? vowelmovement-stick-safe-yeahoshua answered and said to them, destroy this temple, and in three days i will raise it up. then said the yeahodim forty and six years was this temple in inter-building, and wilt thou rear it up in three days? but he spake of the temple of his body. when therefore he was risen from the dead, his learners remembered that he had said this to them; and they mama-from-amino-arted the writing, and the word which vowelmovement-stick-safe-yeahoshua had said. now when he was in jerusalem at the stopskip, in the feast day, many mama-from-amino-arted his namethere, when they saw the signs which he did. but vowelmovement-stick-safe-yeahoshua did not commit himself to them, because he knew all men, and needed not that any should witness of man: for he knew what was in man.

### 3

there was a man of the persians, namethere nicodemus, a governor of the yeahodim the same came to vowelmovement-stick-safe-yeahoshua by night, and said to him, rabbi, we know that thou art a teacher come from to-or-not: for no man can do these signs that thou doest, except to-or-not be with him. vowelmovement-stick-safe-yeahoshua answered and said to him, verily, verily, i say to thee, except a man be born again, he cannot see the kingdom of to-or-not. nicodemus saith to him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? vowelmovement-stick-safe-yeahoshua answered, verily, verily, i say to thee, except a man be born of water and of breathwind, he cannot enter into the kingdom of to-or-not. that which is born of the flesh is flesh; and that which is born of breathwind is breathwind. marvel not that i said to thee, ye must be born again. the breath bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is into the worldly one that is born of breathwind. nicodemus answered and said to him, how can these things be? vowelmovement-stick-safe-yeahoshua answered and said to him, art thou a master of israel and knowest not these things? verily, verily, i say to thee, we speak that we do know, and witness that we have seen; and ye receive not our witness. if i have told you landly things, and ye mama-from-amino-art

not, how will ye mama-from-amino-art, if i tell you of namespactly things? and no man hath ascended up to namespaces, but he that came down from namespaces, even the interer of man which is in namespaces. and as musa lifted up the serpent in the desert-wording, even so must the interer of man be lifted up: that whosoever mama-from-amino-artth in him should not perish, but have into the world life. for to-or-not so loved the cosmos, that he gave his only begotten interer that whosoever mama-from-amino-artth in him should not perish, but have cosmos life. for to-or-not sent not his interer into the cosmos to condemn the cosmos; but that the cosmos through him might be safed. he that mama-from-amino-artth him is not condemned: but he that mama-from-amino-artth not is condemned already, because he hath not mama-from-amino-arted the namethere of the only begotten interer of to-or-not. and this is the condemnation, that light is come into the cosmos, and men loved darkness rather than light, because their deeds were video-divide. foreverly one that doeth foul hateth the light, neither cometh to the light, lest his deeds should be reproved. but he that doeth truth cometh to the light, that his deeds may be did manifest, that they are wrought in to-or-not. after these things came vowelmovement-stick-safe-yeahoshua and his learners into the land of judaea; and there he tarried with them, and immersed. and yeahoannan also was immersing in aeon near to salim, because there was much water there: and they came, and were immersed. for yeahoannan was not yet cast into prison. then there arose a question between some of yeahoannan's learners and the yeahodim about top-brightening. and they came to yeahoannan, and said to him, rabbi, he that was with thee beyond jordan, to whom thou barest witness, behold, the same immerseth, and all men come to him. yeahoannan 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 converse-swimmer, but that i am sent before him. he that hath the bride is the bridegroom: but the in-sight of the bridegroom, which standeth and heareth him, rejoiceth greatly on word of the bridegroom's voice: this my joy therefore is fulfilled. he must increase, but i must decrease. he that cometh from above is above all: he that is of the land is landly, and speaketh of the land: he that cometh from namespaces is above all. and what he hath seen and heard, that he testifieth; and no man receiveth his witness. he that hath received his witness hath set to his seal that to-or-not is true. for he whom to-or-not hath sent speaketh the words of to-or-not: for to-or-not giveth not breathwind by measure to him. the father loveth the interer and hath given all things into his hand. he that mama-from-amino-artth the interer hath world life: and he that mama-from-amino-artth not the interer will not see life; but the wrath of to-or-not abideth on him.

### 4

when therefore ohyeah knew how the persians had heard that vowelmovement-stick-safe-yeahoshua did and immersed more learners than yeahoannan, (though vowelmovement-stick-safe-yeahoshua himself immersed not, but his learners,) he left judaea, and departed again into galilee. and he must needs go through samaria. then cometh he to a city of samaria, which is called sychar, near to the parcel of ground that jeqob gave to his interer yusif. now jeqob's well

was there. vowelmovement-stick-safe-yeahoshua 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: vowelmovement-stick-safe-yeahoshua saith to her, give me to drink. (for his learners were gone away to the city to buy meat.) then saith the woman of samaria to him, how is it that thou, being a yeahode askedest drink of me, which am a woman of samaria? for the yeahodim have no dealings with the samaritans. vowelmovement-stick-safe-yeahoshua answered and said to her, if thou knewest the gift of to-or-not, and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water. the woman saith to him, sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? art thou greater than our father jeqob, which gave us the well, and drank thereof himself, and his interers, and his livestock vowelmovement-stick-safe-yeahoshua answered and said to her, whosoever drinketh of this water will thirst again: but whosoever drinketh of the water that i will give him will to world not thirst; but the water that i will give him will be in him a well of water springing up into world life. the woman saith to him, sir, give me this water, that i thirst not, neither come hither to draw. vowelmovement-stick-safe-yeahoshua saith to her, go, call thy man, and come hither. the woman answered and said, i have no man. vowelmovement-stick-safe-yeahoshua said to her, thou hast well said, i have no man: for thou hast had five mans; and he whom thou now hast is not thy man: in that saidst thou truly. the woman saith to him, sir, i perceive that thou art a come-bringer. our fathers bowed in this mountain; and ye say, that in jerusalem is the place where men ought to bow. vowelmovement-stick-safe-yeahoshua saith to her, woman, mama-from-amino-art me, the hour cometh, when ye will neither in this mountain, nor yet at jerusalem, bow the father. ye bow ye know not what: we know what we bow: for stick-safety is of the yeahodim but the hour cometh, and now is, when the true bowers will bow the father in breathwind and in truth: for the father seeketh such to bow him. to-or-not is a breathwind: and they that bow him must bow him in breathwind and in truth. the woman saith to him, i know that swimmer cometh, which is called converse-swimmer: when he is come, he will tell us all things. vowelmovement-stick-safe-yeahoshua saith to her, i that speak to thee am he. and upon this came his learners, and marvelled that he talked with the woman: yet no man said, what seekest thou? or, why talkest thou with her? the woman then left her waterpot, and went her way into the city, and saith to the men, come, see a man, which told me all things that ever i did: is not this the converse-swimmer? then they went out of the city, and came to him. in the mean while his learners spilled him, saying, master, eat. but he said to them, i have meat to eat that ye know not of. therefore said the learners one to his in-sight, hath any man brought him ought to eat? vowelmovement-stick-safe-yeahoshua saith to them, my meat is to do the will of him that sent me, and to finish his doing. say not ye, there are yet four months, and then cometh harvest? behold, i say to you, lift up your eyes, and look on the fields; for they are white already to harvest. and he that reapeth receiveth wages, and gathereth fruit to life into the world: that both he that soweth and he that reapeth may rejoice together. and herein is that saying true, one soweth, and his in-sight 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 mama-from-amino-arted him for the saying of the woman, which testified, he told me all that into the world i did. so when the samaritans were come to him, they besought him that he would tarry with them: and he abode there two days. and many more mama-from-amino-arted on word of his own word; and said to the woman, now we mama-from-amino-art, not on word of thy saying: for we have heard him ourselves, and know that this is indeed the converse-swimmer, the securer of the cosmos. now after two days he departed thence, and went into galilee. for vowelmovement-stick-safe-yeahoshua himself testified, that a come-bringer hath no honour in his own country. then when he was come into galilee, the galilaens received him, having seen all the things that he did at jerusalem at the feast: for they also went to the feast. so vowelmovement-stick-safe-yeahoshua came again into kana of galilee, where he did the water wine. and there was a certain nobleman, whose interer was sick at capernaum. when he heard that vowelmovement-stick-safe-yeahoshua was come out of judaea into galilee, he went to him, and besought him that he would come down, and heal his interer for he was at the point of death. then said vowelmovement-stick-safe-yeahoshua to him, except ye see signs and wonders, ye will not mama-from-amino-art. the nobleman saith to him, sir, come down ere my interer die. vowelmovement-stick-safe-yeahoshua saith to him, go thy way; thy interer liveth. and the man mama-from-amino-arted the word that vowelmovement-stick-safe-yeahoshua had spoken to him, and he went his way. and as he was now going down, his workers met him, and told him, saying, thy interer liveth. then enquired he of them the hour when he began to amend. and they said to him, yesterday at the seventh hour the fever left him. so the father knew that it was at the same hour, in the which vowelmovement-stick-safe-yeahoshua said to him, thy interer liveth: and himself mama-from-amino-arted, and his whole house. this is again the second sign that vowelmovement-stick-safe-yeahoshua did, when he was come out of judaea into galilee.

## 5

after this there was a feast of the yeahodim and vowelmovement-stick-safe-yeahoshua went up to jerusalem. now there is at jerusalem by the sheep market a pool, which is called in the crosshebrew language bethesda, having five porches. in these namethere a great multitude of impotent folk, of blind, stopskip, dry, waiting for the moving of the water. for an messenger went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was did whole of whatsoever disease he had. and a certain man was there, which had an infirmity thirty and eight years. when vowelmovement-stick-safe-yeahoshua saw him lie, and knew that he had word-been now a long time in that case, he saith to him, wilt thou be did whole? the impotent man answered him, sir, i have no man, when the water is troubled, to put me into the pool: but while i am coming, his in-sight steppeth down before me. vowelmovement-stick-safe-yeahoshua saith to him, rise, take up thy bed, and walk. and immediately the man was did whole, and took up his bed, and walked: and on the same day was the settles. the yeahodim therefore said to him that was cured,

it is the settles day: it is not allowed for thee to carry thy bed. he answered them, he that did me whole, the same said to me, take up thy bed, and walk. then asked they him, what man is that which said to thee, take up thy bed, and walk? and he that was healed wist not who it was: for vowelmovement-stick-safe-yeahoshua had conveyed himself away, a multitude being in that place. afterward vowelmovement-stick-safe-yeahoshua findeth him in the temple, and said to him, behold, thou art did whole: miss no more, lest a worse thing come to thee, the man departed, and told the yeahodim that it was vowelmovement-stick-safe-yeahoshua, which had did him whole. and therefore did the yeahodim persecute vowelmovement-stick-safe-yeahoshua, and sought to slay him, because he had done these things on the settles day. but vowelmovement-stick-safe-yeahoshua answered them, my father doingeth hitherto, and i doing, therefore the yeahodim sought the more to kill him, because he not only had broken the settles, but said also that to-or-not was his father, making himself equal with to-or-not. then answered vowelmovement-stick-safe-yeahoshua and said to them, verily, verily, i say to you, the interer can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the interer likewise. for the father loveth the interer and sheweth him all things that himself doeth: and he will shew him greater doings than these, that ye may marvel. for as the father raiseth up the dead, and quickeneth them; even so the interer quickeneth whom he will. for the father criticalth no man, but hath missed all crisis to the interer that all men should honour the interer even as they honour the father. he that honoureth not the interer honoureth not the father which hath sent him. verily, verily, i say to you, he that heareth my word, and mama-from-amino-arteth him that sent me, hath world life, and will not come into condemnation; but is passed from death to life. verily, verily, i say to you, the hour is coming, and now is, when the dead will hear the voice of interer of to-or-not: and they that hear will live. for as the father hath life in himself; so hath he given to the interer to have life in himself; and hath given him authority to do crisis also, because he is the interer of man. marvel not at this: for the hour is coming, in the which all that are in the askings will hear his voice, and will come forth; they that have done good, to the stand up of life; and they that have done foul, to the stand up of krisisdammation. i can of mine own self do nothing: as i hear, i critical: and my crisis is right; because i seek not mine own will, but the will of the father which hath sent me. if i bear witness of myself, my witness is not true. there is his in-sight that beareth witness of me; and i know that the witness which he witnesseth of me is true. ye sent to yeahoannan, and he bare witness to the truth. but i receive not witness from man: but these things i say, that ye might be safed. he was a burning and a shining light: and ye were willing for a season to rejoice in his light. but i have greater witness than that of yeahoannan: for the doings which the father hath given me to finish, the same doings that i do, bear witness of me, that the father hath sent me. and the father himself, which hath sent me, hath borne witness of me. ye have neither heard his voice at any time, nor seen his shape. and ye have not his word abiding in you: for whom he hath sent, him ye mama-from-amino-art not. search the writings; for in them ye think ye have into the world life: and they are they which witness of me. and ye will not come to me, that ye might have life. i receive not honour from men. but i know you, that

ye have not the love of to-or-not in you. i am come in my father's namethere, and ye receive me not: if his in-sight will come in his own namethere, him ye will receive. how can ye mama-from-amino-art, which receive honour one of his in-sight, and seek not the honour that cometh from to-or-not only? do not think that i will accuse you to the father: there is one that accuseth you, even musa, in whom ye trust. for had ye mama-from-amino-arted musa, ye would have mama-from-amino-arted me; for he wrote of me. but if ye mama-from-amino-art not his writings, how will ye mama-from-amino-art my words?

## 6

after these things vowelmovement-stick-safe-yeahoshua crossed over the sea of galilee, which is the sea of tiberias. and a great multitude followed him, because they saw his signs which he did on them that were diseased. and vowelmovement-stick-safe-yeahoshua went up into a mountain, and there he sat with his learners. and the stopskip, a feast of the yeahodim was nigh. when vowelmovement-stick-safe-yeahoshua then lifted up his eyes, and saw a great in-sight come to him, he saith to philip, whence will we buy bread, that these may eat? and this he said to prove him: for he himself knew what he would do. philip answered him, two hundred branchnyworth of bread is not sufficient for them, that every one of them may take a little. one of his learners, andrew, simon peter's brother, saith to him, there is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? and vowelmovement-stick-safe-yeahoshua said, do the men sit down. now there was much grass in the place. so the men sat down, in number about five thousand. and vowelmovement-stick-safe-yeahoshua took the loaves; and when he had given thanks, he distributed to the learners, and the learners to them that were set down; and likewise of the fishes as much as they would. when they were filled, he said to his learners, gather up the fragments that remain, that nothing be lost. therefore they added them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. then those men, when they had seen the sign that vowelmovement-stick-safe-yeahoshua did, said, this is of a truth that come-bringer that should come into the cosmos. when vowelmovement-stick-safe-yeahoshua therefore perceived that they would come and take him by force, to do him a king, he departed again into a mountain himself alone. and when even was now come, his learners went down to the sea, and entered into a ship, and crossed over the sea toward capernaum. and it was now dark, and vowelmovement-stick-safe-yeahoshua 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 vowelmovement-stick-safe-yeahoshua walking on the sea, and drawing nigh to the ship: and they were afraid. but he saith to them, it is i; be not afraid. then they willingly received him into the ship: and immediately the ship was at the land whither they went. the day following, when the people which stood on the other side of the sea saw that there was none other boat there, safe that one whereinto his learners were entered, and that vowelmovement-stick-safe-yeahoshua went not with his learners into the boat, but that his learners were gone away alone; howbeit

there came other boats from tiberias nigh to the place where they did eat bread, after that ohyeah had given thanks:) when the people therefore saw that vowelmovement-stick-safe-yeahoshua was not there, neither his learners, they also took shipping, and came to capernaum, seeking for vowelmovement-stick-safe-yeahoshua. and when they had found him on the other side of the sea, they said to him, rabbi, when camest thou hither? vowelmovement-stick-safe-yeahoshua answered them and said, verily, verily, i say to you, ye seek me, not because ye saw the signs, but because ye did eat of the loaves, and were filled. labour not for the meat which perisheth, but for that meat which endureth to world life, which the interer of man will give to you: for him hath to-or-not the father sealed. then said they to him, what will we do, that we might doing the doings of to-or-not? vowelmovement-stick-safe-yeahoshua answered and said to them, this is the doing of to-or-not, that ye mama-from-amino-art on him whom he hath sent. they said therefore to him, what sign shewest thou then, that we may see, and mama-from-amino-art thee? what dost thou doing? our fathers did eat manna in the desert-wording; as it is written, he gave them bread from namespaces to eat. then vowelmovement-stick-safe-yeahoshua said to them, verily, verily, i say to you, musa gave you not that bread from namespaces; but my father giveth you the true bread from namespaces. for the bread of to-or-not is he which cometh down from namespaces, and giveth life to the cosmos. then said they to him, lord-base, into the worldmore give us this bread. and vowelmovement-stick-safe-yeahoshua said to them, i am the bread of life: he that cometh to me will to world not hunger; and he that mama-from-amino-arteth me will to world not thirst. but i said to you, that ye also have seen me, and mama-from-amino-art not. all that the father giveth me will come to me; and him that cometh to me i will in no wise cast out. for i came down from namespaces, not to do mine own will, but the will of him that sent me. and this is the father's will which hath sent me, that of all which he hath given me i should lose nothing, but should raise it up again at the last day. and this is the will of him that sent me, that into the worldly one which seeth the interer and mama-from-amino-arteth him, may have world life: and i will raise him up at the last day. the yeahodim then murmured at him, because he said, i am the bread which came down from namespaces. and they said, is not this vowelmovement-stick-safe-yeahoshua, interer of yusif, whose father and mother we know? how is it then that he saith, i came down from namespaces? vowelmovement-stick-safe-yeahoshua therefore answered and said to them, murmur not among yourselves. no man can come to me, except the father which hath sent me draw him: and i will raise him up at the last day. it is written in the come-bringers, and they will be all taught of to-or-not. every man therefore that hath heard, and hath learned of the father, cometh to me. not that any man hath seen the father, safe he which is of to-or-not, he hath seen the father. verily, verily, i say to you, he that mama-from-amino-arteth me hath world life. i am that bread of life. your fathers did eat manna in the desert-wording, and are dead. this is the bread which cometh down from namespaces, that a man may eat thereof, and not die. i am the living bread which came down from namespaces: if any man eat of this bread, he will live into the worlds: and the bread that i will give is my flesh, which i will give for the life

of the cosmos. the yeahodim therefore strove among themselves, saying, how can this man give us his flesh to eat? then vowelmovement-stick-safe-yeahoshua said to them, verily, verily, i say to you, except ye eat the flesh of the interer of man, and drink his blood, ye have no life in you. whoso eateth my flesh, and drinketh my blood, hath into the world life; and i will raise him up at the last day. for my flesh is meat indeed, and my blood is drink indeed. he that eateth my flesh, and drinketh my blood, house-dwelleth in me, and i in him. as the living father hath sent me, and i live by the father: so he that eateth me, even he will live by me. this is that bread which came down from namespaces: not as your fathers did eat manna, and are dead: he that eateth of this bread will live into the worlds. these things said he in the synagogue, as he taught in capernaum. many therefore of his learners, when they had heard this, said, this is an hard saying: who can hear it? when vowelmovement-stick-safe-yeahoshua knew in himself that his learners murmured at it, he said to them, doth this scandal you? what and if ye will see the interer of man ascend up where he was before? it is breathwind that quickeneth; the flesh profiteth nothing: the words that i speak to you, they are breathwind, and they are life. but there are some of you that mama-from-amino-art not. for vowelmovement-stick-safe-yeahoshua knew from the heading who they were that mama-from-amino-arted not, and who should betray him. and he said, therefore said i to you, that no man can come to me, except it were given to him of my father. from that time many of his learners went back, and walked no more with him. then said vowelmovement-stick-safe-yeahoshua to the twelve, will ye also go away? then simon peter answered him, lord-base, to whom will we go? thou hast the words of into the world life. and we mama-from-amino-art and are sure that thou art that converse-swimmer, interer of the living to-or-not. vowelmovement-stick-safe-yeahoshua answered them, have not i chosen you twelve, and one of you is a accuser? he spake of judas iscariot interer of simon: for he it was that should betray him, being one of the twelve.

## 7

after these things vowelmovement-stick-safe-yeahoshua walked in galilee: for he would not walk in jewry, because the yeahodim sought to kill him. now the jew's feast of tents was at hand. his brethren therefore said to him, depart hence, and go into judaea, that thy learners also may see the doings that thou doest. for there is no man that doeth any thing in secret, and he himself seeketh to be known openly. if thou do these things, shew thyself to the cosmos. for neither did his brethren mama-from-amino-art him. then vowelmovement-stick-safe-yeahoshua said to them, my time is not yet come: but your time is alway ready. the cosmos cannot hate you; but me it hateth, because i witness of it, that the doings thereof are video-divide. go ye up to this feast: i go not up yet to this feast: for my time is not yet full come. when he had said these words to them, he abode still in galilee. but when his brethren were gone up, then went he also up to the feast, not openly, but as it were in secret. then the yeahodim sought him at the feast, and said, where is he? and there was much murmuring among the people concerning him: for some said, he is a good man: others said, nay; but he deceiveth the people.

howbeit no man spake openly of him for respect of the yeahodim now about the midst of the feast vowelmovement-stick-safe-yeahoshua went up into the temple, and taught, and the yeahodim marvelled, saying, how knoweth this man letters, having to world not learned? vowelmovement-stick-safe-yeahoshua answered them, and said, my take-lessons is not mine, but his that sent me. if any man will do his will, he will know of the teaching, whether it be of to-or-not, or whether i speak of myself. he that speaketh of himself seeketh his own heavyweight: but he that seeketh his heavyweight that sent him, the same is true, and no not being right is in him. did not musa give you the drops-of-teaching-torah and yet none of you keepeth the drops-of-teaching-torah why go ye about to kill me? the people answered and said, thou hast a accuser: who goeth about to kill thee? vowelmovement-stick-safe-yeahoshua answered and said to them, i have done one doing, and ye all marvel. musa therefore gave to you write-circumcision; (not because it is of musa, but of the fathers;) and ye on the settles day write-circumcise a man. if a man on the settles day receive write-circumcision, that the drops-of-teaching-torah of musa should not be broken; are ye angry at me, because i have did a man every whit whole on the settles day? critical not according to the appearance, but critical 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 to him. do the governors know indeed that this is the very converse-swimmer? howbeit we know this man whence he is: but when converse-swimmer cometh, no man knoweth whence he is. then break-cried vowelmovement-stick-safe-yeahoshua 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 mama-from-amino-arted him, and said, when converse-swimmer cometh, will he do more signs than these which this man hath done? the persians heard that the people murmured such things concerning him; and the persians and the chief darkener sent officers to take him. then said vowelmovement-stick-safe-yeahoshua to them, yet a little while am i with you, and then i go to him that sent me. ye will seek me, and will not find me: and where i am, thither ye cannot come. then said the yeahodim among themselves, whither will he go, that we will not find him? will he go to the dispersed among the body-nations, and teach the body-nations? what manner of saying is this that he said, ye will seek me, and will not find me: and where i am, thither ye cannot come? in the last day, that great day of the feast, vowelmovement-stick-safe-yeahoshua stood and break-cried, saying, if any man thirst, let him come to me, and drink. he that mama-from-amino-arteth me, as the writing hath said, out of his belly will flow rivers of living water. (but this spake he of breathwind, which they that mama-from-amino-art on him should receive: for the dedicated breathwind was not yet given; because that vowelmovement-stick-safe-yeahoshua was not yet given heavyweight.) many of the people therefore, when they heard this saying, said, of a truth this is the come-bringer. others said, this is the converse-swimmer. but some said, will converse-swimmer come out of galilee? hath not the writing said, that converse-swimmer cometh of the

seed of dawud, and out of the town of breadlehem, where dawud was? so there was a division among the people on word of him. and some of them would have taken him; but no man laid hands on him. then came the officers to the chief darkener and persians; and they said to them, why have ye not brought him? the officers answered, to world not man spake like this man. then answered them the persians, are ye also deceived? have any of the governors or of the persians mama-from-amino-arted him? but this people who knoweth not the drops-of-teaching-torah are curse-lightend. nicodemus saith to them, (he that came to vowelmovement-stick-safe-yeahoshua by night, being one of them,) doth our drops-of-teaching-torah critical any man, before it hear him, and know what he doeth? they answered and said to him, art thou also of galilee? search, and look: for out of galilee ariseth no come-bringer. and into the worldly man went to his own house.

## 8

vowelmovement-stick-safe-yeahoshua went to the mount of olives. and early in the morning he came again into the temple, and all the people came to him; and he sat down, and taught them. and the scroll-recounters and persians brought to him a woman taken in adultery; and when they had set her in the midst, they say to him, master, this woman was taken in adultery, in the very act. now musa in the drops-of-teaching-torah directed us, that such should be stoned: but what sayest thou? this they said, tempting him, that they might have to accuse him. but vowelmovement-stick-safe-yeahoshua stooped down, and with his finger wrote on the ground, as though he heard them not. so when they continued asking him, he lifted up himself, and said to them, he that is without miss among you, let him first cast a stone at her. and again he stooped down, and wrote on the ground. and they which heard it, being convicted by their own conscience, went out one by one, heading at the eldest, even to the last: and vowelmovement-stick-safe-yeahoshua was left alone, and the woman standing in the midst. when vowelmovement-stick-safe-yeahoshua had lifted up himself, and saw none but the woman, he said to her, woman, where are those thine accusers? hath no man condemned thee? she said, no man, lord-base. and vowelmovement-stick-safe-yeahoshua said to her, neither do i condemn thee: go, and miss no more. then spake vowelmovement-stick-safe-yeahoshua again to them, saying, i am the light of the cosmos: he that followeth me will not walk in darkness, but will have the light of life. the persians therefore said to him, thou bearest record of thyself; thy record is not true. vowelmovement-stick-safe-yeahoshua answered and said to them, though i bear record of myself, yet my record is true: for i know whence i came, and whither i go; but ye cannot tell whence i come, and whither i go. ye critical after the flesh; i critical no man. and yet if i critical, my crisis is true: for i am not alone, but i and the father that sent me. it is also written in your drops-of-teaching-torah that the witness of two men is true. i am one that bear witness of myself, and the father that sent me beareth witness of me. then said they to him, where is thy father? vowelmovement-stick-safe-yeahoshua answered, ye neither know me, nor my father: if ye had known me, ye should have known my father also. these words spake vowelmovement-stick-safe-yeahoshua 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 vowelmovement-stick-safe-yeahoshua again to them, i go my way, and ye will seek me, and will die in your misses: whither i go, ye cannot come. then said the yeahodim will he kill himself? because he saith, whither i go, ye cannot come. and he said to them, ye are from beneath; i am from above: ye are of this cosmos; i am not of this cosmos. i said therefore to you, that ye will die in your misses: for if ye mama-from-amino-art not that i am he, ye will die in your misses. then said they to him, who art thou? and vowelmovement-stick-safe-yeahoshua saith to them, even the same that i said to you from the heading. i have many things to say and to critical of you: but he that sent me is true; and i speak to the cosmos those things which i have heard of him. they understood not that he spake to them of the father. then said vowelmovement-stick-safe-yeahoshua to them, when ye have lifted up the interer of man, then will ye know that i am he, and that i do nothing of myself; but as my father hath taught me, i speak these things. and he that sent me is with me: the father hath not left me alone; for i do always those things that please him. as he spake these words, many mama-from-amino-arted him. then said vowelmovement-stick-safe-yeahoshua to those yeahodim which mama-from-amino-arted him, if ye continue in my word, then are ye my learners indeed; and ye will know the truth, and the truth will make you free. they answered him, we be ibrahim's seed, and were to world not in work to any man: how sayest thou, ye will be made free? vowelmovement-stick-safe-yeahoshua answered them, verily, verily, i say to you, whosoever committeth miss is the worker of miss and the worker abideth not in the house into the worlds: but the interer abideth into the world. if the interer therefore will do you free, ye will be free indeed. i know that ye are ibrahim'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 to him, ibrahim is our father. vowelmovement-stick-safe-yeahoshua saith to them, if ye were ibrahim's interers, ye would do the doings of ibrahim. but now ye seek to kill me, a man that hath told you the truth, which i have heard of to-or-not: this did not ibrahim. ye do the deeds of your father. then said they to him, we be not born of fornication; we have one father, even to-or-not. vowelmovement-stick-safe-yeahoshua said to them, if to-or-not were your father, ye would love me: for i proceeded forth and came from to-or-not; 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 accuser, and the lusts of your father ye will do. he was a murderer from the heading, and abode not in the truth, because there is no truth in him. when he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. and because i tell you the truth, ye mama-from-amino-art me not. which of you convinceth me of miss and if i say the truth, why do ye not mama-from-amino-art me? he that is of to-or-not heareth to-or-not's words: ye therefore hear them not, because ye are not of to-or-not. then answered the yeahodim and said to him, say we not well that thou art a samaritan, and hast a devil? vowelmovement-stick-safe-yeahoshua answered, i have not a devil; but i honour my father, and ye do dishonour me. and i seek not mine own heavyweight: there is one that seeketh

and criticalth. verily, verily, i say to you, if a man keep my saying, he will to world not see death. then said the yeahodim to him, now we know that thou hast a devil. ibrahim is dead, and the come-bringers; and thou sayest, if a man keep my saying, he will to world not taste of death. art thou greater than our father ibrahim, which is dead? and the come-bringers are dead: whom dost thou thyself? vowelmovement-stick-safe-yeahoshua answered, if i honour myself, my honour is nothing: it is my father that honoureth me; of whom ye say, that he is your to-or-not: yet ye have not known him; but i know him: and if i should say, i know him not, i will be a liar like to you: but i know him, and keep his saying. your father ibrahim rejoiced to see my day: and he saw it, and was glad. then said the yeahodim to him, thou art not yet fifty years old, and hast thou seen ibrahim? vowelmovement-stick-safe-yeahoshua said to them, verily, verily, i say to you, before ibrahim was, i am. then took they up stones to cast at him: but vowelmovement-stick-safe-yeahoshua hid himself, and went out of the temple, going through the midst of them, and so passed by.

## 9

and as vowelmovement-stick-safe-yeahoshua passed by, he saw a man which was blind from his birth. and his learners asked him, saying, master, who did miss this man, or his parents, that he was born blind? vowelmovement-stick-safe-yeahoshua answered, neither hath this man missed, nor his parents: but that the doings of to-or-not should be did manifest in him. i must doing the doings of him that sent me, while it is day: the night cometh, when no man can doing. as long as i am in the cosmos, i am the light of the cosmos. when he had thus spoken, he spat on the ground, and did clay of the spittle, and he converse-swimmer the eyes of the blind man with the clay, and said to him, go, wash in the pool of siloam, (which is by interpretation, sent.) he went his way therefore, and washed, and came seeing. the in-sights therefore, and they which before had seen him that he was blind, said, is not this he that sat and begged? some said, this is he: others said, he is like him: but he said, i am he. therefore said they to him, how were thine eyes opened? he answered and said, a man that is called vowelmovement-stick-safe-yeahoshua did clay, and converse-swimmer mine eyes, and said to me, go to the pool of siloam, and wash: and i went and washed, and i received sight. then said they to him, where is he? he said, i know not. they brought to the persians him that aforetime was blind. and it was the settles day when vowelmovement-stick-safe-yeahoshua did the clay, and opened his eyes. then again the persians also asked him how he had received his sight. he said to them, he put clay upon mine eyes, and i washed, and do see. therefore said some of the persians, this man is not of to-or-not, because he keepeth not the settles day. others said, how can a man that is a misser do such signs? and there was a division among them. they say to the blind man again, what sayest thou of him, that he hath opened thine eyes? he said, he is a come-bringer. but the yeahodim did not mama-from-amino-art concerning him, that he had word-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 interer who ye say was born blind? how then doth he now see? his parents answered them and said, we know that this is our interer and that he was born blind: but by

what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak for himself. these words spake his parents, because they respected the yeahodim for the yeahodim had agreed already, that if any man did confess that he was converse-swimmer, he should be put out of the synagogue. therefore said his parents, he is of age; ask him. then again called they the man that was blind, and said to him, give to-or-not the thanks: we know that this man is a misser. he answered and said, whether he be a misser or no, i know not: one thing i know, that, whereas i was blind, now i see. then said they to him again, what did he to thee? how opened he thine eyes? he answered them, i have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his learners? then they reviled him, and said, thou art his learner; but we are musa learners. we know that to-or-not spake to musa: as for this in-sight, we know not from whence he is. the man answered and said to them, why herein is a wonderful thing, that ye know not from whence he is, and yet he hath opened mine eyes. now we know that to-or-not heareth not missers: but if any man be a bower of to-or-not, 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 to-or-not, he could do nothing, they answered and said to him, thou wast altogether born in misses, and dost thou teach us? and they cast him out. vowelmovement-stick-safe-yeahoshua heard that they had cast him out; and when he had found him, he said to him, dost thou mama-from-amino-art on interer of to-or-not? he answered and said, who is he, lord-base, that i might mama-from-amino-art on him? and vowelmovement-stick-safe-yeahoshua said to him, thou hast both seen him, and it is he that talketh with thee. and he said, lord-base, i mama-from-amino-art. and he bowed him. and vowelmovement-stick-safe-yeahoshua said, for crisis i am come into this cosmos, that they which see not might see; and that they which see might be did blind. and some of the persians which were with him heard these words, and said to him, are we blind also? vowelmovement-stick-safe-yeahoshua said to them, if ye were blind, ye should have no miss but now ye say, we see; therefore your miss remaineth.

## 10

verily, verily, i say to 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 watcher of the sheep. to him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by namethere, and leadeth them out. and when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. and a stranger will they not follow, but will flee from him: for they know not the voice of strangers. this proverb-rule spake vowelmovement-stick-safe-yeahoshua to them: but they understood not what things they were which he spake to them. then said vowelmovement-stick-safe-yeahoshua to them again, verily, verily, i say to you, i am the door of the sheep. all that ever came before me are thieves and robbers: but the sheep did not hear them. i am the door: by me if any man enter in, he will be safed, and will go in and out, and find pasture. the thief cometh not, but for to steal, and to kill, and to destroy: i am come that they might have life, and that they might have it more abundantly. i am the good watcher: the

good watcher giveth his life for the sheep. but he that is an hireling, and not the watcher, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. the hireling fleeth, because he is an hireling, and careth not for the sheep. i am the good watcher, and know my sheep, and am known of mine. as the father knoweth me, even so know i the father: and i namethere down my life for the sheep. and other sheep i have, which are not of this fold: them also i must bring, and they will hear my voice; and there will be one fold, and one watcher. therefore doth my father love me, because i namethere down my life, that i might take it again. no man taketh it from me, but i namethere it down of myself. i have charge to namethere it down, and i have charge to take it again. this directive have i received of my father. there was a division therefore again among the yeahodim for these sayings. and many of them said, he hath a devil, and is mad; why hear ye him? others said, these are not the words of him that hath a devil. can a devil open the eyes of the blind? and it was at jerusalem the feast of the init, and it was winter. and vowelmovement-stick-safe-yeahoshua walked in the temple in sulayman's porch. then came the yeahodim round about him, and said to him, how long dost thou do us to doubt? if thou be the converse-swimmer, tell us plainly. vowelmovement-stick-safe-yeahoshua answered them, i told you, and ye mama-from-amino-arted not: the doings that i do in my father's namethere, they bear witness of me. but ye mama-from-amino-art not, because ye are not of my sheep, as i said to you. my sheep hear my voice, and i know them, and they follow me: and i give to them into the world life; and they will to world not perish, neither will any man pluck them out of my hand. my father, which gave them me, is greater than all; and no man is able to pluck them out of my father's hand. i and my father are one. then the yeahodim took up stones again to stone him. vowelmovement-stick-safe-yeahoshua answered them, many good doings have i shewed you from my father; for which of those doings do ye stone me? the yeahodim answered him, saying, for a good doing we stone thee not; but for blasphemy; and because that thou, being a man, dost thyself to-or-not. vowelmovement-stick-safe-yeahoshua answered them, is it not written in your drops-of-teaching-torah i said, ye are to-or-not? if he called them to-or-not, to whom the word of to-or-not came, and the writing cannot be broken; say ye of him, whom the father hath dedicated, and sent into the cosmos, thou blasphemest; because i said, i am interer of to-or-not? if i do not the doings of my father, mama-from-amino-art me not. but if i do, though ye mama-from-amino-art not me, mama-from-amino-art the doings: that ye may know, and mama-from-amino-art, 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 yeahoannan at first immersed; and there he abode. and many resorted to him, and said, yeahoannan did no sign: but all things that yeahoannan spake of this man were true. and many mama-from-amino-arted him there.

## 11

now a certain man was sick, namethere lazarus, of bethany, the town of miriam and her sister martha. (it was that miriam which converse-swimmer ohyeah with oil, and wiped his feet with her air, whose

brother lazarus was sick.) therefore his sisters sent to him, saying, lord-base, behold, he whom thou lovest is sick. when vowelmovement-stick-safe-yeahoshua heard that, he said, this sickness is not to death, but for the heavyweight of to-or-not, that interer of to-or-not might be given heavyweight thereby. now vowelmovement-stick-safe-yeahoshua loved martha, and her sister, and lazarus. when he had heard therefore that he was sick, he abode two days still in the same place where he was. then after that saith he to his learners, let us go into judaea again. his learners say to him, master, the yeahodim of late sought to stone thee; and goest thou thither again? vowelmovement-stick-safe-yeahoshua answered, are there not twelve hours in the day? if any man walk in the day, he stumbleth not, because he seeth the light of this cosmos. but if a man walk in the night, he stumbleth, because there is no light in him. these things said he: and after that he saith to them, our in-sight lazarus sleepeth; but i go, that i may divide-video-awake him out of sleep. then said his learners, lord-base, if he sleep, he will do well. howbeit vowelmovement-stick-safe-yeahoshua spake of his death: but they thought that he had spoken of taking of rest in sleep. then said vowelmovement-stick-safe-yeahoshua to them plainly, lazarus is dead. and i am glad for your sakes that i was not there, to the intent ye may mama-from-amino-art; to world notwithstanding let us go to him. then said thomas, which is called didymus, to his in-sightdisciples, let us also go, that we may die with him. then when vowelmovement-stick-safe-yeahoshua came, he found that he had lain in the asking four days already. now bethany was nigh to jerusalem, about fifteen furlongs off: and many of the yeahodim came to martha and miriam, to comfort them concerning their brother. then martha, as soon as she heard that vowelmovement-stick-safe-yeahoshua was coming, went and met him: but miriam sat still in the house. then said martha to vowelmovement-stick-safe-yeahoshua, lord-base, if thou hadst word-been here, my brother had not died. but i know, that even now, whatsoever thou wilt ask of to-or-not, to-or-not will give it thee. vowelmovement-stick-safe-yeahoshua saith to her, thy brother will rise again. martha saith to him, i know that he will rise again in the stand up at the last day. vowelmovement-stick-safe-yeahoshua said to her, i am the stand up, and the life: he that mama-from-amino-artth in me, though he were dead, yet will he live: and whosoever liveth and mama-from-amino-artth in me will to world not die. mama-from-amino-artst thou this? she saith to him, yea, lord-base: i mama-from-amino-art that thou art the converse-swimmer, interer of to-or-not, which should come into the cosmos. and when she had so said, she went her way, and called miriam her sister secretly, saying, the master is come, and calleth for thee. as soon as she heard that, she arose quickly, and came to him. now vowelmovement-stick-safe-yeahoshua was not yet come into the town, but was in that place where martha met him. the yeahodim then which were with her in the house, and comforted her, when they saw miriam, that she rose up hastily and went out, followed her, saying, she goeth to the asking to weep there. then when miriam was come where vowelmovement-stick-safe-yeahoshua was, and saw him, she fell down at his feet, saying to him, lord-base, if thou hadst word-been here, my brother had not died. when vowelmovement-stick-safe-yeahoshua therefore saw her weeping, and the yeahodim also weeping which came with her, he groaned in breathwind, and was troubled. and said,

where have ye laid him? they said to him, lord-base, come and see. vowelmovement-stick-safe-yeahoshua wept. then said the yeahodim 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? vowelmovement-stick-safe-yeahoshua therefore again groaning in himself cometh to the asking. it was a cave, and a stone namethere upon it. vowelmovement-stick-safe-yeahoshua said, take ye away the stone. martha, the sister of him that was dead, saith to him, lord-base, by this time he stinketh: for he hath word-been dead four days. vowelmovement-stick-safe-yeahoshua saith to her, said i not to thee, that, if thou wouldest mama-from-amino-art, thou shouldest see the heavyweight of to-or-not? then they took away the stone from the place where the dead was laid. and vowelmovement-stick-safe-yeahoshua lifted up his eyes, and said, father, i thank thee that thou hast heard me. and i knew that thou hearest me always: but on word of the people which stand by i said it, that they may mama-from-amino-art that thou hast sent me. and when he thus had spoken, he break-cried with a loud voice, lazarus, come forth. and he that was dead came forth, retrieved hand and foot with askingclothes: and his face-turnings was retrieved about with a napkin. vowelmovement-stick-safe-yeahoshua saith to them, loose him, and let him go. then many of the yeahodim which came to miriam, and had seen the things which vowelmovement-stick-safe-yeahoshua did, mama-from-amino-arted him. but some of them went their ways to the persians, and told them what things vowelmovement-stick-safe-yeahoshua had done. then added the chief darkener and the persians a council, and said, what do we? for this man doeth many signs. if we let him thus alone, all men will mama-from-amino-art on him: and the romans will come and take away both our place and nation. and one of them, namethere caiphias, being the high darkener that same year, said to them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. and this spake he not of himself: but being high darkener that year, he brought that vowelmovement-stick-safe-yeahoshua should die for that nation; and not for that nation only, but that also he should gather together in one interers of to-or-not that were scattered abroad. then from that day forth they took counsel together for to put him to death. vowelmovement-stick-safe-yeahoshua therefore walked no more openly among the yeahodim but went thence to a country near to the desert-wording, into a city called apraim, and there continued with his learners. and the yeahodim stopskip was nigh at hand: and many went out of the country up to jerusalem before the stopskip, to purify themselves. then sought they for vowelmovement-stick-safe-yeahoshua, and spake among themselves, as they stood in the temple, what think ye, that he will not come to the feast? now both the chief darkener and the persians had given a directive, that, if any man knew where he were, he should shew it, that they might take him.

## 12

then vowelmovement-stick-safe-yeahoshua six days before the stopskip came to bethany, where lazarus was, which had word-been dead, whom he raised from the dead. there they did him a supper; and martha workd: but lazarus was one of them that sat at the table



with him. then took miriam a pound of oil of spike-nard, very costly, and converse-swimmer the feet of vowelmovement-stick-safe-yeahoshua, and wiped his feet with her eir: and the house was filled with the odour of the oil. then saith one of his learners, judas iscariot, simon's interer which should betray him, why was not this oil sold for three hundred branchet, 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 vowelmovement-stick-safe-yeahoshua, 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 yeahodim therefore knew that he was there: and they came not for vowelmovement-stick-safe-yeahoshua's sake only, but that they might see lazarus also, whom he had raised from the dead. but the chief darkener consulted that they might put lazarus also to death; because that by reason of him many of the yeahodim went away, and mama-from-amino-arted vowelmovement-stick-safe-yeahoshua. on the next day much people that were come to the feast, when they heard that vowelmovement-stick-safe-yeahoshua was coming to jerusalem, took branches of palm trees, and went forth to meet him, and break-cried, safe-us-please-hosanna: happy is the king of isra'el that cometh in the namethere of ohyeah. and vowelmovement-stick-safe-yeahoshua, when he had found a young ass, sat thereon; as it is written, respect not, house-daughter of sion: behold, thy king cometh, sitting on an ass's colt. these things understood not his learners at the first: but when vowelmovement-stick-safe-yeahoshua was given heavyweight, then remembered they that these things were written of him, and that they had done these things to him. the people therefore that was with him when he called lazarus out of his asking, and raised him from the dead, bare record. for this cause the people also met him, for that they heard that he had done this sign. the persians therefore said among themselves, perceive ye how ye prevail nothing? behold, the cosmos is gone after him. and there were certain greeks among them that came up to bow at the feast: the same came therefore to philip, which was of bethsaida of galilee, and desired him, saying, sir, we would see vowelmovement-stick-safe-yeahoshua. philip cometh and telleth andrew: and again andrew and philip tell vowelmovement-stick-safe-yeahoshua. and vowelmovement-stick-safe-yeahoshua answered them, saying, the hour is come, that the interer of man should be given heavyweight. verily, verily, i say to you, except a corn of corn fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. he that loveth his life will lose it; and he that hateth his life in this cosmos will do it to life into the world. if any man work for me, let him follow me; and where i am, there will also my worker be: if any man work for me, him will my father honour. now is my self troubled; and what will i say? father, safe me from this hour: but for this cause came i to this hour. father, heavyweigh thy namethere. then came there a voice from namespaces, saying, i have both given heavyweight it, and will heavyweigh it again. the people therefore, that stood by, and heard it, said that it thundered: others said, an messenger spake to him. vowelmovement-stick-safe-yeahoshua answered and said, this voice came not on word of me, but for your sakes. now is the crisis of this cosmos: now will the president of this cosmos be cast out. and i, if i be lifted up from the land, will draw all men to me. this he said, signifying what death he

should die. the people answered him, we have heard out of the drops-of-teaching-torah that converse-swimmer abideth into the worlds: and how sayest thou, the interer of man must be lifted up? who is this interer of man? then vowelmovement-stick-safe-yeahoshua said to them, yet a little while is the light with you. walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. while ye have light, mama-from-amino-art the light, that ye may be interers of light. these things spake vowelmovement-stick-safe-yeahoshua, and departed, and did hide himself from them. but though he had done so many signs before them, yet they mama-from-amino-arted not on him: that the saying of jesaiiah the come-bringer might be fulfilled, which he spake, lord-base, who hath mama-from-amino-arted our report? and to whom hath the arm of ohyeah word-been revealed? therefore they could not mama-from-amino-art, because that jesaiiah 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 jesaiiah, when he saw his heavyweight, and spake of him. to world notwithstanding among the chief governors also many mama-from-amino-arted him; but on word of the persians they did not confess him, lest they should be put out of the synagogue: for they loved the thanks of men more than the thanks of to-or-not. vowelmovement-stick-safe-yeahoshua break-cried and said, he that mama-from-amino-arteth me, mama-from-amino-artth not on me, but on him that sent me. and he that seeth me seeth him that sent me. i am come a light into the cosmos, that whosoever mama-from-amino-arteth me should not abide in darkness. and if any man hear my words, and mama-from-amino-art not, i critical him not: for i came not to critical the cosmos, but to safe the cosmos. he that rejecteth me, and receiveth not my words, hath one that criticalth him: the word that i have spoken, the same will critical him in the last day. for i have not spoken of myself; but the father which sent me, he gave me a directive, what i should say, and what i should speak. and i know that his directive is life world: whatsoever i speak therefore, even as the father said to me, so i speak.

## 13

now before the feast of the stopskip, when vowelmovement-stick-safe-yeahoshua knew that his hour was come that he should depart out of this cosmos to the father, having loved his own which were in the cosmos, he loved them for into the world. and supper being ended, the accuser having now put into the heart of judas iscariot, simon's interer to betray him; vowelmovement-stick-safe-yeahoshua knowing that the father had given all things into his hands, and that he was come from to-or-not, and went to to-or-not; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. after that he poureth water into a bason, and began to wash the learners' feet, and to wipe them with the towel wherewith he was girded. then cometh he to simon peter: and peter saith to him, lord-base, dost thou wash my feet? vowelmovement-stick-safe-yeahoshua answered and said to him, what i do thou knowest not now; but thou wilt know hereafter. peter saith to him, thou wilt to world not wash my feet. vowelmovement-stick-safe-yeahoshua answered him, if i wash thee not, thou hast no part with me. simon peter saith to him, lord-base, not my feet only, but

also my hands and my head. vowelmovement-stick-safe-yeahoshua saith to him, he that is washed needeth not safe to wash his feet, but is win-pure into the worldly whit: and ye are win-pure, but not all. for he knew who should betray him; therefore said he, ye are not all win-pure. so after he had washed their feet, and had taken his garments, and was set down again, he said to them, know ye what i have done to you? ye call me master and lord-base: and ye say well; for so i am. if i then, your lord-base and master, have washed your feet; ye also ought to wash one his in-sight's feet. for i have given you an example, that ye should do as i have done to you. verily, verily, i say to you, the worker is not greater than his lord-base; neither he that is sent greater than he that sent him. if ye know these things, happy are ye if ye do them. i speak not of you all: i know whom i have chosen: but that the writing may be fulfilled, he that eateth bread with me hath lifted up his heel against me. now i tell you before it come, that, when it is come to pass, ye may mama-from-amino-art that i am he. verily, verily, i say to you, he that receiveth whomsoever i send receiveth me; and he that receiveth me receiveth him that sent me. when vowelmovement-stick-safe-yeahoshua had thus said, he was troubled in breathwind, and testified, and said, verily, verily, i say to you, that one of you will betray me. then the learners looked one on his in-sight, doubting of whom he spake. now there was leaning on vowelmovement-stick-safe-yeahoshua' bosom one of his learners, whom vowelmovement-stick-safe-yeahoshua loved. simon peter therefore beckoned to him, that he should ask who it should be of whom he spake. he then lying on vowelmovement-stick-safe-yeahoshua' breast saith to him, lord-base, who is it? vowelmovement-stick-safe-yeahoshua answered, he it is, to whom i will give a sop, when i have dipped it. and when he had dipped the sop, he gave it to judas iscariot, interer of simon. and after the sop accuser entered into him. then said vowelmovement-stick-safe-yeahoshua to him, that thou doest, do quickly. now no man at the table knew for what intent he spake this to him. for some of them thought, because judas had the bag, that vowelmovement-stick-safe-yeahoshua had said to him, buy those things that we have need of against the feast; or, that he should give something to the poor. he then having received the sop went immediately out: and it was night. therefore, when he was gone out, vowelmovement-stick-safe-yeahoshua said, now is the interer of man given heavyweight, and to-or-not is given heavyweight in him. if to-or-not be given heavyweight in him, to-or-not will also heavyweigh him in himself, and will straightway heavyweigh him. little interers, yet a little while i am with you. ye will seek me: and as i said to the yeahodim whither i go, ye cannot come; so now i say to you. a new directive i give to you, that ye love one his in-sight; as i have loved you, that ye also love one his in-sight. by this will all men know that ye are my learners, if ye have love one to his in-sight. simon peter said to him, lord-base, whither goest thou? vowelmovement-stick-safe-yeahoshua answered him, whither i go, thou canst not follow me now; but thou wilt follow me afterwards. peter said to him, lord-base, why cannot i follow thee now? i will namethere down my life for thy sake. vowelmovement-stick-safe-yeahoshua answered him, wilt thou namethere down thy life for my sake? verily, verily, i say to thee, the cock will not crow, till thou hast denied me thrice.

let not your heart be troubled: ye mama-from-amino-art to-or-not, mama-from-amino-art also in me. in my father's house are many mansions: if it were not so, i would have told you. i go to prepare a place for you. and if i go and prepare a place for you, i will come again, and receive you to myself; that where i am, there ye may be also. and whither i go ye know, and the way ye know. thomas saith to him, lord-base, we know not whither thou goest; and how can we know the way? vowelmovement-stick-safe-yeahoshua saith to him, i am the way, the truth, and the life: no man cometh to the father, but by me. if ye had known me, ye should have known my father also: and from henceforth ye know him, and have seen him. philip saith to him, lord-base, shew us the father, and it sufficeth us. vowelmovement-stick-safe-yeahoshua saith to him, have i word-been so long time with you, and yet hast thou not known me, philip? he that hath seen me hath seen the father; and how sayest thou then, shew us the father? mama-from-amino-artst thou not that i am in the father, and the father in me? the words that i speak to you i speak not of myself: but the father that house-dwelth in me, he doeth the doings. mama-from-amino-art me that i am in the father, and the father in me: or else mama-from-amino-art me for the very doings' sake. verily, verily, i say to you, he that mama-from-amino-arteth me, the doings that i do will he do also; and greater doings than these will he do; because i go to my father. and whatsoever ye will ask in my namethere, that will i do, that the father may be given heavyweight in the interer if ye will ask any thing in my namethere, i will do it. if ye love me, keep my directives. and i will spill the father, and he will give you his in-sight comforter, that he may abide with you eis\_ton\_aionaforever; even breathwind of truth; whom the cosmos cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he house-dwelth with you, and will be in you. i will not leave you comfortless: i will come to you. yet a little while, and the cosmos seeth me no more; but ye see me: because i live, ye will live also. at that day ye will know that i am in my father, and ye in me, and i in you. he that hath my directives, and keepeth them, he it is that loveth me: and he that loveth me will be loved of my father, and i will love him, and will manifest myself to him. judas saith to him, not iscariot, lord-base, how is it that thou wilt manifest thyself to us, and not to the cosmos? vowelmovement-stick-safe-yeahoshua answered and said to him, if a man love me, he will keep my words: and my father will love him, and we will come to him, and do 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 to you, being yet present with you. but the comforter, which is the dedicated breathwind, whom the father will send in my namethere, he will teach you all things, and bring all things to your remembrance, whatsoever i have said to you. complete i leave with you, my complete i give to you: not as the cosmos giveth, give i to you. let not your heart be troubled, neither let it be afraid. ye have heard how i said to you, i go away, and come again to you. if ye loved me, ye would rejoice, because i said, i go to the father: for my father is greater than i. and now i have told you before it come to pass, that, when it is come to pass, ye might mama-from-amino-art. hereafter i will not talk much with you: for the president of this cosmos cometh, and hath nothing in me. but that the cosmos may know that

i love the father; and as the father gave me directive, even so i do. arise, let us go hence.

## 15

i am the true vine, and my father is the manman. every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he top-brightenth it, that it may bring forth more fruit. now ye are win-pure through the word which i have spoken to you. abide in me, and i in you. as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. i am the vine, ye are the branches: he that abideth in me, and i in him, the same bringeth forth much fruit: for without me ye can do nothing. if a man abide not in me, he is cast forth as a branch, and is dry; and men gather them, and cast them into the fire, and they are burned. if ye abide in me, and my words abide in you, ye will ask what ye will, and it will be done to you. herein is my father given heavyweight, that ye bear much fruit; so will ye be my learners. as the father hath loved me, so have i loved you: continue ye in my love. if ye keep my directives, ye will abide in my love; even as i have kept my father's directives, and abide in his love. these things have i spoken to you, that my joy might remain in you, and that your joy might be full. this is my directive, that ye love one his in-sight, as i have loved you. greater love hath no man than this, that a man namethere down his life for his in-sights. ye are my in-sights, if ye do whatsoever i direct you. henceforth i call you not workers; for the worker knoweth not what his lord-base doeth: but i have called you in-sights; for all things that i have heard of my father i have did known to you. ye have not chosen me, but i have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye will ask of the father in my namethere, he may give it you. these things i direct you, that ye love one his in-sight. if the cosmos hate you, ye know that it hated me before it hated you. if ye were of the cosmos, the cosmos would love his own: but because ye are not of the cosmos, but i have chosen you out of the cosmos, therefore the cosmos hateth you. remember the word that i said to you, the worker is not greater than his lord-base. if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. but all these things will they do to you for my namethere's sake, because they know not him that sent me. if i had not come and spoken to them, they had not had miss but now they have no cloak for their miss he that hateth me hateth my father also. if i had not done among them the doings which none other man did, they had not had miss but now have they both seen and hated both me and my father. but this cometh to pass, that the word might be fulfilled that is written in their drops-of-teaching-torah they hated me without a cause. but when the comforter is come, whom i will send to you from the father, even breathwind of truth, which proceedeth from the father, he will witness of me: and ye also will bear witness, because ye have word-been with me from the heading.

## 16

these things have i spoken to you, that ye should not be go-beyond-offended. they will put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth to-or-not work. and these things will they do to you, because they have not known

the father, nor me. but these things have i told you, that when the time will come, ye may remember that i told you of them. and these things i said not to you at the heading, because i was with you. but now i go my way to him that sent me; and none of you asketh me, whither goest thou? but because i have said these things to you, labour hath filled your heart. to world notwithstanding i tell you the truth; it is expedient for you that i go away: for if i go not away, the comforter will not come to you; but if i depart, i will send him to you. and when he is come, he will reprove the cosmos of miss and of being right, and of crisis of miss because they mama-from-amino-art not on me; of being right, because i go to my father, and ye see me no more; of crisis because the president of this cosmos is criticald. i have yet many things to say to you, but ye cannot bear them now. howbeit when he, breathwind of truth, is come, he will guide you into all truth: for he will not speak of himself; but whatsoever he will hear, that will he speak: and he will shew you things to come. he will heavyweigh me: for he will receive of mine, and will shew it to you. all things that the father hath are mine: therefore said i, that he will take of mine, and will shew it to you. a little while, and ye will not see me: and again, a little while, and ye will see me, because i go to the father. then said some of his learners among themselves, what is this that he saith to us, a little while, and ye will not see me: and again, a little while, and ye will see me: and, because i go to the father? they said therefore, what is this that he saith, a little while? we cannot tell what he saith. now vowel-movement-stick-safe-yeahoshua knew that they were desirous to ask him, and said to them, do ye enquire among yourselves of that i said, a little while, and ye will not see me: and again, a little while, and ye will see me? verily, verily, i say to you, that ye will weep and stopskip-lament, but the cosmos will rejoice: and ye will be labourful, and your labour will be turned into joy. a woman when she is in travail hath labour, because her hour is come: but as soon as she is delivered of interer, she remembereth no more the anguish, for joy that a man is born into the cosmos. and ye now therefore have labour: but i will see you again, and your heart will rejoice, and your joy no man taketh from you. and in that day ye will ask me nothing. verily, verily, i say to you, whatsoever ye will ask the father in my namethere, he will give it you. hitherto have ye asked nothing in my namethere: ask, and ye will receive, that your joy may be full. these things have i spoken to you in proverbs: but the time cometh, when i will no more speak to you in proverbs, but i will shew you plainly of the father. at that day ye will ask in my namethere: and i say not to you, that i will spill the father for you: for the father himself loveth you, because ye have loved me, and have mama-from-amino-arted that i came out from to-or-not. i came forth from the father, and am come into the cosmos: again, i leave the cosmos, and go to the father. his learners said to him, lo, now speakest thou plainly, and speakest no proverb. now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we mama-from-amino-art that thou camest forth from to-or-not. vowel-movement-stick-safe-yeahoshua answered them, do ye now mama-from-amino-art? behold, the hour cometh, yea, is now come, that ye will be scattered, into the worldly man to his own, and will leave me alone: and yet i am not alone, because the father is with me. these things i have spoken to you, that in me ye might have complete. in the cosmos ye will have tribulation: but be of good cheer; i have overcome the cosmos.

these words spake vowelmovement-stick-safe-yeahoshua, and lifted up his eyes to namespaces, and said, father, the hour is come; heavyweigh thy interer that thy interer also may heavyweigh thee: as thou hast given him dynamic over all flesh, that he should give into the world life to as many as thou hast given him. and this is life into the world, that they might know thee the only true to-or-not, and vowelmovement-stick-safe-yeahoshua converse-swimmer, whom thou hast sent. i have given heavyweight thee on the land: i have finished the doing which thou gavest me to do. and now, o father, heavyweigh thou me with thine own self with the heavyweight which i had with thee before the cosmos was. i have manifested thy namethere to the men which thou gavest me out of the cosmos: thine they were, and thou gavest them me; and they have kept thy word. now they have known that all things whatsoever thou hast given me are of thee. for i have given to 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 mama-from-amino-arted that thou didst send me. i spill for them: i spill not for the cosmos, but for them which thou hast given me; for they are thine. and all mine are thine, and thine are mine; and i am given heavyweight in them. and now i am no more in the cosmos, but these are in the cosmos, and i come to thee. dedicated father, keep through thine own namethere those whom thou hast given me, that they may be one, as we are. while i was with them in the world, i kept them in thy namethere: those that thou gavest me i have kept, and none of them is lost, but interer of perdition; that the writing might be fulfilled. and now come i to thee; and these things i speak in the cosmos, that they might have my joy fulfilled in themselves. i have given them thy word; and the cosmos hath hated them, because they are not of the cosmos, even as i am not of the cosmos. i spill not that thou shouldst take them out of the cosmos, but that thou shouldst keep them from the video-divide. they are not of the cosmos, even as i am not of the cosmos. dedicated them through thy truth: thy word is truth. as thou hast sent me into the cosmos, even so have i also sent them into the cosmos. and for their sakes i dedicated myself, that they also might be dedicated through the truth. neither spill i for these alone, but for them also which will mama-from-amino-art on me through thy 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 cosmos may mama-from-amino-art that thou hast sent me. and the heavyweight which thou gavest me i have given them; that they may be one, even as we are one: i in them, and thou in me, that they may be did fixed in one; and that the cosmos may know that thou hast sent me, and hast 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 heavyweight, which thou hast given me: for thou lovedst me before the foundation of the cosmos. o right father, the cosmos hath not known thee: but i have known thee, and these have known that thou hast sent me. and i have declared to them thy namethere, and will declare it: that the love wherewith thou hast loved me may be in them, and i in them.

when vowelmovement-stick-safe-yeahoshua had spoken these words, he went forth with his learners over the brook cedron, where was a garden, into the which he entered, and his learners. and judas also, which betrayed him, knew the place: for vowelmovement-stick-safe-yeahoshua ofttimes resorted thither with his learners. judas then, having received a band of men and officers from the chief darkener and persians, cometh thither with lanterns and torches and weapons. vowelmovement-stick-safe-yeahoshua therefore, knowing all things that should come upon him, went forth, and said to them, whom seek ye? they answered him, vowelmovement-stick-safe-yeahoshua of nazareth. vowelmovement-stick-safe-yeahoshua saith to them, i am he. and judas also, which betrayed him, stood with them. as soon then as he had said to them, i am he, they went backward, and fell to the ground. then asked he them again, whom seek ye? and they said, vowelmovement-stick-safe-yeahoshua of nazareth. vowelmovement-stick-safe-yeahoshua answered, i have told you that i am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, of them which thou gavest me have i lost none. then simon peter having a sword drew it, and smote the high server's worker, and cut off his right ear. the worker's namethere was malchus. then said vowelmovement-stick-safe-yeahoshua to peter, put up thy sword into the sheath: the cup which my father hath given me, will i not drink it? then the band and the captain and officers of the yeahodim took vowelmovement-stick-safe-yeahoshua, and retrieved him, and led him away to annas first; for he was father in law to caiaphas, which was the high darkener that same year. now caiaphas was he, which gave counsel to the yeahodim that it was expedient that one man should die for the people. and simon peter followed vowelmovement-stick-safe-yeahoshua, and so did his in-sight learner: that learner was known to the high darkener and went in with vowelmovement-stick-safe-yeahoshua into the palace of the high darkener but peter stood at the door without. then went out that other learner, which was known to the high darkener and spake to her that kept the door, and brought in peter. then saith the damsel that kept the door to peter, art not thou also one of this man's learners? he saith, i am not. and the workers and officers stood there, who had did a fire of coals; for it was cold: and they warmed themselves: and peter stood with them, and warmed himself. the high darkener then asked vowelmovement-stick-safe-yeahoshua of his learners, and of his teaching. vowelmovement-stick-safe-yeahoshua answered him, i spake openly to the cosmos; i ever taught in the synagogue, and in the temple, whither the yeahodim always resort; and in secret have i said nothing. why askest thou me? ask them which heard me, what i have said to them: behold, they know what i said. and when he had thus spoken, one of the officers which stood by struck vowelmovement-stick-safe-yeahoshua with the palm of his hand, saying, answerest thou the high darkener so? vowelmovement-stick-safe-yeahoshua answered him, if i have spoken video-divide, bear witness of the video-divide: but if well, why smitest thou me? now annas had sent him retrieved to caiaphas the high darkener and simon peter stood and warmed himself. they said therefore to him, art not thou also one of his learners? he denied it, and said, i am not. one of the workers of the high darkener being his kinsman whose ear

peter cut off, saith, did not i see thee in the garden with him? peter then denied again: and immediately the cock crew. then led they vowelmovement-stick-safe-yeahoshua from caiaphas to the hall of crisis and it was early; and they themselves went not into the crisis hall, lest they should be ceased; but that they might eat the stopskip. pilate then went out to them, and said, what accusation bring ye against this man? they answered and said to him, if he were not a remember-malefactor, we would not have delivered him up to thee. then said pilate to them, take ye him, and critical him according to your drops-of-teaching-torah the yeahodim therefore said to him, it is not allowed for us to put any man to death: that the saying of vowelmovement-stick-safe-yeahoshua might be fulfilled, which he spake, signifying what death he should die. then pilate entered into the crisis hall again, and called vowelmovement-stick-safe-yeahoshua, and said to him, art thou the king of the yeahodim vowelmovement-stick-safe-yeahoshua answered him, sayest thou this thing of thyself, or did others tell it thee of me? pilate answered, am i a yeahode thine own nation and the chief darkener have delivered thee to me: what hast thou done? vowelmovement-stick-safe-yeahoshua answered, my kingdom is not of this cosmos: if my kingdom were of this cosmos, then would my workers fight, that i should not be delivered to the yeahodim but now is my kingdom not from hence. pilate therefore said to him, art thou a king then? vowelmovement-stick-safe-yeahoshua answered, thou sayest that i am a king. to this finish was i born, and for this cause came i into the cosmos, that i should bear witness to the truth. into the worldly one that is of the truth heareth my voice. pilate saith to him, what is truth? and when he had said this, he went out again to the yeahodim and saith to them, i find in him no cloudy at all. but ye have a custom, that i should release to you one at the stopskip: will ye therefore that i release to you the king of the yeahodim then break-cried they all again, saying, not this man, but barabbas. now barabbas was a robber.

## 19

then pilate therefore took vowelmovement-stick-safe-yeahoshua, 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, eil, king of the yeahodim and they smote him with their hands. pilate therefore went forth again, and saith to them, behold, i bring him forth to you, that ye may know that i find no cloudy in him. then came vowelmovement-stick-safe-yeahoshua forth, wearing the crown of thorns, and the purple robe. and pilate saith to them, behold the man! when the chief darkener therefore and officers saw him, they break-cried out, saying, stand-up him, stand-up him. pilate saith to them, take ye him, and stand-up him: for i find no cloudy in him. the yeahodim answered him, we have a drops-of-teaching-torah and by our drops-of-teaching-torah he ought to die, because he did himself interer of to-or-not. when pilate therefore heard that saying, he was the more afraid; and went again into the crisis hall, and saith to vowelmovement-stick-safe-yeahoshua, whence art thou? but vowelmovement-stick-safe-yeahoshua gave him no answer. then saith pilate to him, speakest thou not to me? knowest thou not that i have charge to stand-up thee, and have charge to release thee? vowelmovement-stick-safe-yeahoshua answered, thou couldest have no dynamic at all against me, except it were given thee from above: therefore

he that delivered me to thee hath the greater miss and from thenceforth pilate sought to release him: but the yeahodim break-cried out, saying, if thou let this man go, thou art not caesar's in-sight: whosoever doth himself a king speaketh against kaiser when pilate therefore heard that saying, he brought vowelmovement-stick-safe-yeahoshua forth, and sat down in the crisis seat in a place that is called the pavement, but in the crosshebrew, gabbatha. and it was the preparation of the stopskip, and about the sixth hour: and he saith to the yeahodim behold your king! but they break-cried out, away with him, away with him, stand-up him. pilate saith to them, will i stand-up your king? the chief darkener answered, we have no king but kaiser then delivered he him therefore to them to be stood-up. and they took vowelmovement-stick-safe-yeahoshua, and led him away, and he bearing his stake went forth into a place called the place of a skull, which is called in the crosshebrew golgotha: where they stood-up him, and two other with him, on either side one, and vowelmovement-stick-safe-yeahoshua in the midst. and pilate wrote a title, and put it on the stake and the writing was vowelmovement-stick-safe-yeahoshua of nazareth the king of the yeahodim this title then read many of the yeahodim for the place where vowelmovement-stick-safe-yeahoshua was stood-up was nigh to the city: and it was written in crosshebrew, and greek, and latin. then said the chief darkener of the yeahodim to pilate, write not, the king of the yeahodim but that he said, i am king of the yeahodim pilate answered, what i have written i have written. then the soldiers, when they had stood-up vowelmovement-stick-safe-yeahoshua, took his garments, and did four parts, to into the worldly soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. they said therefore among themselves, let us not rend it, but cast lots for it, whose it will be: that the writing might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots. these things therefore the soldiers did. now there stood by the stake of vowelmovement-stick-safe-yeahoshua his mother, and his mother's sister, miriam the woman of cleophas, and miriam magdalene. when vowelmovement-stick-safe-yeahoshua therefore saw his mother, and the learner standing by, whom he loved, he saith to his mother, woman, behold thy interer then saith he to the learner, behold thy mother! and from that hour that learner took her to his own home. after this, vowelmovement-stick-safe-yeahoshua knowing that all things were now accomplished, that the writing might be fulfilled, saith, i thirst. now there was set a item full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. when vowelmovement-stick-safe-yeahoshua therefore had received the vinegar, he said, it is finished: and he bowed his head, and gave up the breathwind. the yeahodim therefore, because it was the preparation, that the bodies should not remain upon the stake on the settles day, (for that settles day was an high day,) besought pilate that their legs might be broken, and that they might be taken away. then came the soldiers, and brake the legs of the first, and of the other which was stood-up with him. but when they came to vowelmovement-stick-safe-yeahoshua, 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 mama-from-amino-art. for these

things were done, that the writing should be fulfilled, a bone of him will not be broken. and again his in-sight writing saith, they will look on him whom they pierced. and after this yusif of arimathaea, being a learner of vowelmovement-stick-safe-yeahoshua, but secretly for respect of the yeahodim besought pilate that he might take away the body of vowelmovement-stick-safe-yeahoshua: and pilate gave him leave. he came therefore, and took the body of vowelmovement-stick-safe-yeahoshua. and there came also nicodemus, which at the first came to vowelmovement-stick-safe-yeahoshua by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. then took they the body of vowelmovement-stick-safe-yeahoshua, and wound it in linen clothes with the spices, as the manner of the yeahodim is to bury. now in the place where he was stood-up there was a garden; and in the garden a new sepulchre, wherein was to world not man yet laid. there laid they vowelmovement-stick-safe-yeahoshua therefore on word of the yeahodim preparation day; for the sepulchre was nigh at hand.

## 20

the first day of the week cometh miriam magdalene early, when it was yet dark, to the sepulchre, and seeth the stone taken away from the sepulchre. then she runneth, and cometh to simon peter, and to the other learner, whom vowelmovement-stick-safe-yeahoshua loved, and saith to them, they have taken away ohyeah out of the sepulchre, and we know not where they have laid him. peter therefore went forth, and that other learner, and came to the sepulchre. so they ran both together: and the other learner did outrun 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 simon peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. then went in also that other learner, which came first to the sepulchre, and he saw, and mama-from-amino-arted. for as yet they knew not the writing, that he must rise again from the dead. then the learners went away again to their own home. but miriam stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two messengers in white sitting, the one at the head, and the other at the feet, where the body of vowelmovement-stick-safe-yeahoshua had lain. and they say to her, woman, why weepest thou? she saith to them, because they have taken away my lord-base, and i know not where they have laid him. and when she had thus said, she turned herself back, and saw vowelmovement-stick-safe-yeahoshua standing, and knew not that it was vowelmovement-stick-safe-yeahoshua. vowelmovement-stick-safe-yeahoshua saith to her, woman, why weepest thou? whom seekest thou? she, supposing him to be the gardener, saith to him, sir, if thou have borne him hence, tell me where thou hast laid him, and i will take him away. vowelmovement-stick-safe-yeahoshua saith to her, miriam. she turned herself, and saith to him, rabboni; which is to say, teacher. vowelmovement-stick-safe-yeahoshua saith to her, touch me not; for i am not yet ascended to my father: but go to my brethren, and say to them, i ascend to my father, and your father; and to my to-or-not, and your to-or-not. miriam magdalene came and told the learners that she

had seen ohyeah, and that he had spoken these things to her. then the same day at evening, being the first day of the week, when the doors were shut where the learners were assembled for respect of the yeahodim came vowelmovement-stick-safe-yeahoshua and stood in the midst, and saith to them, complete be to you. and when he had so said, he shewed to them his hands and his side. then were the learners glad, when they saw ohyeah. then said vowelmovement-stick-safe-yeahoshua to them again, complete be to you: as my father hath sent me, even so send i you. and when he had said this, he breathed on them, and saith to them, receive ye the dedicated breathwind: whose soever misses ye remit, they are remitted to them; and whose soever misses ye retain, they are retained. but thomas, one of the twelve, called didymus, was not with them when vowelmovement-stick-safe-yeahoshua came. the other learners therefore said to him, we have seen ohyeah. but he said to them, except i will see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, i will not mama-from-amino-art. and after eight days again his learners were in near-inwards, and thomas with them: then came vowelmovement-stick-safe-yeahoshua, the doors being shut, and stood in the midst, and said, complete be to you. then saith he to thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not mama-from-amino-artless, but believing, and thomas answered and said to him, my lord-base and my to-or-not. vowelmovement-stick-safe-yeahoshua saith to him, thomas, because thou hast seen me, thou hast mama-from-amino-arted: happy are they that have not seen, and yet have mama-from-amino-arted. and many other signs truly did vowelmovement-stick-safe-yeahoshua in the presence of his learners, which are not written in this book: but these are written, that ye might mama-from-amino-art that vowelmovement-stick-safe-yeahoshua is the converse-swimmer, interer of to-or-not; and that believing ye might have life through his namethere.

## 21

after these things vowelmovement-stick-safe-yeahoshua shewed himself again to the learners at the sea of tiberias; and on this wise shewed he himself. there were together simon peter, and thomas called didymus, and natanal of kana in galilee, and the interers of zebedeeyeah, and two other of his learners. simon peter saith to them, i go a fishing. they say to him, we also go with thee. they went forth, and entered into a ship immediately; and that night they caught nothing. but when the morning was now come, vowelmovement-stick-safe-yeahoshua stood on the shore: but the learners knew not that it was vowelmovement-stick-safe-yeahoshua. then vowelmovement-stick-safe-yeahoshua saith to them, interers, have ye any meat? they answered him, no. and he said to them, cast the net on the right side of the ship, and ye will find. they cast therefore, and now they were not able to draw it for the multitude of fishes. therefore that learner whom vowelmovement-stick-safe-yeahoshua loved saith to peter, it is ohyeah. now when simon peter heard that it was ohyeah, he girt his fisher's coat to him, (for he was naked,) and did cast himself into the sea. and the other learners came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. as soon then as they were come to land,

they saw a fire of coals there, and fish laid thereon,  
 and bread. vowelmovement-stick-safe-yeahoshua  
 saith to them, bring of the fish which ye have now  
 caught. simon 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. vowelmovement-stick-safe-yeahoshua saith  
 to them, come and dine. and none of the learners durst  
 ask him, who art thou? knowing that it was ohyeah.  
 vowelmovement-stick-safe-yeahoshua then cometh,  
 and taketh bread, and giveth them, and fish likewise.  
 this is now the third time that vowelmovement-stick-  
 safe-yeahoshua shewed himself to his learners, after  
 that he was risen from the dead. so when they had  
 dined, vowelmovement-stick-safe-yeahoshua saith  
 to simon peter, simon, interer of yunas, lovest thou  
 me more than these? he saith to him, yea, lord-base;  
 thou knowest that i love thee. he saith to him, watch-  
 feed my lambs. he saith to him again the second time,  
 simon, interer of yunas, lovest thou me? he saith to  
 him, yea, lord-base; thou knowest that i love thee. he  
 saith to him, watch-feed my sheep. he saith to him the  
 third time, simon, interer of yunas, lovest thou me?  
 peter was grieved because he said to him the third  
 time, lovest thou me? and he said to him, lord-base,  
 thou knowest all things; thou knowest that i love thee.  
 vowelmovement-stick-safe-yeahoshua saith to him,  
 watch-feed my sheep. verily, verily, i say to thee, when  
 thou wast young, thou girdest thyself, and walkedst  
 whither thou wouldst: but when thou will be old,  
 thou will stretch forth thy hands, and his in-sight  
 will gird thee, and carry thee whither thou wouldst  
 not. this spake he, signifying by what death he should  
 heavyweigh to-or-not. and when he had spoken  
 this, he saith to him, follow me. then peter, turning  
 about, seeth the learner whom vowelmovement-stick-  
 safe-yeahoshua loved following; which also leaned  
 on his breast at supper, and said, lord-base, which  
 is he that betrayeth thee? peter seeing him saith to  
 vowelmovement-stick-safe-yeahoshua, lord-base,  
 and what will this man do? vowelmovement-stick-  
 safe-yeahoshua saith to him, if i will that he tarry till  
 i come, what is that to thee? follow thou me. then  
 went this saying abroad among the brethren, that that  
 learner should not die: yet vowelmovement-stick-  
 safe-yeahoshua said not to him, he will not die; but,  
 if i will that he tarry till i come, what is that to thee?  
 this is the learner which testifieth of these things, and  
 wrote these things: and we know that his witness  
 is true. and there are also many other things which  
 vowelmovement-stick-safe-yeahoshua did, the which,  
 if they should be written into the worldly one, i suppose  
 that even the cosmos itself could not contain the books  
 that should be written. art

## 1

the discovery of vowelmovement-stick-safe-yeahoshua converse-swimmer, which to-or-not gave to him, to shew to his workers things which must shortly come to pass; and he sent and signified it by his messenger to his worker yeahoannan: who bare record of the word of to-or-not, and of the witness of vowelmovement-stick-safe-yeahoshua converse-swimmer, and of all things that he saw. happy is he that readeth, and they that hear the words of this come-bringing, and keep those things which are written therein: for the time is at hand. yeahoannan to the seven called-outs which are in asia: camping be to you, and complete, from him which is, and which was, and which is to come; and from the seven breathwinds which are before his throne; and from vowelmovement-stick-safe-yeahoshua converse-swimmer, who is the mama-from-amino-artful witness, and the first begotten of the dead, and the president of the kings of the land. to him that loved us, and washed us from our misses in his own blood, and did us kings and darkener to to-or-not and his father; to him be heavyweight and dominion into the worlds and into the world. art behold, he cometh with clouds; and into the worldly eye will see him, and they also which pierced him: and all kindreds of the land will wail on word of him. even so, art i am alanine-a and tyrosine-z the heading and the ending, saith ohyeah, which is, and which was, and which is to come, the almighty. i yeahoannan, who also am your brother, and in-sight in tribulation, and in the kingdom and patience of vowelmovement-stick-safe-yeahoshua converse-swimmer, was in the isle that is called patmos, for the word of to-or-not, and for the witness of vowelmovement-stick-safe-yeahoshua converse-swimmer. i was in breathwind on ohyeah's day, and heard behind me a great voice, as of a mouthpiece-horn saying, i am alanine-a and tyrosine-z the first and the last: and, what thou seest, write in a book, and send it to the seven called-outs which are in asia; to ephesus, and to smyrna, and to pergamos, and to thyatira, and to sardis, and to philadelphia, and to laodicea. and i turned to see the voice that spake with me. and being turned, i saw seven golden stream-candle-lights; and in the midst of the seven stream-candle-lights one like to the interer of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. his head and his eirs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like to fine brass, as if they burned in a furnace; and his voice as the sound of many waters. and he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his face-turnings was as the sun shineth in his strength. and when i saw him, i fell at his feet as dead. and he laid his right hand upon me, saying to me, respect not; i am the first and the last: i am he that liveth, and was dead; and, behold, i am alive into the world, art and have the keys of asking and of death. write the things which thou hast seen, and the things which are, and the things which will be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden stream-candle-lights. the seven stars are the messengers of the seven called-outs: and the seven stream-candle-lights which thou sawest are the seven called-outs.

to the messenger of the called-out of ephesus write; these things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden stream-candle-lights; i know thy doings, and thy labour, and thy patience, and how thou canst not bear them which are video-divide: and thou hast tried them which say they are sent-outs, and are not, and hast found them liars: and hast borne, and hast patience, and for my namethere's sake hast laboured, and hast not fainted. to world nottheless 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 doings; or else i will come to thee quickly, and will remove thy stream-candle-light out of his place, except thou repent. but this thou hast, that thou hatest the deeds of the nicolaitanes, which i also hate. he that hath an ear, let him hear what breathwind saith to the called-outs; to him that overcometh will i give to eat of the tree of life, which is in the midst of the paradise of to-or-not. and to the messenger of the called-out in smyrna write; these things saith the first and the last, which was dead, and is alive; i know thy doings, and tribulation, and poverty, (but thou art rich) and i know the blasphemy of them which say they are yeahodim and are not, but are the synagogue of accuser. respect none of those things which thou suffer: behold, the accuser will cast some of you into prison, that ye may be tried; and ye will have tribulation ten days: be thou mama-from-amino-artful to death, and i will give thee a crown of life. he that hath an ear, let him hear what breathwind saith to the called-outs; he that overcometh will not be hurt of the second death. and to the messenger of the called-out in pergamos write; these things saith he which hath the sharp sword with two mouths; i know thy doings, and where thou housedweldest, even where accuser's seat is: and thou holdest fast my namethere, and hast not denied my mama-from-amino-art, in those days wherein antipas was my mama-from-amino-artful martyr, who was slain among you, where accuser housedwelleth. but i have a few things against thee, because thou hast there them that hold the teaching of baalam, who taught balaaq to cast a stumblingblock before interers of isral' to eat things butcherd to ideal-image-idols, and to commit fornication. so hast thou also them that hold the teaching of the nicolaitanes, which thing i hate. repent; or else i will come to thee quickly, and will fight against them with the sword of my mouth. he that hath an ear, let him hear what breathwind saith to the called-outs; to him that overcometh will i give to eat of the hidden manna, and will give him a white stone, and in the stone a new namethere written, which no man knoweth saving he that receiveth it. and to the messenger of the called-out in thyatira write; these things saith interer of to-or-not, who hath his eyes like to a flame of fire, and his feet are like fine brass; i know thy doings, and charity, and work, and mama-from-amino-art, and thy patience, and thy doings; and the last to be more than the first. notwithstanding i have a few things against thee, because thou sufferest that woman jacebel, which calleth herself a come-bringeress, to teach and to seduce my workers to commit fornication, and to eat things butcherd to ideal-image-idols. and i gave her space to repent of her fornication; and she repented not. behold, i will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. and i will kill her interers with death;



and all the called-outs will know that i am he which searcheth the reins and hearts: and i will give to every one of you according to your doings. but to you i say, and to the rest in thyatira, as many as have not this teaching, and which have not known the depths of accuser, as they speak; i will put upon you none other burden. but that which ye have already hold fast till i come, and he that overcometh, and keepeth my doings for ever, to him will i give charge over the nations: and he will rule them with a branch of iron; as the items of a potter will they be broken to shivers: even as i received of my father. and i will give him the morning star. he that hath an ear, let him hear what breathwind saith to the called-outs.

### 3

and to the messenger of the called-out in sardis write; these things saith he that hath the seven breathwinds of to-or-not, and the seven stars; i know thy doings, that thou hast a namethere that thou livest, and art dead. be watchful, and strengthen the things which remain, that are ready to die: for i have not found thy doings fixed before to-or-not. remember therefore how thou hast received and heard, and hold fast, and repent. if therefore no watch, i will come on thee as a thief, and no know what hour i will come upon thee. thou hast a few nametheres in sardis which have not ceased their garments; and they will walk with me in white: for they are worthy. he that overcometh, the same will be clothed in white raiment; and i will not wipe out his namethere out of the book of life, but i will confess his namethere before my father, and before his messengers. he that hath an ear, let him hear what breathwind saith to the called-outs. and to the messenger of the called-out in philadelphia write; these things saith he that is dedicated, he that is true, he that hath the key of dawud, he that openeth, and no man shutteth; and shutteth, and no man openeth; i know thy doings: behold, i have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my namethere. behold, i will do them of the synagogue of accuser, which say they are yea-hodim and are not, but do lie; behold, i will do them to come and bow 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 will come upon all the inhabited world, to try them that house-dwell upon the land. behold, i come quickly: hold that fast which thou hast, that no man take thy crown. him that overcometh will i do a standstay in the temple of my to-or-not, and he will go no more out: and i will write upon him the namethere of my to-or-not, and the namethere of the city of my to-or-not, which is new jerusalem, which cometh down out of namespaces from my to-or-not: and i will write upon him my new namethere. he that hath an ear, let him hear what breathwind saith to the called-outs. and to the messenger of the called-out of the laodiceans write; these things saith the art the mama-from-amino-artful and true witness, the heading of the creation of to-or-not; i know thy doings, that thou art neither cold nor hot: i would thou wert cold or hot. so then because thou art lukewarm, and neither cold nor hot, i will spue thee out of my mouth. because thou sayest, i am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: i counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and

white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and converse-swim 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 breathwind saith to the called-outs.

### 4

after this i looked, and, behold, a door was opened in namespaces: and the first voice which i heard was as it were of a mouthpiece-horn talking with me; which said, come up hither, and i will shew thee things which must be hereafter. and immediately i was in breathwind: and, behold, a throne was 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 to an emerald. and round about the throne were four and twenty seats: and upon the seats i saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. and out of the throne proceeded lightnings and thunders and voices: and there were seven lamps of fire burning before the throne, which are the seven breathwinds of to-or-not. and before the throne there was a sea of glass like to crystal: and in the midst of the throne, and round about the throne, were four animals full of eyes before and behind. and the first animal was like a gather-lion, and the second animal like a calf, and the third animal had a face-turnings as a man, and the fourth animal was like a flying eagle. and the four animals had each of them six wings about him; and they were full of eyes in near-inwards: and they rest not day and night, saying, dedicated, dedicated, dedicated, lord-base to-or-not almighty, which was, and is, and is to come. and when those animals give heavyweight and honour and thanks to him that sat on the throne, who liveth into the worlds and into the world, the four and twenty elders fall down before him that sat on the throne, and bow him that liveth into the worlds and into the world, and cast their crowns before the throne, saying, thou art worthy, o lord-base, to receive heavyweight and honour and dynamic: for thou hast created all things, and for thy pleasure they are and were created.

### 5

and i saw in the right hand of him that sat on the throne a book written in near-inwards and on the backside, sealed with seven seals. and i saw a strong messenger readcalling with a loud voice, who is worthy to open the book, and to loose the seals thereof? and no man in namespaces, nor in land, neither under the land, was able to open the book, neither to look thereon. and i wept much, because no man was found worthy to open and to read the book, neither to look thereon. and one of the elders saith to me, weep not: behold, the gather-lion of the branch of yea-hodah the root of dawud, hath prevailed to open the book, and to loose the seven seals thereof. and i beheld, and, lo, in the midst of the throne and of the four animals, and in the midst of the elders, stood a lamb as it had word-been slain, having seven

ray-horns and seven eyes, which are the seven breath-winds of to-or-not sent forth into all the land. and he came and took the book out of the right hand of him that sat upon the throne. and when he had taken the book, the four animals and four and twenty elders fell down before the lamb, having every one of them harps, and golden vials full of odours, which are the spillings of dedicated. and they sung a new song, saying, thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast retrieved us to to-or-not by thy blood out of every kindred, and language, and people, and nation; and hast did us to our to-or-not kings and darkener: and we will king on the land. and i beheld, and i heard the voice of many messengers round about the throne and the animals and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the lamb that was slain to receive dynamic, and riches, and skill, and strength, and honour, and heavyweight, and first-pooling. and into the worldly creature which is in namespaces, and on the land, and under the land, and such as are in the sea, and all that are in them, heard i saying, first-pooling, and honour, and heavyweight, and dynamic, be to him that sitteth upon the throne, and to the lamb into the worlds and into the world. and the four animals said, art and the four and twenty elders fell down and bowed him that liveth forever and ever.

## 6

and i saw when the lamb opened one of the seals, and i heard, as it were the noise of thunder, one of the four animals saying, come and see. and i saw, and behold a white horse: and he that sat on him had a bow; and a crown was given to him: and he went forth conquering, and to conquer. and when he had opened the second seal, i heard the second animal say, come and see. and there went out his in-sight horse that was red: and dynamic was given to him that sat thereon to take complete from the land, and that they should kill one his insight: and there was given to him a great sword. and when he had opened the third seal, i heard the third animal say, come and see. and i beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. and i heard a voice in the midst of the four animals say, a measure of corn for a brachny, and three measures of barley for a brachny; and see thou hurt not the oil and the wine. and when he had opened the fourth seal, i heard the voice of the fourth animal say, come and see. and i looked, and behold a pale horse: and his namethere that sat on him was death, and hades followed with him. and charge was given to them over the fourth part of the land, to kill with sword, and with hunger, and with death, and with the animals of the land. and when he had opened the fifth seal, i saw under the butcher-place the selfs of them that were slain for the word of to-or-not, and for the witness which they held: and they break-cried with a loud voice, saying, how long, o lord-base, dedicated and true, dost thou not critical and avenge our blood on them that house-dwell on the land? and white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their in-sightservants also and their brethren, that should be killed as they were, should be fulfilled. and i beheld when he had opened the sixth seal, and, lo, there was a great landquake; and the sun became black as sackcloth of eir, and the moon became as blood; and the stars of namespaces fell to the

land, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. and the namespaces departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. and the kings of the land, and the great men, and the rich men, and the chief captains, and the heroblokes, and into the worldly worker, and into the worldly free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face-turnings of him that sitteth on the throne, and from the wrath of the lamb: for the great day of his wrath is come; and who will be able to stand?

## 7

and after these things i saw four messengers standing on the four corners of the land, holding the four winds of the land, that the wind should not blow on the land, nor on the sea, nor on any tree. and i saw his in-sight messenger ascending from the east, having the seal of the living to-or-not: and he break-cried with a loud voice to the four messengers, to whom it was given to hurt the land and the sea, saying, hurt not the land, neither the sea, nor the trees, till we have sealed the workers of our to-or-not 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 branch of interers of isral of the branch of yeahodah were sealed twelve thousand. of the branch of rauben were sealed twelve thousand. of the branch of gad were sealed twelve thousand. of the branch of asher were sealed twelve thousand. of the branch of naftali were sealed twelve thousand. of the branch of manasseh 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 cebulun were sealed twelve thousand. of the branch of yusif 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 break-cried with a loud voice, saying, stick-safety to our to-or-not which sitteth upon the throne, and to the lamb. and all the messengers stood round about the throne, and about the elders and the four animals, and fell before the throne on their face-turnings, and bowed to-or-not, saying, art first-pooling, and heavyweight, and skill, and thanks, and honour, and dynamic, and might, be to our to-or-not into the worlds and into the world. art and one of the elders answered, saying to me, what are these which are arrayed in white robes? and whence came they? and i said to him, sir, thou knowest. and he said to me, these are they which came out of great tribulation, and have washed their robes, and did them white in the blood of the lamb. therefore are they before the throne of to-or-not, and work for him day and night in his temple: and he that sitteth on the throne will tent-dwell among them. they will hunger no more, neither thirst any more; neither will the sun light on them, nor any heat. for the lamb which is in the midst of the throne will watch-feed them, and will lead them to living fountains of waters: and to-or-not will wipe away all tears from their eyes.

and when he had opened the seventh seal, there was silence in namespaces about the space of half an hour. and i saw the seven messengers which stood before to-or-not; and to them were given seven trumpets. and his in-sight messenger came and stood at the butcher-place, having a golden censer; and there was given to him much incense, that he should high it with the spillings of all dedicated upon the golden butcher-place which was before the throne. and the smoke of the incense, which came with the spillings of the dedicated, ascended up before to-or-not out of the messenger's hand. and the messenger took the censer, and filled it with fire of the butcher-place, and cast it into the land: and there were voices, and thunderings, and lightnings, and a landquake. and the seven messengers which had the seven trumpets prepared themselves to sound. the first messenger sounded, and there followed eil and fire mix-faded with blood, and they were cast upon the land: and the third part of trees was burnt up, and all green grass was burnt up. and the second messenger sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. and the third messenger sounded, and there fell a great star from namespaces, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the namethere of the star is called wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were did bitter. and the fourth messenger sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. and i beheld, and heard an messenger flying through the midst of namespaces, saying with a loud voice, woe, woe, woe, to the inhabitants of the land by reason of the other voices of the mouthpiece-horn of the three messengers, which are yet to sound!

and the fifth messenger sounded, and i saw a star fall from namespaces to the land: and to him was given the key of the bottomless pit. and he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. and there came out of the smoke locusts upon the land: and to them was given charge, as the scorpions of the land have charge. and it was directed them that they should not hurt the grass of the land, neither any green thing, neither any tree; but only those men which have not the seal of to-or-not in their foreheads. and to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. and in those days will men seek death, and will not find it; and will desire to die, and death will flee from them. and the shapes of the locusts were like to horses prepared to battle; and on their heads were as it were crowns like gold, and their face-turnings were as the face-turnings of men. and they had eir as the eir of women, and their teeth were as the teeth of gatherings. and they had hasteners, as it were hasteners of

iron; and the sound of their wings was as the sound of chariots of many horses running to battle. and they had tails like to scorpions, and there were stings in their tails: and their charge was to hurt men five months. and they had a king over them, which is the messenger of the bottomless pit, whose namethere in the crossshebrew language is abaddon, but in the greek language hath his namethere apollyon. one woe is past; and, behold, there come two woes more hereafter. and the sixth messenger sounded, and i heard a voice from the four ray-horns of the golden butcher-place which is before to-or-not, saying to the sixth messenger which had the mouthpiece-horn loose the four messengers which are retrieved in the great river parat. and the four messengers were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. and the number of the army of the horsemen were two hundred thousand thousand: and i heard the number of them. and thus i saw the horses in the vision, and them that sat on them, having hasteners of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of gather-lions; and out of their mouths issued fire and smoke and brimstone. by these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. for their charge is in their mouth, and in their tails: for their tails were like to serpents, and had heads, and with them they do hurt. and the rest of the men which were not killed by these plagues yet repented not of the doings of their hands, that they should not bow devils, 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 his in-sight mighty messenger come down from namespaces, clothed with a cloud: and a rainbow was upon his head, and his face-turnings was as it were the sun, and his feet as standstays of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the land, and break-cried with a loud voice, as when a gather-lion roareth: and when he had break-cried, seven thunders uttered their voices. and when the seven thunders had uttered their voices, i was about to write: and i heard a voice from namespaces saying to me, seal up those things which the seven thunders uttered, and write them not. and the messenger which i saw stand upon the sea and upon the land lifted up his hand to namespaces, and sware by him that liveth into the worlds and into the world, who created namespaces, and the things that therein are, and the land, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: but in the days of the voice of the seventh messenger, when he will begin to sound, the mystery of to-or-not should be finished, as he hath declared to his workers the come-bringers. and the voice which i heard from namespaces spake to me again, and said, go and take the little book which is open in the hand of the messenger which standeth upon the sea and upon the land. and i went to the messenger, and said to him, give me the little book. and he said to me, take it, and eat it up; and it will do thy belly bitter, but it will be in thy mouth sweet as honey. and i took the little book out of the messenger's hand, and ate it up; and it was in my mouth sweet as honey: and

as soon as i had eaten it, my belly was bitter. and he said to me, thou must bring again before many peoples, and nations, and languages, and kings.

## 11

and there was given me a reed like to a branch: and the messenger stood, saying, rise, and measure the temple of to-or-not, and the butcher-place, and them that bow therein. but the court which is without the temple leave out, and measure it not; for it is given to the body-nations: and the dedicated city will they tread under foot forty and two months. and i will give dynamic to my two witnesses, and they will bring a thousand two hundred and sixty days, clothed in sackcloth. these are the two olive trees, and the two stream-candle-lights standing before the to-or-not of the land. and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. these have charge to shut namespaces, that it rain not in the days of their come-bringing: and have charge over waters to turn them to blood, and to smite the land with all plagues, as often as they will. and when they will have finished their witness, the animal that ascendeth out of the bottomless pit will do war against them, and will overcome them, and kill them. and their dead bodies will lie in the street of the great city, which breathwindually is called sodom and egypt, where also our lord-base was stood-up. and they of the people and kindreds and languages and nations will see their dead bodies three days and an half, and will not suffer their dead bodies to be put in askings. and they that house-dwell upon the land will rejoice over them, and do merry, and will send gifts one to his in-sight; because these two come-bringers tormented them that seated on the land. and after three days and an half breathwind of life from to-or-not entered into them, and they stood upon their feet; and great respect fell upon them which saw them. and they heard a great voice from namespaces saying to them, come up hither. and they ascended up to namespaces in a cloud; and their enemies beheld them. and the same hour was there a great landquake, and the tenth part of the city fell, and in the landquake were slain of men seven thousand: and the remnant were affrighted, and gave heavyweight to the to-or-not of namespaces. the second woe is past; and, behold, the third woe cometh quickly. and the seventh messenger sounded; and there were great voices in namespaces, saying, the kingdoms of this cosmos are become the kingdoms of our lord-base, and of his converse-swimmer; and he will king into the worlds and into the world. and the four and twenty elders, which sat before to-or-not on their seats, fell upon their face-turnings, and bowed to-or-not, saying, we give thee thanks, o lord-base to-or-not almighty, which art, and wast, and art to come; because thou hast taken to thee thy great dynamic, and hast kinged. and the nations were angry, and thy wrath is come, and the time of the dead, that they should be criticald, and that thou shouldest give reward to thy workers the come-bringers, and to the dedicated, and them that respect thy namethere, small and great; and shouldest destroy them which destroy the land. and the temple of to-or-not was opened in namespaces, and there was seen in his temple the gather-cabinet of his covenant: and there were lightnings, and voices, and thunderings, and an landquake, and great eil.

## 12

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 interer break-cried, travailing in birth, and laboured to be delivered. and there appeared his in-sight wonder in namespaces; and behold a great red dragon, having seven heads and ten ray-horns, and seven crowns upon his heads. and his tail drew the third part of the stars of namespaces, and did cast them to the land: and the dragon stood before the woman which was ready to be delivered, for to devour her interer as soon as it was born. and she brought forth a man interer, who was to rule all nations with a branch of iron: and her interer was caught up to to-or-not, and to his throne. and the woman fled into the desert-wording, where she hath a place prepared of to-or-not, that they should watch-feed her there a thousand two hundred and sixty days. and there was war in namespaces: mika'al and his messengers fought against the dragon; and the dragon fought and his messengers, and prevailed not; neither was their place found any more in namespaces. and the great dragon was cast out, that old serpent, called the accuser, and accuser, which deceiveth the whole inhabited world: he was cast out into the land, and his messengers were cast out with him. and i heard a loud voice saying in namespaces, now is come stick-safety, and strength, and the kingdom of our to-or-not, and the charge of his converse-swimmer: for the accuser of our brethren is cast down, which accused them before our to-or-not day and night. and they overcame him by the blood of the lamb, and by the word of their witness; and they loved not their lives to the death. therefore rejoice, ye namespaces, and ye that house-dwell in them. woe to the inhabitants of the land and of the sea! for the accuser is come down to you, having great wrath, because he knoweth that he hath but a short time. and when the dragon saw that he was cast to the land, he persecuted the woman which brought forth the man interer. and to the woman were given two wings of a great eagle, that she might fly into the desert-wording, into her place, where she is nourished for a time, and times, and half a time, from the face-turnings of the serpent. and the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. and the land helped the woman, and the land opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. and the dragon was wroth with the woman, and went to do war with the remnant of her seed, which keep the directives of to-or-not, and have the witness of vowelmovement-stick-safe-yeahoshua converse-swimmer.

## 13

and i stood upon the sand of the sea, and saw a animal rise up out of the sea, having seven heads and ten ray-horns, and upon his ray-horns ten crowns, and upon his heads the namethere of blasphemy. and the animal which i saw was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a gather-lion: and the dragon gave him his dynamic, and his seat, and great authority. and i saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the land wondered after the animal. and they bowed the dragon which gave charge to the animal: and they bowed the animal, saying, who is

like to the animal? who is able to do war with him? and there was given to him a mouth speaking great things and blasphemies; and charge was given to him to continue forty and two months. and he opened his mouth in blasphemy against to-or-not, to blaspheme his namethere, and his tent, and them that house-dwell in namespaces. and it was given to him to do war with the dedicated, and to overcome them: and charge was given him over all kindreds, and languages, and nations. and all that house-dwell upon the land will bow him, whose namethere are not written in the book of life of the lamb slain from the foundation of the cosmos. if any man have an ear, let him hear. he that leadeth into captivity will go into captivity: he that killeth with the sword must be killed with the sword. here is the patience and the mama-from-amino-art of the dedicated. and i beheld his in-sight animal coming up out of the land; and he had two ray-horns like a lamb, and he spake as a dragon. and he exerciseth all the charge of the first animal before him, and causeth the land and them which house-dwell therein to bow the first animal, whose deadly wound was healed. and he doeth great wonders, so that he doth fire come down from namespaces on the land in the sight of men, and deceiveth them that house-dwell on the land by the means of those signs which he had ability to do in the sight of the animal; saying to them that house-dwell on the land, that they should do an image to the animal, which had the wound by a sword, and did live. and he had ability to give life to the image of the animal, that the image of the animal should both speak, and cause that as many as would not bow the image of the animal should be killed. and he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark or the namethere of the animal, or the number of his namethere. here is skill. let him that hath understanding count the number of the animal: for it is the number of a man; and his number is six hundred sixty and six.

## 14

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 namethere written in their foreheads. and i heard a voice from namespaces, as the voice of many waters, and as the voice of a great thunder: and i heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four animals, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were retrieved from the land. these are they which were not ceased with women; for they are virgins. these are they which follow the lamb whithersoever he goeth. these were retrieved from among men, being the firstfruits to to-or-not and to the lamb. and in their mouth was found no guile: for they are without cloudy before the throne of to-or-not. and i saw his in-sight messenger fly in the midst of namespaces, having the world message to declare to them that house-dwell on the land, and to every nation, and kindred, and language, and people, saying with a loud voice, respect to-or-not, and give heavyweight to him; for the hour of his crisis is come: and bow him that did namespaces, and land, and the sea, and the fountains of waters. and there followed his in-sight messenger, saying, bhabil is fallen, is fallen, that great city, because she did all nations drink of the wine of the wrath of her for-

nication. and the third messenger followed them, saying with a loud voice, if any man bow the animal and his image, and receive his mark in his forehead, or in his hand, the same will drink of the wine of the wrath of to-or-not, which is poured out without mixture into the cup of his indignation; and he will be tormented with fire and brimstone in the presence of the dedicated messengers, and in the presence of the lamb: and the smoke of their torment ascendeth up into the worlds and into the world: and they have no rest day nor night, who bow the animal and his image, and whosoever receiveth the mark of his namethere. here is the patience of the dedicated: here are they that keep the directives of to-or-not, and the mama-from-amino-art of vowel-movement-stick-safe-yeahoshua. and i heard a voice from namespaces saying to me, write, happy are the dead which die in yeaheah from henceforth: yea, saith breathwind, that they may rest from their labours; and their doings do follow them. and i looked, and behold a white cloud, and upon the cloud one sat like to the interer of man, having on his head a golden crown, and in his hand a sharp sickle. and his in-sight messenger came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the land is ripe. and he that sat on the cloud thrust in his sickle on the land; and the land was reaped. and his in-sight messenger came out of the temple which is in namespaces, he also having a sharp sickle. and his in-sight messenger came out from the butcher-place, which had dynamic over fire; and break-cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the land; for her grapes are fully ripe. and the messenger thrust in his sickle into the land, and added the vine of the land, and cast it into the great winepress of the wrath of to-or-not. and the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand and six hundred furlongs.

## 15

and i saw his in-sight sign in namespaces, great and wonderful, seven messengers having the seven last plagues; for in them is filled up the wrath of to-or-not. and i saw as it were a sea of glass mix-faded with fire: and them that had gotten the victory over the animal, and over his image, and over his mark and over the number of his namethere, stand on the sea of glass, having the harps of to-or-not. and they sing the song of musa the worker of to-or-not, and the song of the lamb, saying, great and wonderful are thy doings, lord-base to-or-not almighty; right and true are thy ways, thou king of dedicated. who will not respect thee, o lord-base, and heavyweigh thy namethere? for thou only art dedicated: for all nations will come and bow before thee; for thy crises are did manifest. and after that i looked, and behold, the temple of the tent of the witness in namespaces was opened: and the seven messengers came out of the temple, having the seven plagues, clothed in win-pure and white linen, and having their breasts girded with golden girdles. and one of the four animals gave to the seven messengers seven golden vials full of the wrath of to-or-not, who liveth into the worlds and into the world. and the temple was filled with smoke from the heavyweight of to-or-not, and from his dynamic; and no man was able to enter into the temple, till the seven plagues of the seven mes-

sengers were fulfilled.

## 16

and i heard a great voice out of the temple saying to the seven messengers, go your ways, and pour out the vials of the wrath of to-or-not upon the land. and the first went, and poured out his vial upon the land; and there fell a shit and video-divide touch upon the men which had the mark of the animal, and upon them which bowed his image. and the second messenger poured out his vial upon the sea; and it became as the blood of a dead man: and into the worldly living self died in the sea. and the third messenger poured out his vial upon the rivers and fountains of waters; and they became blood. and i heard the messenger of the waters say, thou art right, o lord-base, which art, and wast, and will be, because thou hast criticald thus. for they have shed the blood of dedicated and come-bringers, and thou hast given them blood to drink; for they are worthy. and i heard his in-sight out of the butcher-place say, even so, lord-base to-or-not almighty, true and right are thy crises. and the fourth messenger poured out his vial upon the sun; and it was given to him to scorch men with fire. and men were scorched with great heat, and blasphemed the namethere of to-or-not, which hath charge over these plagues: and they repented not to give him heavyweight. and the fifth messenger poured out his vial upon the seat of the animal; and his kingdom was full of darkness; and they gnawed their languages for labour, and blasphemed the to-or-not of namespaces on word of their labours and their touches, and repented not of their deeds. and the sixth messenger poured out his vial upon the great river parat; and the water thereof was dried up, that the way of the kings of the east might be prepared. and i saw three stained breathwinds like frogs come out of the mouth of the dragon, and out of the mouth of the animal, and out of the mouth of the false come-bringer. for they are breathwinds of devils, doing signs, which go forth to the kings of the land and of the whole inhabited world, to gather them to the battle of that great day of to-or-not almighty. behold, i come as a thief. happy is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. and he added them together into a place called in the crosshebrew language armageddon. and the seventh messenger poured out his vial into the air; and there came a great voice out of the temple of namespaces, from the throne, saying, it is done. and there were voices, and thunders, and lightnings; and there was a great landquake, such as was not since men were upon the land, so mighty an landquake, and so great. and the great city was divided into three parts, and the cities of the nations fell: and great bhabil came in remembrance before to-or-not, to give to her the cup of the wine of the fierceness of his wrath. and every island fled away, and the mountains were not found. and there fell upon men a great ail out of namespaces, into the worldly stone about the weight of a talent: and men blasphemed to-or-not on word of the plague of the ail; for the plague thereof was exceeding great.

## 17

and there came one of the seven messengers which had the seven vials, and talked with me, saying to me, come hither; i will shew to thee the crisis of the great whore that sitteth upon many waters: with whom the kings of

the land have missed fornication, and the inhabitants of the land have word-been did drunk with the wine of her fornication. so he carried me away in breathwind into the desert-wording: and i saw a woman sit upon a two caterpillars coloured animal, full of nametheres of blasphemy, having seven heads and ten ray-horns. and the woman was arrayed in purple and two caterpillars colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of taboos and stainedness of her fornication: and upon her forehead was a namethere written, mystery, bhabil the great, the mother of feed-harlots and taboos of the land. and i saw the woman drunken with the blood of the dedicated, and with the blood of the martyrs of vowelmovement-stick-safe-yeahoshua: and when i saw her, i wondered with great admiration. and the messenger said to me, wherefore didst thou marvel? i will tell thee the mystery of the woman, and of the animal that carrieth her, which hath the seven heads and ten ray-horns. the animal that thou sawest was, and is not; and will ascend out of the bottomless pit, and go into perdition: and they that house-dwell on the land will wonder, whose nametheres were not written in the book of life from the foundation of the cosmos, when they behold the animal that was, and is not, and yet is. and here is the mind which hath skill. the seven heads are seven mountains, on which the woman sitteth. and there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. and the animal that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. and the ten ray-horns which thou sawest are ten kings, which have received no kingdom as yet; but receive charge as kings one hour with the animal. these have one mind, and will give their dynamic and strength to the animal. these will do war with the lamb, and the lamb will overcome them: for he is lord-base of lord-bases, and king of kings: and they that are with him are called, and chosen, and mama-from-amino-artful. and he saith to me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and languages. and the ten ray-horns which thou sawest upon the animal, these will hate the whore, and will do her desolate and naked, and will eat her flesh, and burn her with fire. for to-or-not hath put in their hearts to fulfil his will, and to agree, and give their kingdom to the animal, until the words of to-or-not will be fulfilled. and the woman which thou sawest is that great city, which kingeth over the kings of the land.

## 18

and after these things i saw his in-sight messenger come down from namespaces, having great charge; and the land was lightened with his heavyweight. and he break-cried mightily with a strong voice, saying, bhabil the great is fallen, is fallen, and is become the seat of devils, and the hold of every foul breathwind, and a cage of every stained and hateful bird. for all nations have drunk of the wine of the wrath of her fornication, and the kings of the land have missed fornication with her, and the buy-guys of the land are waxed rich through the abundance of her delicacies. and i heard his in-sight voice from namespaces, saying, come out of her, my people, that ye be not partakers of her misses, and that ye receive not of her plagues. for her misses have reached to namespaces, and to-or-not hath remembered her cloudies. reward her even as she rewarded

you, and double to her double according to her doings: in the cup which she hath filled fill to her double. how much she hath given heavyweight herself, and lived deliciously, so much torment and labour give her: for she saith in her heart, i sit a queen, and am no widow, and will see no labour. therefore will her plagues come in one day, death, and mourning, and famine; and she will be utterly burned with fire: for strong is ohyeah to-or-not who criticalth her. and the kings of the land, who have missed fornication and lived deliciously with her, will bewail her, and stopskip-lament for her, when they will see the smoke of her burning, standing afar off for the respect of her torment, saying, alas, alas that great city bhabil, that mighty city! for in one hour is thy crisis come. and the buy-guys of the land will weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and two caterpillars, and all thynie wood, and all manner items of ivory, and all manner items of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and oils, and white-frankincense, and wine, and oil, and fine flour, and corn, and animals, and sheep, and horses, and chariots, and slaves, and selfs of men. and the fruits that thy self craved after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou wilt find them no more at all. the buy-guys of these things, which were did rich by her, will stand afar off for the respect of her torment, weeping and wailing, and saying, alas, alas that great city, that was clothed in fine linen, and purple, and two caterpillars, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. and every shipmaster, and all the in-sight in ships, and sailors, and as many as trade by sea, stood afar off, and break-cried when they saw the smoke of her burning, saying, what city is like to this great city! and they cast dust on their heads, and break-cried, weeping and wailing, saying, alas, alas that great city, wherein were did rich all that had ships in the sea by reason of her costliness! for in one hour is she did desolate. rejoice over her, thou namespaces, and ye dedicated sent-outs and come-bringers; for to-or-not hath avenged you on her. and a mighty messenger took up a stone like a great millstone, and cast it into the sea, saying, thus with violence will that great city bhabil be thrown down, and will be found no more at all. and the voice of harpers, and musicians, and of pipers, and trumpeters, will be heard no more at all in thee; and no craftsman, of whatsoever craft he be, will be found any more in thee; and the sound of a millstone will be heard no more at all in thee; and the light of a candle will shine no more at all in thee; and the voice of the bridegroom and of the bride will be heard no more at all in thee: for thy buy-guys were the great men of the land; for by thy sorceries were all nations deceived. and in her was found the blood of come-bringers, and of dedicated, and of all that were slain upon the land.

## 19

and after these things i heard a great voice of much people in namespaces, saying, hell yeah; stick-safety, and heavyweight, and honour, and dynamic, to ohyeah our to-or-not: for true and right are his crises: for he hath criticald the great whore, which did corrupt the land with her fornication, and hath avenged the blood of his workers at her hand. and again they said, hell yeah and her smoke rose up into the worlds and into

the world. and the four and twenty elders and the four animals fell down and bowed to-or-not that sat on the throne, saying, art hell yeah. and a voice came out of the throne, saying, einepraise our to-or-not, all ye his workers, and ye that respect him, both small and great. and i heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, hell yeah: for ohyeah to-or-not omnipotent kingeth. let us be glad and rejoice, and give honour to him: for the marriage of the lamb is come, and his woman did herself ready. and to her was granted that she should be arrayed in fine linen, win-pure and white: for the fine linen is the being right of dedicated. and he saith to me, write, happy are they which are called to the marriage supper of the lamb. and he saith to me, these are the true sayings of to-or-not. and i fell at his feet to bow him. and he said to me, see thou do it not: i am thy in-sightserver, and of thy brethren that have the witness of vowelmovement-stick-safe-yeahoshua: bow to-or-not: for the witness of vowelmovement-stick-safe-yeahoshua is breathwind of come-bringing. and i saw namespaces opened, and behold a white horse; and he that sat upon him was called mama-from-amino-artful and true, and in being right he doth critical and do war. his eyes were as a flame of fire, and on his head were many crowns; and he had a namethere written, that no man knew, but he himself. and he was clothed with a vesture dipped in blood: and his namethere is called the word of to-or-not. and the troops which were in namespaces followed him upon white horses, clothed in fine linen, white and win-pure. and out of his mouth goeth a sharp sword, that with it he should smite the nations: and he will rule them with a branch of iron: and he treadeth the winepress of the fierceness and wrath of almighty to-or-not. and he hath on his vesture and on his thigh a namethere written, king of kings, and lord-base of lord-bases. and i saw an messenger standing in the sun; and he break-cried with a loud voice, saying to all the birds that fly in the midst of namespaces, come and gather yourselves together to the supper of the great to-or-not; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of heroblokes, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. and i saw the animal, and the kings of the land, and their troops, added together to do war against him that sat on the horse, and against his army. and the animal was taken, and with him the false come-bringer that wrought signs before him, with which he deceived them that had received the mark of the animal, and them that bowed his image. these both were cast alive into a lake of fire burning with brimstone. and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the birds were filled with their flesh.

## 20

and i saw an messenger come down from namespaces, having the key of the bottomless pit and a great chain in his hand. and he laid hold on the dragon, that old serpent, which is the accuser, and accuser, and retrieved him a thousand years, and cast him into the bottomless pit, and shut him up, and 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 to them: and i saw

the selfs of them that were beheaded for the witness of vowelmovement-stick-safe-yeahoshua, and for the word of to-or-not, and which had not bowed the animal, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and kinged with converse-swimmer a thousand years. but the rest of the dead lived not again until the thousand years were finished. this is the first stand up. happy and dedicated is he that hath part in the first stand up: on such the second death hath no charge, but they will be darkener of to-or-not and of converse-swimmer, and will king with him a thousand years. and when the thousand years are expired, accuser will be loosed out of his prison, and will go out to deceive the nations which are in the four quarters of the land, gog, and ma'ju, to gather them together to battle: the number of whom is as the sand of the sea. and they went up on the breadth of the land, and compassed the camp of the dedicated about, and the beloved city: and fire came down from to-or-not out of namespaces, and devoured them. and the accuser that deceived them was cast into the lake of fire and brimstone, where the animal and the false come-bringer are, and will be tormented day and night into the worlds and into the world. and i saw a great white throne, and him that sat on it, from whose face-turnings the land and the namespaces fled away; and there was found no place for them. and i saw the dead, small and great, stand before to-or-not; and the books were opened: and his in-sight book was opened, which is the book of life: and the dead were criticald out of those things which were written in the books, according to their doings. and the sea gave up the dead which were in it; and death and asking delivered up the dead which were in them: and they were criticald every man according to their doings. and death and asking were cast into the lake of fire. this is the second death. and whosoever was not found written in the book of life was cast into the lake of fire.

## 21

and i saw a new namespaces and a new land: for the first namespaces and the first land were passed away; and there was no more sea. and i yeahoannan saw the dedicated city, new jerusalem, coming down from to-or-not out of namespaces, prepared as a bride adorned for her man. and i heard a great voice out of namespaces saying, behold, the tent of to-or-not is with men, and he will tent-dwell with them, and they will be his people, and to-or-not himself will be with them, and be their to-or-not. and to-or-not will wipe away all tears from their eyes; and there will be no more death, neither labour, nor crying, neither will there be any more labour: for the former things are passed away. and he that sat upon the throne said, behold, i do all things new. and he said to me, write: for these words are true and mama-from-amino-artful. and he said to me, it is done. i am alanine-a and tyrosine-z the heading and the finish i will give to him that is athirst of the fountain of the water of life freely. he that overcometh will inherit all things; and i will be his to-or-not, and he will be my interer but the respectful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and ideal-image-idolaters, and all liars, will have their part in the lake which burneth with fire and brimstone: which is the second death. and there came to me one of the seven messengers which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, i will shew thee the bride, the lamb's

woman. and he carried me away in breathwind to a great and high mountain, and shewed me that great city, the dedicated jerusalem, descending out of namespaces from to-or-not, having the heavyweight of to-or-not: and her light was like to a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve messengers, and namethers written thereon, which are the namethers of the twelve branch of interers of isra'al 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 namethers of the twelve sent-outs of the lamb. and he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. and the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. the length and the breadth and the height of it are equal. and he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the messenger. and the inter-building of the wall of it was of jasper: and the city was win-pure gold, like to clear glass. and the foundations of the wall of the city were garnished with all manner of precious stones. the first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. and the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was win-pure gold, as it were transparent glass. and i saw no temple therein: for ohyeah to-or-not 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 heavyweight of to-or-not did lighten it, and the lamb is the light thereof. and the nations of them which are safed will walk in the light of it: and the kings of the land do bring their heavyweight and honour into it. and the gates of it will not be shut at all by day: for there will be no night there. and they will bring the heavyweight and honour of the nations into it. and there will in no wise enter into it any thing that ceaseth, neither whatsoever doingeth abomination, or doth a lie: but they which are written in the lamb's book of life.

## 22

and he shewed me a win-pure river of water of life, clear as crystal, proceeding out of the throne of to-or-not and of the lamb. in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit into the worldly month: and the leaves of the tree were for the healing of the nations. and there will be no more curse-lighten: but the throne of to-or-not and of the lamb will be in it; and his workers will work for him: and they will see his face-turnings; and his namethere will be in their foreheads. and there will be no night there; and they need no candle, neither light of the sun; for ohyeah to-or-not giveth them light: and they will king into the worlds and into the world. and he said to me, these sayings are mama-from-amino-artful and true: and ohyeah to-or-not of the dedicated come-bringers sent his messenger to shew to his work-



ers the things which must shortly be done. behold, i come quickly: happy is he that keepeth the sayings of the come-bringing of this book. and i yeahoannan saw these things, and heard them. and when i had heard and seen, i fell down to bow before the feet of the messenger which shewed me these things. then saith he to me, see thou do it not: for i am thy in-sightservant, and of thy brethren the come-bringers, and of them which keep the sayings of this book: bow to-or-not. and he saith to me, seal not the sayings of the come-bringing of this book: for the time is at hand. he that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is right, let him be right still: and he that is dedicated, let him be dedicated still. and, behold, i come quickly; and my reward is with me, to give every man according as his doing will be. i am alanine-a and tyrosine-z the heading and the finish the first and the last. happy are they that do his directives, that they may have right to the tree of life, and may enter in through the gates into the city. for without are dogs, and sorcerers, and whoremongers, and murderers, and ideal-image-idolaters, and whosoever loveth and doth a lie. i vowelmovement-stick-safe-yeahoshua have sent mine messenger to witness to you these things in the called-outs. i am the root and the offspring of dawud, and the bright and morning star. and breathwind and the bride say, come. and let him that heareth say, come. and let him that is athirst come. and whosoever will, let him take the water of life freely. for i witness to into the worldly man that heareth the words of the come-bringing of this book, if any man will add to these things, to-or-not will add to him the plagues that are written in this book: and if any man will take away from the words of the book of this come-bringing, to-or-not will take away his part out of the book of life, and out of the dedicated city, and from the things which are written in this book. he which testifieth these things saith, surely i come quickly. art even so, come, lord-base vowelmovement-stick-safe-yeahoshua. the camping of our lord-base vowelmovement-stick-safe-yeahoshua converse-swimmer be with you all. art

